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A translation of Saṁyutta Nikāya by

BHIKKHU SUJATO

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A plain translation of the Saṁyutta Nikāya

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by

Bhikkhu Sujato

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Translation Description

This translation was part of a project to translate the four Pali Nikāyas with the following aims: plain, approachable English; consistent terminology; accurate rendition of the Pali; free of copyright. It was made during 2016–2018 while Bhikkhu Sujato was staying in Qimei, Taiwan.

Translation Process

Primary source was the digital Mahāsaṅgīti edition of the Pali Tipiṭaka. Translated from the Pali, with reference to several English translations, especially those of Bhikkhu Bodhi.

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Sagāthāvagga

The Book with Verses

1. Devatā Saṁyutta:

On Deities

1.1 Oghataraṇasutta:
Crossing the Flood

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him,

"kathaṁ nu tvaṁ, mārisa, oghamatarī"ti?
"Good sir, how did you cross the flood?"

"Appatiṭṭhaṁ khvāhaṁ, āvuso, anāyūhaṁ oghamatarin"ti.
"Neither standing nor swimming, sir, I crossed the flood."

"Yathākathaṁ pana tvaṁ, mārisa, appatiṭṭhaṁ anāyūhaṁ oghamatarī"ti?
"But in what way did you cross the flood neither standing nor swimming?"

"Yadāsvāhaṁ, āvuso, santiṭṭhāmi tadāssu saṁsīdāmi;
"When I stood still, I went under.

yadāsvāhaṁ, āvuso, āyūhāmi tadāssu nibbuyhāmi.
And when I swam, I was swept away.

Evaṁ khvāhaṁ, āvuso, appatiṭṭhaṁ anāyūhaṁ oghamatarin”ti.
That’s how I crossed the flood neither standing nor swimming.”

“Cirassaṁ vata passāmi,
brāhmaṇaṁ parinibbutaṁ;
Appatiṭṭhaṁ anāyūhaṁ,
tiṇṇaṁ loke visattikan”ti.

“After a long time I see
a brahmin extinguished.
Neither standing nor swimming,
he’s crossed over clinging to the world.”

Idamavoca sā devatā.
This is what that deity said,

Samanuññho satthā ahosi.
and the teacher approved.

Atha kho sā devatā:
“samanuññho me satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

1.2 Nimokkhasutta:
Liberation

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ etadavoca:
Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him,

"Jānāsi no tvaṁ, mārisa, sattānaṁ nimokkhaṁ pamokkhaṁ vivekan"ti?
"Good sir, do you understand liberation, emancipation, and seclusion for sentient beings?"

"Jānāmi khvāhaṁ, āvuso, sattānaṁ nimokkhaṁ pamokkhaṁ vivekan"ti.
"I do, sir."

"Yathākathaṁ pana tvaṁ, mārisa, jānāsi sattānaṁ nimokkhaṁ pamokkhaṁ vivekan"ti?
"But how is it that you understand liberation, emancipation, and seclusion for sentient beings?"

"Nandībhavaparikkhayā,
Saññāviññāṇasaṅkhayā;
Vedanānaṁ nirodhā upasamā,
Evaṁ khvāhaṁ āvuso jānāmi;
Sattānaṁ nimokkhaṁ pamokkhaṁ vivekan"ti.

“With the ending of relish for rebirth,
the finishing of perception and consciousness,
and the cessation and stilling of feelings:
that, sir, is how I understand liberation,
emancipation, and seclusion for sentient beings.”

1.3 Upanīyasutta:
Led On

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha’s presence:

“Upanīyati jīvitamappamāyu,
Jarūpanītassa na santi tāṇā;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Puññāni kayirātha sukhāvahānī”ti.

“This life, so very short, is led onward;
one led on to old age has no shelter.
Seeing this peril in death,
do good deeds that bring you to joy.”

“Upanīyati jīvitamappamāyu,
Jarūpanītassa na santi tāṇā;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Lokāmisaṁ pajahe santipekkho”ti.

“This life, so very short, is led onward;
one led on to old age has no shelter.
Seeing this peril in death,
a seeker of peace would drop the world’s bait.”

1.4 Accentisutta:
Time Flies

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Accenti kālā tarayanti rattiyo,
Vayoguṇā anupubbaṁ jahanti;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Puññāni kayirātha sukhāvahānī"ti.

"Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
do good deeds that bring you to joy."

"Accenti kālā tarayanti rattiyo,
Vayoguṇā anupubbaṁ jahanti;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Lokāmisaṁ pajahe santipekkho"ti.

"Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

1.5 Katichindasutta:
Cut How Many?

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Kati chinde kati jahe,
kati cuttari bhāvaye;
Kati saṅgātigo bhikkhu,
oghatiṇṇoti vuccatī"ti.

"Cut how many? Drop how many?
How many more should be developed?
How many chains must a mendicant escape
before you call them a flood-crosser?"

"Pañca chinde pañca jahe,
pañca cuttari bhāvaye;
Pañca saṅgātigo bhikkhu,
oghatiṇṇoti vuccatī"ti.

"Five to cut, five to drop,
and five more to develop.
A mendicant must escape five chains
before you call them a flood-crosser."

1.6 Jāgarasutta:
Awake

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Kati jāgarataṁ suttā,
kati suttesu jāgarā;
Katibhi rajamādeti,
katibhi parisujjhatī"ti.

"How many sleep while others wake?
How many wake among the sleeping?
By how many do you gather dust?
By how many are you cleansed?"

"Pañca jāgarataṁ suttā,
pañca suttesu jāgarā;
Pañcabhi rajamādeti,
pañcabhi parisujjhatī"ti.

"Five sleep while others wake.
Five wake among the sleeping.
By five you gather dust.
By five you're cleansed."

1.7 Appaṭividitasutta:
Not Comprehending

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Yesaṁ dhammā appaṭividitā,
Paravādesu nīyare;
Suttā te nappabujjhanti,
Kālo tesaṁ pabujjhitun"ti.

"Those who don't comprehend the teachings,
who may be led astray by the doctrines of others;
asleep, they have not woken up:
it is time for them to wake!"

"Yesaṁ dhammā suppaṭividitā,
Paravādesu na nīyare;
Te sambuddhā sammadaññā,
Caranti visame saman"ti.

"Those who clearly comprehend the teachings,
who won't be led astray by the doctrines of others;
they've woken up, they rightly know,
they live smoothly in the rough."

1.8 Susammuṭṭhasutta:
Very Confused

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Yesaṁ dhammā susammuṭṭhā,
paravādesu nīyare;
Suttā te nappabujjhanti,
kālo tesaṁ pabujjhitun"ti.

"Those who are very confused about the teachings,
who may be led astray by the doctrines of others;
asleep, they have not woken up:
it is time for them to wake!"

"Yesaṁ dhammā asammuṭṭhā,
paravādesu na nīyare;
Te sambuddhā sammadaññā,
caranti visame saman"ti.

"Those who are unconfused about the teachings,
who won't be led astray by the doctrines of others;
they've woken up, they rightly know,
they live smoothly in the rough."

1.9 Mānakāmasutta:
Fond of Conceit

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Na mānakāmassa damo idhatthi,
Na monamatthi asamāhitassa;
Eko araññe viharaṁ pamatto,
Na maccudheyyassa tareyya pāran"ti.

"Someone who's fond of conceit can't be tamed,
and someone without immersion can't be a sage.
Living negligent alone in the wilderness,
they can't pass beyond Death's domain."

"Mānaṁ pahāya susamāhitatto,
Sucetaso sabbadhi vippamutto;
Eko araññe viharaṁ appamatto,
Sa maccudheyyassa tareyya pāran"ti.

"Having given up conceit, serene within oneself,
with a healthy heart, everywhere free;
living diligent alone in the wilderness,
they pass beyond Death's domain."

1.10 Araññasutta:
Wilderness

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, that deity addressed the Buddha in verse:

“Araññe viharantānaṁ,
santānaṁ brahmacārinaṁ;
Ekabhattaṁ bhuñjamānānaṁ,
kena vaṇṇo pasīdatī”ti.

“Living in the wilderness,
peaceful spiritual practitioners
eat just one meal a day:
so why is their complexion so clear?”

“Atītaṁ nānusocanti,
nappajappanti nāgataṁ;
Paccuppannena yāpenti,
tena vaṇṇo pasīdati.

“They don’t grieve for the past,
nor do they long for the future;
they feed on whatever comes that day,
that’s why their complexion’s so clear.

Anāgatappajappāya,
atītassānusocanā;
Etena bālā sussanti,
naḷova harito luto”ti.

Because they long for the future,
and grieve for the past,
fools wither away,
like a green reed mowed down.”

Naḷavaggo paṭhamo.

Tassuddānaṁ

Oghaṁ nimokkhaṁ upaneyyaṁ,
Accenti katichindi ca;
Jāgaraṁ appaṭividitā,
Susammuṭṭhā mānakāminā;
Araññe dasamo vutto,
Vaggo tena pavuccati.

1.11 Nandanasutta:
The Garden of Delight

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Bhūtapubbaṁ, bhikkhave, aññatarā tāvatiṁsakāyikā devatā nandane vane accharāsaṅghaparivutā dibbehi pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārayamānā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
"Once upon a time, mendicants, a certain deity of the company of the Thirty-Three was amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. On that occasion they recited this verse:

'Na te sukhaṁ pajānanti,
ye na passanti nandanaṁ;
Āvāsaṁ naradevānaṁ,
tidasānaṁ yasassinan'ti.

‘They don’t know pleasure
who don’t see the Garden of Delight!
It’s the abode of lordly gods,
the glorious host of Thirty!’

Evaṁ vutte, bhikkhave, aññatarā devatā taṁ devataṁ gāthāya paccabhāsi:
When they had spoken, another deity replied with this verse:

‘Na tvaṁ bāle pajānāsi,
yathā arahataṁ vaco;
Aniccā sabbasaṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṁ vūpasamo sukho’”ti.

‘Fool, don’t you understand
the saying of the perfected ones:
All conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.’”

1.12 Nandatisutta:
Delight

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Nandati puttehi puttimā,
Gomā gohi tatheva nandati;
Upadhīhi narassa nandanā,
Na hi so nandati yo nirūpadhī"ti.

"Your children bring you delight!
Your cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

"Socati puttehi puttimā,
Gomā gohi tatheva socati;
Upadhīhi narassa socanā,
Na hi so socati yo nirūpadhī"ti.

"Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;
without attachments there are no sorrows."

1.13 Natthiputtasamasutta:
There's Nothing Like a Child

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Natthi puttasamaṁ pemaṁ,
natthi gosamitaṁ dhanaṁ;
Natthi sūriyasamā ābhā,
samuddaparamā sarā"ti.

"There's no love like that for a child,
no wealth equal to cattle,
no light like that of the sun,
and of waters the ocean is paramount."

"Natthi attasamaṁ pemaṁ,
natthi dhaññasamaṁ dhanaṁ;
Natthi paññāsamā ābhā,
vuṭṭhi ve paramā sarā"ti.

"There's no love like that for oneself,
no wealth equal to grain,
no light like that of wisdom,
and of waters the rain is paramount."

1.14 Khattiyasutta:
Aristocrats

“Khattiyo dvipadaṁ seṭṭho,
balībaddo catuppadaṁ;
Komārī seṭṭhā bhariyānaṁ,
yo ca puttāna pubbajo”ti.

“An aristocrat is the best of bipeds,
an ox is the best of quadrupeds,
a maiden is the best of wives,
and a first-born the best of sons.”

“Sambuddho dvipadaṁ seṭṭho,
ājānīyo catuppadaṁ;
Sussūsā seṭṭhā bhariyānaṁ,
yo ca puttānamassavo”ti.

“A Buddha is the best of bipeds,
a thoroughbred, the best of quadrupeds,
a good listener is the best of wives,
and the best of sons is loyal.”

1.15 Saṇamānasutta:
Whispering

“Ṭhite majjhanhike kāle,
sannisīvesu pakkhisu;
Saṇateva brahāraññaṁ,
taṁ bhayaṁ paṭibhāti man”ti.

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so scary to me!”

“Ṭhite majjhanhike kāle,
sannisīvesu pakkhisu;
Saṇateva brahāraññaṁ,
sā rati paṭibhāti man”ti.

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so delightful to me!”

1.16 Niddātandīsutta:
Sleepiness and Sloth

“Niddā tandī vijambhitā,
Aratī bhattasammado;
Etena nappakāsati,
Ariyamaggo idha pāṇinan”ti.

“Sleepiness, sloth, and yawning,
discontent, and grogginess after eating:
because of this the noble path
doesn’t shine for creatures here.”

“Niddaṁ tandiṁ vijambhitaṁ,
Aratiṁ bhattasammadaṁ;
Vīriyena naṁ paṇāmetvā,
Ariyamaggo visujjhatī”ti.

“Sleepiness, sloth, and yawning,
discontent, and grogginess after eating:
when this is energetically fended off,
the noble path is purified.”

1.17 Dukkarasutta:
Hard to Do

“Dukkaraṁ duttitikkhañca,
abyattena ca sāmaññaṁ;
Bahūhi tattha sambādhā,
yattha bālo visīdatī”ti.

“Hard to do, hard to endure,
is the ascetic life for the inept,
for it has many narrow passes
where the fool founders.”

“Katihaṁ careyya sāmaññaṁ,
cittañce na nivāraye;
Pade pade visīdeyya,
saṅkappānaṁ vasānugoti.

“How many days could an ascetic live
without controlling the mind?
They’d founder with each step,
under the sway of thoughts.

Kummova aṅgāni sake kapāle,
Samodahaṁ bhikkhu manovitakke;
Anissito aññamaheṭhayāno,
Parinibbuto nūpavadeyya kañcī”ti.

A mendicant should collect their thoughts
as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
quenched: they wouldn’t blame anyone.”

1.18 Hirīsutta:
Conscience

“Hirīnisedho puriso,
koci lokasmiṁ vijjati;
Yo nindaṁ apabodhati,
asso bhadro kasāmivā”ti.

“Can a person constrained by conscience
be found in the world?
Who shies away from blame,
like a fine horse from the whip?”

“Hirīnisedhā tanuyā,
ye caranti sadā satā;
Antaṁ dukkhassa pappuyya,
caranti visame saman”ti.

“Few are those constrained by conscience,
who live always mindful.
Having reached the end of suffering,
they live smoothly in the rough.”

1.19 Kuṭikāsutta:
Little Hut

“Kacci te kuṭikā natthi,
kacci natthi kulāvakā;
Kacci santānakā natthi,
kacci muttosi bandhanā”ti.

“Don’t you have a little hut?
Don’t you have a little nest?
Don’t you have any networks?
Aren’t you free of shackles?”

“Taggha me kuṭikā natthi,
taggha natthi kulāvakā;
Taggha santānakā natthi,
taggha muttomhi bandhanā”ti.

“Indeed I have no little hut.
Indeed I have no little nest.
Indeed I have no networks.
Indeed I’m free from shackles.”

“Kintāhaṁ kuṭikaṁ brūmi,
kiṁ te brūmi kulāvakaṁ;
Kiṁ te santānakaṁ brūmi,
kintāhaṁ brūmi bandhanan”ti.

“What do you think I call a little hut?
What do I call a little nest?
What do you think I call a network?
And what do I call a shackle?”

“Mātaraṁ kuṭikaṁ brūsi,
bhariyaṁ brūsi kulāvakaṁ;
Putte santānake brūsi,
taṇhaṁ me brūsi bandhanan”ti.

“You call a mother a little hut;
and a wife a little nest.
You call children a network,
and you tell me craving’s a shackle.”

“Sāhu te kuṭikā natthi,
sāhu natthi kulāvakā;
Sāhu santānakā natthi,
sāhu muttosi bandhanā”ti.

“It’s good you have no little hut!
It’s good you have no little nest!
It’s good you have no networks!
And good that you’re free from shackles.”

1.20 Samiddhisutta:
With Samiddhi

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati tapodārāme.
At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Atha kho āyasmā samiddhi rattiyā paccūsasamayaṁ paccuṭṭhāya yena tapodā tenupasaṅkami gattāni parisiñcituṁ.
Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe.

Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
When he had bathed and emerged from the water he stood in one robe drying himself.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ tapodaṁ obhāsetvā yena āyasmā samiddhi tenupasaṅkami; upasaṅkamitvā vehāsaṁ ṭhitā āyasmantaṁ samiddhiṁ gāthāya ajjhabhāsi:
Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

“Abhutvā bhikkhasi bhikkhu,
na hi bhutvāna bhikkhasi;
Bhutvāna bhikkhu bhikkhassu,
mā taṁ kālo upaccagā”ti.

“Mendicant, you seek alms before you eat;
you wouldn’t seek alms after eating.

But you should eat first, then seek alms:
don’t let the time pass you by.”

“Kālaṁ vohaṁ na jānāmi,
channo kālo na dissati;
Tasmā abhutvā bhikkhāmi,
mā maṁ kālo upaccagā”ti.

“I actually don’t know the time;
it’s hidden and unseen.
That’s why I seek alms before eating,
so that the time may not pass me by!”

Atha kho sā devatā pathaviyaṁ patiṭṭhahitvā āyasmantaṁ samiddhiṁ etadavoca:
Then that deity landed on the ground and said to Samiddhi,

“daharo tvaṁ, bhikkhu, pabbajito susu kāḷakeso, bhadrena yobbanena samannāgato, paṭhamena vayasā, anikkīḷitāvī kāmesu.
“You’ve gone forth while young, mendicant. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures.

Bhuñja, bhikkhu, mānusake kāme;
Enjoy human sensual pleasures!

mā sandiṭṭhikaṁ hitvā kālikaṁ anudhāvī”ti.
Don’t give up what is visible in the present to chase after what takes effect over time.”

“Na khvāhaṁ, āvuso, sandiṭṭhikaṁ hitvā kālikaṁ anudhāvāmi.
“I’m not, good sir;

Kālikañca khvāhaṁ, āvuso, hitvā sandiṭṭhikaṁ anudhāvāmi.
I’m giving up what takes effect over time to chase after what is visible in the present.

Kālikā hi, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā; ādīnavo ettha bhiyyo.

For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they're all the more full of drawbacks.

Sandiṭṭhiko ayaṁ dhammo akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī"ti.
But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves."

"Kathañca, bhikkhu, kālikā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo?
"But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they're all the more full of drawbacks?

Kathaṁ sandiṭṭhiko ayaṁ dhammo akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī"ti?
And how is this teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?"

"Ahaṁ kho, āvuso, navo acirapabbajito adhunāgato imaṁ dhammavinayaṁ.
"I'm junior, good sir, recently gone forth, newly come to this teaching and training.

Na tāhaṁ sakkomi vitthārena ācikkhituṁ.
I'm not able to explain this in detail.

Ayaṁ so bhagavā arahaṁ sammāsambuddho rājagahe viharati tapodārāme.
But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rājagaha in the Hot Springs Monatery.

Taṁ bhagavantaṁ upasaṅkamitvā etamatthaṁ puccha.
You should go to him and ask about this matter.

Yathā te bhagavā byākaroti tathā naṁ dhāreyyāsī"ti.

And you should remember it in line with the Buddha's answer."

"Na kho, bhikkhu, sukaro so bhagavā amhehi upasaṅkamituṁ, aññāhi mahesakkhāhi devatāhi parivuto.
"It's not easy for us to approach the Buddha, as he is surrounded by other illustrious deities.

Sace kho tvaṁ, bhikkhu, taṁ bhagavantaṁ upasaṅkamitvā etamatthaṁ puccheyyāsi, mayampi āgaccheyyāma dhammassavanāyā"ti.
If you go to the Buddha and ask him about this matter, we'll come along and listen to the teaching."

"Evamāvuso"ti kho āyasmā samiddhi tassā devatāya paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā samiddhi bhagavantaṁ etadavoca:
"Yes, good sir," Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

"Idhāhaṁ, bhante, rattiyā paccūsasamayaṁ paccuṭṭhāya yena tapodā tenupasaṅkamiṁ gattāni parisiñcituṁ.
Tapode gattāni parisiñcitvā paccuttaritvā ekacīvaro aṭṭhāsiṁ gattāni pubbāpayamāno.
Atha kho, bhante, aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ tapodaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā vehāsaṁ ṭhitā imāya gāthāya ajjhabhāsi:
'Abhutvā bhikkhasi bhikkhu,
na hi bhutvāna bhikkhasi;
Bhutvāna bhikkhu bhikkhassu,
mā taṁ kālo upaccagā'ti.

Evaṁ vutte, ahaṁ, bhante, taṁ devataṁ gāthāya paccabhāsiṁ:

‘Kālaṁ vohaṁ na jānāmi,
channo kālo na dissati;
Tasmā abhutvā bhikkhāmi,
mā maṁ kālo upaccagā’ti.

Atha kho, bhante, sā devatā pathaviyaṁ patiṭṭhahitvā maṁ etadavoca:
‘daharo tvaṁ, bhikkhu, pabbajito susu kāḷakeso, bhadrena yobbanena samannāgato, paṭhamena vayasā, anikkīḷitāvī kāmesu.
Bhuñja, bhikkhu, mānusake kāme;
mā sandiṭṭhikaṁ hitvā kālikaṁ anudhāvī’ti.

Evaṁ vuttāhaṁ, bhante, taṁ devataṁ etadavocaṁ:
‘na khvāhaṁ, āvuso, sandiṭṭhikaṁ hitvā kālikaṁ anudhāvāmi;
kālikañca khvāhaṁ, āvuso, hitvā sandiṭṭhikaṁ anudhāvāmi.
Kālikā hi, āvuso, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā;
ādīnavo ettha bhiyyo.
Sandiṭṭhiko ayaṁ dhammo akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.

Evaṁ vutte, bhante, sā devatā maṁ etadavoca:
‘kathañca, bhikkhu, kālikā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā; ādīnavo ettha bhiyyo?
Kathaṁ sandiṭṭhiko ayaṁ dhammo akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti?

Evaṁ vuttāhaṁ, bhante, taṁ devataṁ etadavocaṁ:
‘ahaṁ kho, āvuso, navo acirapabbajito adhunāgato imaṁ dhammavinayaṁ, na tāhaṁ sakkomi vitthārena ācikkhituṁ.
Ayaṁ so bhagavā arahaṁ sammāsambuddho rājagahe viharati tapodārāme.
Taṁ bhagavantaṁ upasaṅkamitvā etamatthaṁ puccha.
Yathā te bhagavā byākaroti tathā naṁ dhāreyyāsī’ti.

Evaṁ vutte, bhante, sā devatā maṁ etadavoca:

‘na kho, bhikkhu, sukaro so bhagavā amhehi upasaṅkamituṁ, aññāhi mahesakkhāhi devatāhi parivuto.
Sace kho tvaṁ, bhikkhu, taṁ bhagavantaṁ upasaṅkamitvā etamatthaṁ puccheyyāsi, mayampi āgaccheyyāma dhammassavanāyā’ti.
Sace, bhante, tassā devatāya saccaṁ vacanaṁ, idheva sā devatā avidūre”ti.
“Sir, if that deity spoke the truth, he’ll be close by.”

Evaṁ vutte, sā devatā āyasmantaṁ samiddhiṁ etadavoca:
When he had spoken, that deity said to Samiddhi,

“puccha, bhikkhu, puccha, bhikkhu, yamahaṁ anuppattā”ti.
“Ask, mendicant, ask! For I have arrived.”

Atha kho bhagavā taṁ devataṁ gāthāhi ajjhabhāsi:
Then the Buddha addressed the deity in verse:

“Akkheyyasaññino sattā,
akkheyyasmiṁ patiṭṭhitā;
Akkheyyaṁ apariññāya,
yogamāyanti maccuno.

“Sentient beings who perceive the communicable,
become established in the communicable.
Not understanding the communicable,
they fall under the yoke of Death.

Akkheyyañca pariññāya,
Akkhātāraṁ na maññati;
Tañhi tassa na hotīti,
Yena naṁ vajjā na tassa atthi;
Sace vijānāsi vadehi yakkhā”ti.

But having fully understood the communicable,
they don’t identify as a communicator,
for they have nothing

by which they might be described.
Tell me if you understand, spirit.”

“Na khvāhaṁ, bhante, imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi.
“I don’t understand the detailed meaning of the Buddha’s brief statement.

Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṁ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ jāneyyan”ti.
Please teach me this matter so I can understand the detailed meaning.”

“Samo visesī uda vā nihīno,
Yo maññatī so vivadetha tena;
Tīsu vidhāsu avikampamāno,
Samo visesīti na tassa hoti;
Sace vijānāsi vadehi yakkhā”ti.

“If you think that ‘I’m equal,
special, or worse’, you’ll get into arguments.
Unwavering in the face of the three discriminations,
you’ll have no thought ‘I’m equal or special’.
Tell me if you understand, spirit.”

“Imassapi khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa na vitthārena atthaṁ ājānāmi.
“I don’t understand the detailed meaning of the Buddha’s brief statement.

Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṁ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ jāneyyan”ti.
Please teach me this matter so I can understand the detailed meaning.”

“Pahāsi saṅkhaṁ na vimānamajjhagā,
Acchecchi taṇhaṁ idha nāmarūpe;
Taṁ chinnaganthaṁ anighaṁ nirāsaṁ,
Pariyesamānā nājjhagamuṁ;
Devā manussā idha vā huraṁ vā,
Saggesu vā sabbanivesanesu.

“Judging is given up, conceit rejected;
craving for name and form is cut off right here.
They’ve cut the ties, untroubled,
    with no need for hope.
Though gods and humans search for them
in this world and the world beyond,
    they never find them,
not in heaven nor in any abode.

Sace vijānāsi vadehi yakkhā”ti.
Tell me if you understand, spirit.”

“Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmi—
“This is how I understand the detailed meaning of the Buddha’s brief statement:

Pāpaṁ na kayirā vacasā manasā,
Kāyena vā kiñcana sabbaloke;
Kāme pahāya satimā sampajāno,
Dukkhaṁ na sevetha anatthasaṁhitan”ti.

You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures,
    mindful and aware,
you shouldn’t keep doing
    what’s painful and pointless.”

Nandanavaggo dutiyo.

Tassuddānaṁ

Nandanā nandati ceva,
Natthiputtasamena ca;
Khattiyo saṇamāno ca,
Niddātandī ca dukkaraṁ;

Hirī kuṭikā navamo,
Dasamo vutto samiddhināti.

1.21 Sattisutta:
A Sword

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, that deity recited this verse in the Buddha's presence:

"Sattiyā viya omaṭṭho,
ḍayhamānova matthake;
Kāmarāgappahānāya,
sato bhikkhu paribbaje"ti.

"Like they're struck by a sword,
like their head was on fire,
a mendicant, mindful, should go forth,
to give up sensual desire."

"Sattiyā viya omaṭṭho,
ḍayhamānova matthake;
Sakkāyadiṭṭhippahānāya,
sato bhikkhu paribbaje"ti.

"Like they're struck by a sword,
like their head was on fire,
a mendicant, mindful, should go forth,
to give up identity view."

1.22 Phusatisutta:
Impact

“Nāphusantaṁ phusati ca,
phusantañca tato phuse;
Tasmā phusantaṁ phusati,
appaduṭṭhapadosinan”ti.

“It doesn’t impact a person who doesn’t impact others.
It impacts a person because they impact others.
That’s why it impacts one who impacts,
who wrongs one who’s done no wrong.”

“Yo appaduṭṭhassa narassa dussati,
Suddhassa posassa anaṅgaṇassa;
Tameva bālaṁ pacceti pāpaṁ,
Sukhumo rajo paṭivātaṁva khitto”ti.

“Whoever wrongs a man who’s done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind.”

1.23 Jaṭāsutta:
A Tangle

“Antojaṭā bahijaṭā,
Jaṭāya jaṭitā pajā;
Taṁ taṁ gotama pucchāmi,
Ko imaṁ vijaṭaye jaṭan”ti.

“Tangled within, tangled without:
these people are tangled in tangles.
I ask you this, Gotama:
who can untangle this tangle?”

“Sīle patiṭṭhāya naro sapañño,
Cittaṁ paññañca bhāvayaṁ;
Ātāpī nipako bhikkhu,
So imaṁ vijaṭaye jaṭaṁ.

“A wise person grounded in ethics,
developing the mind and wisdom,
a keen and alert mendicant—
they can untangle this tangle.

Yesaṁ rāgo ca doso ca,
avijjā ca virājitā;
Khīṇāsavā arahanto,
tesaṁ vijaṭitā jaṭā.

Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—
they have untangled the tangle.

Yattha nāmañca rūpañca,
asesaṁ uparujjhati;
Paṭighaṁ rūpasaññā ca,
etthesā chijjate jaṭā”ti.

And where name and form
cease with nothing left over;
as well as impingement and perception of form:
it’s there that the tangle is cut.”

1.24 Manonivāraṇasutta:
Shielding the Mind

“Yato yato mano nivāraye,
Na dukkhameti naṁ tato tato;
Sa sabbato mano nivāraye,
Sa sabbato dukkhā pamuccatī”ti.

“Whatever you’ve shielded the mind from
can’t cause you suffering.
So you should shield the mind from everything,
then you’re freed from all suffering.”

“Na sabbato mano nivāraye,
Na mano saṁyatattamāgataṁ;
Yato yato ca pāpakaṁ,
Tato tato mano nivāraye”ti.

“You needn’t shield the mind from everything.
When the mind is under control,
you need only shield the mind
from where the bad things come.”

1.25 Arahantasutta:
A Perfected One

“Yo hoti bhikkhu arahaṁ katāvī,
Khīṇāsavo antimadehadhārī;
Ahaṁ vadāmītipi so vadeyya,
Mamaṁ vadantītipi so vadeyyā”ti.

“When a mendicant is perfected, proficient,
with defilements ended, bearing the final body:
would they say, ‘I speak’,
or even ‘they speak to me’?”

“Yo hoti bhikkhu arahaṁ katāvī,
Khīṇāsavo antimadehadhārī;
Ahaṁ vadāmītipi so vadeyya,
Mamaṁ vadantītipi so vadeyya;
Loke samaññaṁ kusalo viditvā,
Vohāramattena so vohareyyā”ti.

“When a mendicant is perfected, proficient,
with defilements ended, bearing the final body:
they would say, ‘I speak’,
and also ‘they speak to me’.
Skillful, understanding the world’s conventions,
they’d use these terms as no more than expressions.”

“Yo hoti bhikkhu arahaṁ katāvī,
Khīṇāsavo antimadehadhārī;
Mānaṁ nu kho so upagamma bhikkhu,
Ahaṁ vadāmītipi so vadeyya;
Mamaṁ vadantītipi so vadeyyā”ti.

“When a mendicant is perfected, proficient,
with defilements ended, bearing the final body:
is such a mendicant drawing close to conceit
if they’d say, ‘I speak’,
or even ‘they speak to me’?”

“Pahīnamānassa na santi ganthā,
Vidhūpitā mānaganthassa sabbe;
Sa vītivatto maññataṁ sumedho,
Ahaṁ vadāmītipi so vadeyya.

“Someone who has given up conceit has no ties,
the ties of conceit are all dissipated.
Though that clever person has transcended identity,
they’d still say, ‘I speak’,
Mamaṁ vadantītipi so vadeyya,
Loke samaññaṁ kusalo viditvā;
Vohāramattena so vohareyyā”ti.

and also ‘they speak to me’.
Skillful, understanding the world’s conventions,
they’d use these terms as no more than expressions.”

1.26 Pajjotasutta:
Lamps

“Kati lokasmiṁ pajjotā,
Tehi loko pakāsati;
Bhagavantaṁ puṭṭhumāgamma,
Kathaṁ jānemu taṁ mayan”ti.

“How many lamps are there
that light up the world?
We’ve come to ask the Buddha;
how are we to understand this?”

“Cattāro loke pajjotā,
pañcamettha na vijjati;
Divā tapati ādicco,
rattimābhāti candimā.

“There are four lamps in the world,
a fifth is not found.
The sun blazes by day,
the moon glows at night,
Atha aggi divārattiṁ,
tattha tattha pakāsati;
Sambuddho tapataṁ seṭṭho,
esā ābhā anuttarā”ti.

while a fire lights up both
by day and by night.
But a Buddha is the best of lights:
this is the supreme radiance.”

1.27 Sarasutta:
Streams

“Kuto sarā nivattanti,
kattha vaṭṭaṁ na vattati;
Kattha nāmañca rūpañca,
asesaṁ uparujjhatī”ti.

“From where do streams turn back?
Where does the cycle spin no more?
Where do name and form
cease with nothing left over?”

“Yattha āpo ca pathavī,
tejo vāyo na gādhati;
Ato sarā nivattanti,
ettha vaṭṭaṁ na vattati;
Ettha nāmañca rūpañca,
asesaṁ uparujjhatī”ti.

“Where water and earth,
fire and air find no footing—
from there the streams turn back;
there the cycle spins no more;
and there it is that name and form
cease with nothing left over.”

1.28 Mahaddhanasutta:
Affluent

“Mahaddhanā mahābhogā,
raṭṭhavantopi khattiyā;
Aññamaññābhigijjhanti,
kāmesu analaṅkatā.

“The affluent and the wealthy,
even the aristocrats who rule the land,
are jealous of each other,
insatiable in sensual pleasures.

Tesu ussukkajātesu,
bhavasotānusārisu;
Kedha taṇhaṁ pajahiṁsu,
ke lokasmiṁ anussukā”ti.

Among those of such an avid nature,
flowing along the stream of lives,
who here has given up craving?
Who in the world is not avid?”

“Hitvā agāraṁ pabbajitā,
hitvā puttaṁ pasuṁ piyaṁ;
Hitvā rāgañca dosañca,
avijjañca virājiya;
Khīṇāsavā arahanto,
te lokasmiṁ anussukā”ti.

“Having given up their home, their child, their cattle,
and all that they love, they went forth.
Having given up desire and hate,

having dispelled ignorance,
the perfected ones with defilements ended—
they in the world are not avid.”

1.29 Catucakkasutta:
Four Wheels

“Catucakkaṁ navadvāraṁ,
puṇṇaṁ lobhena saṁyutaṁ;
Paṅkajātaṁ mahāvīra,
kathaṁ yātrā bhavissatī”ti.

“Four are its wheels, and nine its doors;
it’s stuffed full, bound with greed,
and born from a bog.
Great hero, how am I supposed to live like this?”

“Chetvā naddhiṁ varattañca,
icchā lobhañca pāpakaṁ;
Samūlaṁ taṇhamabbuyha,
evaṁ yātrā bhavissatī”ti.

“Having cut the strap and harness—
the wicked desire and greed—
and having plucked out craving, root and all:
that’s how you’re supposed to live like this.”

1.30 Eṇijaṅghasutta:
Antelope Calves

“Eṇijaṅghaṁ kisaṁ vīraṁ,
appāhāraṁ alolupaṁ;
Sīhaṁvekacaraṁ nāgaṁ,
kāmesu anapekkhinaṁ;
Upasaṅkamma pucchāma,
kathaṁ dukkhā pamuccatī”ti.

“O hero so lean, with antelope calves,
not greedy, eating little,
an elephant, wandering alone like a lion,
you’re not concerned for sensual pleasures.
We’ve come to ask a question:
How is one released from all suffering?”

“Pañca kāmaguṇā loke,
manochaṭṭhā paveditā;
Ettha chandaṁ virājetvā,
evaṁ dukkhā pamuccatī”ti.

“The world has five kinds of sensual stimulation,
and the mind is said to be the sixth.
When you’ve discarded desire for these,
you’re released from all suffering.”

Sattivaggo tatiyo.

Tassuddānaṁ

Sattiyā phusati ceva,
jaṭā manonivāraṇā;

Arahantena pajjoto,
sarā mahaddhanena ca;
Catucakkena navamaṁ,
eṇijaṅghena te dasāti.

1.31 Sabbhisutta:
Virtuous

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha's presence:

"Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
seyyo hoti na pāpiyo"ti.

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse."

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:

Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
paññā labbhati nāññato”ti.

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sokamajjhe na socatī”ti.

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you grieve not among the grieving.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
ñātimajjhe virocatī”ti.

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you shine among your relatives.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha's presence:

"Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sattā gacchanti suggatin"ti.

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place."

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha's presence:

"Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sattā tiṭṭhanti sātatan"ti.

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily."

Atha kho aparā devatā bhagavantaṁ etadavoca:
Then another deity said to the Buddha,

"kassa nu kho, bhagavā, subhāsitan"ti?
"Sir, who has spoken well?"

"Sabbāsaṁ vo subhāsitaṁ pariyāyena, api ca mamapi suṇātha—
"You've all spoken well in your own way. However, listen to me also:

Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,

sabbadukkhā pamuccatī”ti.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā tā devatāyo bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsūti.
Then those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

1.32 Maccharisutta:
Stinginess

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha's presence:

"Maccherā ca pamādā ca,
evaṁ dānaṁ na dīyati;
Puññaṁ ākaṅkhamānena,
deyyaṁ hoti vijānatā"ti.

"Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha's presence:

"Yasseva bhīto na dadāti maccharī,

Tadevādadato bhayaṁ;
Jighacchā ca pipāsā ca,
Yassa bhāyati maccharī;
Tameva bālaṁ phusati,
Asmiṁ loke paramhi ca.

“When a miser fails to give because of fear,
the very thing they’re afraid of comes to pass.
The hunger and thirst
that a miser fears
hurt the fool
in this world and the next.

Tasmā vineyya maccheraṁ,
dajjā dānaṁ malābhibhū;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan”ti.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha’s presence:

“Te matesu na mīyanti,
panthānaṁva sahabbajaṁ;
Appasmiṁ ye pavecchanti,
esa dhammo sanantano.

“Among the dead they do not die,
those who, like fellow travelers on the road,
are happy to provide, though they have but little.
This is an eternal truth.

Appasmeke pavecchanti,

bahuneke na dicchare;
Appasmā dakkhiṇā dinnā,
sahassena samaṁ mitā”ti.

Some who have little are happy to provide,
while some who have much don’t wish to give.
An offering given from little
is multiplied a thousand times.”

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha’s presence:

“Duddadaṁ dadamānānaṁ,
dukkaraṁ kamma kubbataṁ;
Asanto nānukubbanti,
sataṁ dhammo duranvayo.

“Giving what’s hard to give,
doing what’s hard to do;
the wicked don’t act like this,
for the teaching of the good is hard to follow.

Tasmā satañca asataṁ,
nānā hoti ito gati;
Asanto nirayaṁ yanti,
santo saggaparāyanā”ti.

That’s why the virtuous and the wicked
have different destinations after leaving this place.
The wicked go to hell,
while the virtuous are bound for heaven.”

Atha kho aparā devatā bhagavato santike etadavoca:
Then another deity said to the Buddha,

“kassa nu kho, bhagavā, subhāsitan”ti?
“Sir, who has spoken well?”

“Sabbāsaṁ vo subhāsitaṁ pariyāyena; api ca mamapi suṇātha—
“You’ve all spoken well in your own way. However, listen to me also:

Dhammaṁ care yopi samuñjakaṁ care,
Dārañca posaṁ dadamappakasmiṁ;
Sataṁ sahassānaṁ sahassayāginaṁ,
Kalampi nāgghanti tathāvidhassa te”ti.

A hundred thousand people
making a thousand sacrifices
isn’t worth a fraction
of one who lives rightly, wandering for gleanings,
or one who supports their partner
from what little they have.”

Atha kho aparā devatā bhagavantaṁ gāthāya ajjhabhāsi:
Then another deity addressed the Buddha in verse:

“Kenesa yañño vipulo mahaggato,
Samena dinnassa na agghameti;
Kathaṁ sataṁ sahassānaṁ sahassayāginaṁ,
Kalampi nāgghanti tathāvidhassa te”ti.

“Why doesn’t that sacrifice of theirs, so abundant and magnificent,
equal the value of a moral person’s gift?
How is it that a hundred thousand people
making a thousand sacrifices
isn’t worth a fraction
of what’s offered by such a person?”

“Dadanti heke visame niviṭṭhā,
Chetvā vadhitvā atha socayitvā;
Sā dakkhiṇā assumukhā sadaṇḍā,
Samena dinnassa na agghameti.

“Some give based on immorality—
after injuring, killing, and tormenting.
Such an offering—tearful, violent—

in no way equals the value of a moral person’s gift.

Evaṁ sataṁ sahassānaṁ sahassayāginaṁ,
Kalampi nāgghanti tathāvidhassa te”ti.

That’s how it is that a hundred thousand people
making a thousand sacrifices
isn’t worth a fraction
of what’s offered by such a person.”

1.33 Sādhusutta:
Good

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ udānaṁ udānesi:
Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

"Sādhu kho mārisa dānaṁ,
maccherā ca pamādā ca;
Evaṁ dānaṁ na dīyati,
puññaṁ ākaṅkhamānena;
Deyyaṁ hoti vijānatā"ti.

"Good, sir, is giving!
Because of stinginess and negligence
a gift is not given.
Wanting merit,
a smart person would give."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's

presence:

“Sādhu kho mārisa dānaṁ,
Api ca appakasmimpi sāhu dānaṁ.

“Good, sir, is giving!
Even when one has little, giving is good.

Appasmeke pavecchanti,
bahuneke na dicchare;
Appasmā dakkhiṇā dinnā,
sahassena samaṁ mitā”ti.

Some who have little are happy to provide,
while some who have much don’t wish to give.
An offering given from little
is multiplied a thousand times.”

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

“Sādhu kho mārisa dānaṁ,
Appakasmimpi sāhu dānaṁ;
Api ca saddhāyapi sāhu dānaṁ,
Dānañca yuddhañca samānamāhu;
Appāpi santā bahuke jinanti,
Appampi ce saddahāno dadāti;
Teneva so hoti sukhī paratthā”ti.

“Good, sir, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
Giving and warfare are similar, they say,
for even a few of the good may conquer the many.
If a faithful person gives even a little,
it still brings them happiness in the hereafter.”

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"Sādhu kho mārisa dānaṁ,
Appakasmimpi sāhu dānaṁ;
Saddhāyapi sāhu dānaṁ,
Api ca dhammaladdhassāpi sāhu dānaṁ.

"Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.

Yo dhammaladdhassa dadāti dānaṁ,
Uṭṭhānavīriyādhigatassa jantu;
Atikkamma so vetaraṇiṁ yamassa,
Dibbāni ṭhānāni upeti macco"ti.

A man who gives legitimate wealth,
earned by his efforts and initiative,
has passed over Yama's Vetaraṇi River;
that mortal arrives at celestial fields."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"Sādhu kho mārisa dānaṁ,
Appakasmimpi sāhu dānaṁ;
Saddhāyapi sāhu dānaṁ,
Dhammaladdhassāpi sāhu dānaṁ;
Api ca viceyya dānampi sāhu dānaṁ.

"Good, sir, is giving!
Even when one has little, giving is good.
And it's also good to give out of faith.
And it's also good to give legitimate wealth.

And it’s also good to give intelligently.

Viceyya dānaṁ sugatappasatthaṁ,
Ye dakkhiṇeyyā idha jīvaloke;
Etesu dinnāni mahapphalāni,
Bījāni vuttāni yathā sukhette”ti.

The Holy One praises giving intelligently
to those worthy of offerings here
in the world of the living.
What’s given to these is very fruitful,
like seeds sown in a fertile field.”

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

“Sādhu kho mārisa dānaṁ,
Appakasmimpi sāhu dānaṁ;
Saddhāyapi sāhu dānaṁ,
Dhammaladdhassāpi sāhu dānaṁ;
Viceyya dānampi sāhu dānaṁ,
Api ca pāṇesupi sādhu saṁyamo.

“Good, sir, is giving!
Even when one has little, giving is good.
And it’s also good to give out of faith.
And it’s also good to give legitimate wealth.
And it’s also good to give intelligently.
And it’s also good to be restrained
when it comes to living creatures.

Yo pāṇabhūtāni aheṭhayaṁ caraṁ,
Parūpavādā na karonti pāpaṁ;
Bhīruṁ pasaṁsanti na hi tattha sūraṁ,
Bhayā hi santo na karonti pāpan”ti.

One who lives without harming any living being
never does bad because of others' blame;
for in that case they praise the coward, not the brave;
and the virtuous never do bad out of fear."

Atha kho aparā devatā bhagavantaṁ etadavoca:
Then another deity said to the Buddha,

"kassa nu kho, bhagavā, subhāsitan"ti?
"Sir, who has spoken well?"

"Sabbāsaṁ vo subhāsitaṁ pariyāyena, api ca mamapi suṇātha—
"You've all spoken well in your own way. However, listen to me also:

Saddhā hi dānaṁ bahudhā pasatthaṁ,
Dānā ca kho dhammapadaṁva seyyo;
Pubbe ca hi pubbatare ca santo,
Nibbānamevajjhagamuṁ sapaññā"ti.

It's true that giving is praised in many ways
but the path of the teaching is better than giving,
for in days old and older still,
the wise and virtuous even attained extinction."

1.34 Nasantisutta:
There Are None

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha's presence:

"Na santi kāmā manujesu niccā,
Santīdha kamanīyāni yesu baddho;
Yesu pamatto apunāgamanaṁ,
Anāgantā puriso maccudheyyā"ti.

"Among humans there are no sensual pleasures
that are permanent.
Here there are sensuous things, bound to which,
drunk on which, there's no coming back.
That person doesn't return here
from Death's domain."

"Chandajaṁ aghaṁ chandajaṁ dukkhaṁ,
Chandavinayā aghavinayo;

Aghavinayā dukkhavinayo”ti.

“Misery is born of desire; suffering is born of desire;
when desire is removed, misery is removed;
when misery is removed, suffering is removed.”

“Na te kāmā yāni citrāni loke,
Saṅkapparāgo purisassa kāmo;
Tiṭṭhanti citrāni tatheva loke,
Athettha dhīrā vinayanti chandaṁ.

“The world’s pretty things aren’t sensual pleasures.
Greedy intention is a person’s sensual pleasure.
The world’s pretty things stay just as they are,
but a wise one removes desire for them.

Kodhaṁ jahe vippajaheyya mānaṁ,
Saṁyojanaṁ sabbamatikkameyya;
Taṁ nāmarūpasmimasajjamānaṁ,
Akiñcanaṁ nānupatanti dukkhā.

Give up anger, get rid of conceit,
and get past all the fetters.
Sufferings don’t torment the one who has nothing,
not clinging to name and form.

Pahāsi saṅkhaṁ na vimānamajjhagā,
Acchecchi taṇhaṁ idha nāmarūpe;
Taṁ chinnaganthaṁ anighaṁ nirāsaṁ,
Pariyesamānā nājjhagamuṁ;
Devā manussā idha vā huraṁ vā,
Saggesu vā sabbanivesanesū”ti.

Judging’s given up, conceit rejected;
craving for name and form is cut off right here.
They’ve cut the ties, untroubled,
with no need for hope.

Though gods and humans search for them
in this world and the world beyond,
    they never find them,
not in heaven nor in any abode.”

“Tañce hi nāddakkhuṁ tathāvimuttaṁ,
(iccāyasmā mogharājā)
Devā manussā idha vā huraṁ vā;
Naruttamaṁ atthacaraṁ narānaṁ,
Ye taṁ namassanti pasaṁsiyā te”ti.

“If neither gods nor humans see one freed in this way,”
said Venerable Mogharājā,
“in this world or the world beyond,
are those who revere that supreme person,
who lives for the good of mankind,
    also worthy of praise?”

“Pasaṁsiyā tepi bhavanti bhikkhū,
(mogharājāti bhagavā)
Ye taṁ namassanti tathāvimuttaṁ;
Aññāya dhammaṁ vicikicchaṁ pahāya,
Saṅgātigā tepi bhavanti bhikkhū”ti.

“The mendicants who revere one freed in this way,”
said the Buddha,
“are also worthy of praise, Mogharājā.
But having understood the teaching
    and given up doubt,
those mendicants can escape their chains.”

1.35 Ujjhānasaññisutta:
Disdain

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Atha kho sambahulā ujjhānasaññikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā vehāsaṁ aṭṭhaṁsu.
Then, late at night, several glorious deities of the Disdainful Group, lighting up the entire Jeta's Grove, went up to the Buddha, and stood in the air.

Vehāsaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing in the air, one deity recited this verse in the Buddha's presence:

"Aññathā santamattānaṁ,
aññathā yo pavedaye;
Nikacca kitavasseva,
bhuttaṁ theyyena tassa taṁ.

"Someone who pretends
to be other than they really are,
is like a cheating gambler
who enjoys what was gained by theft.

Yañhi kayirā tañhi vade,
yaṁ na kayirā na taṁ vade;
Akarontaṁ bhāsamānaṁ,
parijānanti paṇḍitā"ti.

You should only say what you would do;
you shouldn't say what you wouldn't do.

The wise will recognize
one who talks without doing.”

“Na yidaṁ bhāsitamattena,
ekantasavanena vā;
Anukkamitave sakkā,
yāyaṁ paṭipadā daḷhā;
Yāya dhīrā pamuccanti,
jhāyino mārabandhanā.

“Not just by speaking,
nor solely by listening,
are you able to progress
on this hard path,
by which wise ones practicing absorption
are released from Māra’s bonds.

Na ve dhīrā pakubbanti,
viditvā lokapariyāyaṁ;
Aññāya nibbutā dhīrā,
tiṇṇā loke visattikan”ti.

The wise certainly don’t act like that,
for they understand the way of the world.
The wise are extinguished by understanding,
they’ve crossed over clinging to the world.”

Atha kho tā devatāyo pathaviyaṁ patiṭṭhahitvā bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavocuṁ:
Then those deities landed on the ground, bowed with their heads at the Buddha’s feet and said,

“accayo no, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yā mayaṁ bhagavantaṁ āsādetabbaṁ amaññimhā.
“We have made a mistake, sir. It was foolish, stupid, and unskillful of us to imagine we could attack the Buddha!

Tāsaṁ no, bhante, bhagavā accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā”ti.
Please, sir, accept our mistake for what it is, so we will restrain ourselves in future.”

Atha kho bhagavā sitaṁ pātvākāsi.
At that, the Buddha smiled.

Atha kho tā devatāyo bhiyyoso mattāya ujjhāyantiyo vehāsaṁ abbhuggañchuṁ.
Then those deities, becoming even more disdainful, flew up in the air.

Ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
One deity recited this verse in the Buddha’s presence:

“Accayaṁ desayantīnaṁ,
yo ce na paṭigaṇhati;
Kopantaro dosagaru,
sa veraṁ paṭimuñcatī”ti.

“If you don’t give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you’re stuck in your enmity.”

“Accayo ce na vijjetha,
nocidhāpagataṁ siyā;
Verāni na ca sammeyyuṁ,
kenīdha kusalo siyā”ti.

“If no mistake is found,
if no-one’s gone astray,
and enmities are settled,
then who could have been unskillful?”

“Kassaccayā na vijjanti,
kassa natthi apāgataṁ;

Ko na sammohamāpādi,
ko ca dhīro sadā sato”ti.

“Who makes no mistakes?
Who doesn’t go astray?
Who doesn’t fall into confusion?
Who is the wise one that’s ever mindful?”

“Tathāgatassa buddhassa,
sabbabhūtānukampino;
Tassaccayā na vijjanti,
tassa natthi apāgataṁ;
So na sammohamāpādi,
sova dhīro sadā satoti.

“The Realized One, the Buddha,
compassionate for all beings:
that’s who makes no mistakes,
and that’s who doesn’t go astray.
He doesn’t fall into confusion,
for he’s the wise one, ever mindful.

Accayaṁ desayantīnaṁ,
yo ce na paṭigaṇhati;
Kopantaro dosagaru,
sa veraṁ paṭimuñcati;
Taṁ veraṁ nābhinandāmi,
paṭiggaṇhāmi voccayan”ti.

If you don’t give your pardon
when a mistake is confessed,
with hidden anger and heavy hate,
you’re stuck in your enmity.
I don’t approve of such enmity,
and so I pardon your mistake.”

1.36 Saddhāsutta:
Faith

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sambahulā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha's presence:

"Saddhā dutiyā purisassa hoti,
No ce assaddhiyaṁ avatiṭṭhati;
Yaso ca kittī ca tatvassa hoti,
Saggañca so gacchati sarīraṁ vihāyā"ti.

"Faith is a person's partner.
If faithlessness doesn't linger,
fame and renown are theirs,
and when they discard this corpse they go to heaven."

Atha kho aparā devatā bhagavato santike imā gāthāyo abhāsi:
Then another deity recited these verses in the Buddha's presence:

"Kodhaṁ jahe vippajaheyya mānaṁ,

Saṁyojanaṁ sabbamatikkameyya;
Taṁ nāmarūpasmimasajjamānaṁ,
Akiñcanaṁ nānupatanti saṅgā”ti.

“Give up anger, get rid of conceit,
and get past all the fetters.
Chains don’t torment one who has nothing,
not clinging to name and form.”

“Pamādamanuyuñjanti,
bālā dummedhino janā;
Appamādañca medhāvī,
dhanaṁ seṭṭhaṁva rakkhati.

“Fools and half-wits
devote themselves to negligence.
But the wise protect diligence
as their best treasure.

Mā pamādamanuyuñjetha,
mā kāmarati santhavaṁ;
Appamatto hi jhāyanto,
pappoti paramaṁ sukhan”ti.

Don’t devote yourself to negligence,
or delight in sexual intimacy.
For if you’re diligent and practice absorption,
you’ll attain ultimate happiness.”

1.37 Samayasutta:
The Congregation

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi;
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṁ dassanāya bhikkhusaṅghañca.
And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

Atha kho catunnaṁ suddhāvāsakāyikānaṁ devatānaṁ etadahosi:
Then four deities of the Pure Abodes, aware of what was happening, thought:

“ayaṁ kho bhagavā sakkesu viharati kapilavatthusmiṁ mahāvane mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi;
dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti bhagavantaṁ dassanāya bhikkhusaṅghañca.
Yannūna mayampi yena bhagavā tenupasaṅkameyyāma; upasaṅkamitvā bhagavato santike paccekaṁ gāthaṁ bhāseyyāmā”ti.
“Why don’t we go to the Buddha and each recite a verse in his presence?”

Atha kho tā devatā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—suddhāvāsesu devesu antarahitā bhagavato purato pāturahesuṁ.

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha.

Atha kho tā devatā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
They bowed to the Buddha and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, one deity recited this verse in the Buddha's presence:

"Mahāsamayo pavanasmiṁ,
Devakāyā samāgatā;
Āgatamha imaṁ dhammasamayaṁ,
Dakkhitāye aparājitasaṅghan"ti.

"There's a great congregation in the woods,
a host of gods have assembled.
We've come to this righteous congregation
to see the invincible Saṅgha!"

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha's presence:

"Tatra bhikkhavo samādahaṁsu,
Cittamattano ujukaṁ akaṁsu;
Sārathīva nettāni gahetvā,
Indriyāni rakkhanti paṇḍitā"ti.

"The mendicants there have immersion,
they've straightened out their own minds.
Like a charioteer who has taken the reins,
the astute ones protect their senses."

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha's presence:

"Chetvā khīlaṁ chetvā palighaṁ,
Indakhīlaṁ ūhacca manejā;
Te caranti suddhā vimalā,

Cakkhumatā sudantā susunāgā”ti.

“Having cut the stake and cut the bar,
they’re unstirred, with boundary post uprooted.
They live pure and immaculate,
the young dragons tamed by the seer.”

Atha kho aparā devatā bhagavato santike imaṁ gāthaṁ abhāsi:
Then another deity recited this verse in the Buddha’s presence:

“Ye keci buddhaṁ saraṇaṁ gatāse,
Na te gamissanti apāyabhūmiṁ;
Pahāya mānusaṁ dehaṁ,
Devakāyaṁ paripūressantī”ti.

“Anyone who has gone to the Buddha for refuge
won’t go to a plane of loss.
After giving up this human body,
they swell the hosts of gods.”

1.38 Sakalikasutta:
A Splinter

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati maddakucchismiṁ migadāye.
At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

Tena kho pana samayena bhagavato pādo sakalikāya khato hoti.
Now at that time the Buddha's foot had been cut by a splinter.

Bhusā sudaṁ bhagavato vedanā vattanti sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā;
The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable.

tā sudaṁ bhagavā sato sampajāno adhivāseti avihaññamāno.
But he endured unbothered, with mindfulness and situational awareness.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññāpetvā dakkhiṇena passena sīhaseyyaṁ kappeti pāde pādaṁ accādhāya sato sampajāno.
And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Atha kho sattasatā satullapakāyikā devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ maddakucchiṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, seven hundred glorious deities of the Satullapa Group, lighting up the entire Maddakucchi, went up to the Buddha, bowed, and

stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavato santike imaṁ udānaṁ udānesi:
Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

"nāgo vata, bho, samaṇo gotamo;
"The ascetic Gotama is such an elephant, sir!

nāgavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno"ti.
And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—unbothered, with mindfulness and situational awareness."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"sīho vata, bho, samaṇo gotamo;
"The ascetic Gotama is such a lion, sir!

sīhavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno"ti.
And as a lion, he endures painful physical feelings … unbothered."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"ājānīyo vata, bho, samaṇo gotamo;
"The ascetic Gotama is such a thoroughbred, sir!

ājānīyavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno"ti.
And as a thoroughbred, he endures painful physical feelings … unbothered."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"nisabho vata, bho, samaṇo gotamo;
"The ascetic Gotama is such a chief bull, sir!

nisabhavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno"ti.
And as a chief bull, he endures painful physical feelings … unbothered."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"dhorayho vata, bho, samaṇo gotamo;
"The ascetic Gotama is such a behemoth, sir!

dhorayhavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno"ti.
And as a behemoth, he endures painful physical feelings … unbothered."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"danto vata, bho, samaṇo gotamo;
"The ascetic Gotama is truly tamed, sir!

dantavatā ca samuppannā sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā sato sampajāno adhivāseti avihaññamāno"ti.
And as someone tamed, he endures painful physical feelings … unbothered."

Atha kho aparā devatā bhagavato santike imaṁ udānaṁ udānesi:
Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“passa samādhiṁ subhāvitaṁ cittañca suvimuttaṁ, na cābhinataṁ na cāpanataṁ na ca sasaṅkhāraniggayhavāritagataṁ.
“See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression.

Yo evarūpaṁ purisanāgaṁ purisasīhaṁ purisaājānīyaṁ purisanisabhaṁ purisadhorayhaṁ purisadantaṁ atikkamitabbaṁ maññeyya kimaññatra adassanā”ti.
If anyone imagines that they can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a chief bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?”

“Pañcavedā sataṁ samaṁ,
Tapassī brāhmaṇā caraṁ;
Cittañca nesaṁ na sammā vimuttaṁ,
Hīnattharūpā na pāraṅgamā te.

“Learned in the five Vedas, brahmins practice
mortification for a full century.
But their minds are not properly freed,
for those of base character don’t cross to the far shore.

Taṇhādhipannā vatasīlabaddhā,
Lūkhaṁ tapaṁ vassasataṁ carantā;
Cittañca nesaṁ na sammā vimuttaṁ,
Hīnattharūpā na pāraṅgamā te.

Seized by craving,
attached to precepts and observances,
they practice rough mortification for a hundred years.
But their minds are not properly freed,
for those of base character don’t cross to the far shore.

Na mānakāmassa damo idhatthi,
Na monamatthi asamāhitassa;
Eko araññe viharaṁ pamatto,

Na maccudheyyassa tareyya pāran”ti.

Someone who’s fond of conceit can’t be tamed,
and someone without immersion can’t be a sage.
Living negligent alone in the wilderness,
they can’t pass beyond Death’s domain.”

“Mānaṁ pahāya susamāhitatto,
Sucetaso sabbadhi vippamutto;
Eko arañña viharamappamatto,
Sa maccudheyyassa tareyya pāran”ti.

“Having given up conceit, serene within oneself,
with a healthy heart, everywhere free;
living diligent alone in the wilderness,
they pass beyond Death’s domain.”

1.39 Paṭhamapajjunnadhītusutta:
With Pajjunna's Daughter (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho kokanadā pajjunnassa dhītā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ mahāvanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the beautiful Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhitā kho sā devatā kokanadā pajjunnassa dhītā bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

"Vesāliyaṁ vane viharantaṁ,
Aggaṁ sattassa sambuddhaṁ;
Kokanadāhamasmi abhivande,
Kokanadā pajjunnassa dhītā.

"Staying in the woods of Vesālī
is the Buddha, best of beings.
Kokanadā am I who worships him,
Kokanadā, Pajjuna's daughter.

Sutameva pure āsi,
Dhammo cakkhumatānubuddho;

Sāhaṁ dāni sakkhi jānāmi,
Munino desayato sugatassa.

Previously I had only heard
the teaching realized by the seer.
But now I know it as a witness
while the sage, the Holy One teaches.

Ye keci ariyaṁ dhammaṁ,
Vigarahantā caranti dummedhā;
Upenti roruvaṁ ghoraṁ,
Cirarattaṁ dukkhaṁ anubhavanti.

There are unintelligent people who go about
denouncing the teaching of the noble ones.
They fall into the terrible Hell of Screams
where they suffer long.

Ye ca kho ariye dhamme,
Khantiyā upasamena upetā;
Pahāya mānusaṁ dehaṁ,
Devakāyaṁ paripūressantī”ti.

There are those who have found
    acceptance and peace
in the teaching of the noble ones.
After giving up this human body,
they swell the hosts of gods.”

1.40 Dutiyapajjunnadhītusuttaṁ:
With Pajjunna's Daughter (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho cūḷakokanadā pajjunnassa dhītā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ mahāvanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the beautiful Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhitā kho sā devatā cūḷakokanadā pajjunnassa dhītā bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

"Idhāgamā vijjupabhāsavaṇṇā,
Kokanadā pajjunnassa dhītā;
Buddhañca dhammañca namassamānā,
Gāthācimā atthavatī abhāsi.

"Kokanadā, Pajjunna's daughter, came here,
beautiful as a flash of lightning.
Revering the Buddha and the teaching,
she spoke these verses full of meaning.

Bahunāpi kho taṁ vibhajeyyaṁ,

Pariyāyena tādiso dhammo;
Saṅkhittamatthaṁ lapayissāmi,
Yāvatā me manasā pariyattaṁ.

The teaching is such that
I could analyze it in many different ways.
However, I will state the meaning in brief
as far as I have learned it by heart.

Pāpaṁ na kayirā vacasā manasā,
Kāyena vā kiñcana sabbaloke;
Kāme pahāya satimā sampajāno,
Dukkhaṁ na sevetha anatthasaṁhitan”ti.

You should never do anything bad
by speech or mind or body in all the world.
Having given up sensual pleasures,
    mindful and aware,
you shouldn’t keep doing
    what’s painful and pointless.”

Satullapakāyikavaggo catuttho.

Tassuddānaṁ

Sabbhimaccharinā sādhu,
na santujjhānasaññino;
Saddhā samayo sakalikaṁ,
ubho pajjunnadhītaroti.

1.41 Ādittasutta:
On Fire

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Atha kho aññatarā devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhitā kho sā devatā bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

"Ādittasmiṁ agārasmiṁ,
yaṁ nīharati bhājanaṁ;
Taṁ tassa hoti atthāya,
no ca yaṁ tattha ḍayhati.

"When your house is on fire,
you rescue the pot
that's useful,
not the one that's burnt.

Evaṁ ādittako loko,
jarāya maraṇena ca;
Nīharetheva dānena,
dinnaṁ hoti sunīhataṁ.

And as the world is on fire
with old age and death,
you should rescue by giving,
for what's given is rescued.

Dinnaṁ sukhaphalaṁ hoti,
nādinnaṁ hoti taṁ tathā;
Corā haranti rājāno,
aggi ḍahati nassati.

What's given has happiness as its fruit,
but not what isn't given.
Bandits take it, or rulers,
it's consumed by fire, or lost.

Atha antena jahati,
Sarīraṁ sapariggahaṁ;
Etadaññāya medhāvī,
Bhuñjetha ca dadetha ca;
Datvā ca bhutvā ca yathānubhāvaṁ,
Anindito saggamupeti ṭhānan"ti.

Then in the end this corpse is cast off,
along with all your possessions.
Knowing this, a clever person
would enjoy what they have and also give it away.
After giving and using according to their means,
blameless, they go to a heavenly place."

1.42 Kiṁdadasutta:
Giving What?

“Kiṁdado balado hoti,
kiṁdado hoti vaṇṇado;
Kiṁdado sukhado hoti,
kiṁdado hoti cakkhudo;
Ko ca sabbadado hoti,
taṁ me akkhāhi pucchito”ti.

“Giving what do you give strength?
Giving what do you give beauty?
Giving what do you give happiness?
Giving what do you give vision?
And who is the giver of all?
Please answer my question.”

“Annado balado hoti,
vatthado hoti vaṇṇado;
Yānado sukhado hoti,
dīpado hoti cakkhudo.

“Giving food you give strength.
Giving clothes you give beauty.
Giving a vehicle you give happiness.
Giving a lamp you give vision.

So ca sabbadado hoti,
yo dadāti upassayaṁ;
Amataṁ dado ca so hoti,
yo dhammamanusāsatī”ti.

And the giver of all

is the one who gives a residence.
But a person who teaches the Dhamma
gives the gift of the Deathless.”

1.43 Annasutta:
Food

“Annamevābhinandanti,
ubhaye devamānusā;
Atha ko nāma so yakkho,
yaṁ annaṁ nābhinandatī”ti.

“Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t like food?”

“Ye naṁ dadanti saddhāya,
vippasannena cetasā;
Tameva annaṁ bhajati,
asmiṁ loke paramhi ca.

“Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

Tasmā vineyya maccheraṁ,
dajjā dānaṁ malābhibhū;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan”ti.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.”

1.44 Ekamūlasutta:
One Root

“Ekamūlaṁ dvirāvaṭṭaṁ,
timalaṁ pañcapattharaṁ;
Samuddaṁ dvādasāvaṭṭaṁ,
pātālaṁ atarī isī”ti.

“One is the root, two are the whirlpools,
three are the stains, five the spreads,
twelve the ocean’s whirlpools:
such is the abyss crossed over by the hermit.”

1.45 Anomasutta:
Peerless

“Anomanāmaṁ nipuṇatthadassiṁ,
Paññādadaṁ kāmālaye asattaṁ;
Taṁ passatha sabbaviduṁ sumedhaṁ,
Ariye pathe kamamānaṁ mahesin”ti.

Behold him of peerless name
    who sees the subtle meaning,
giver of wisdom,
    unattached to the realm of sensuality:
the all-knower, so very intelligent,
the great hermit treading the noble road.”

1.46 Accharāsutta:
Nymphs

“Accharāgaṇasaṅghuṭṭhaṁ,
pisācagaṇasevitaṁ;
Vanantaṁ mohanaṁ nāma,
kathaṁ yātrā bhavissatī”ti.

“It’s resounding with a group of nymphs,
but haunted by a gang of goblins!
This grove is called ‘Delusion’.
How am I supposed to live like this?”

“Ujuko nāma so maggo,
abhayā nāma sā disā;
Ratho akūjano nāma,
dhammacakkehi saṁyuto.

“That path is called ‘the straight way’,
and it’s headed for the place called ‘fearless’.
The chariot is called ‘unswerving’,
fitted with wheels of skillful thoughts.

Hirī tassa apālambo,
satyassa parivāraṇaṁ;
Dhammāhaṁ sārathiṁ brūmi,
sammādiṭṭhipurejavaṁ.

Conscience is its bench-back,
mindfulness its upholstery.
I say the teaching is the driver,
with right view running out in front.

Yassa etādisaṁ yānaṁ,
itthiyā purisassa vā;
Sa ve etena yānena,
nibbānasseva santike”ti.

Any woman or man
who has such a vehicle,
by means of this vehicle
has drawn near to extinguishment.”

1.47 Vanaropasutta:
Planters

“Kesaṁ divā ca ratto ca,
sadā puññaṁ pavaḍḍhati;
Dhammaṭṭhā sīlasampannā,
ke janā saggagāmino”ti.

“Whose merit always grows
by day and by night?
Firm in principle, accomplished in conduct,
who is going to heaven?”

“Ārāmaropā vanaropā,
ye janā setukārakā;
Papañca udapānañca,
ye dadanti upassayaṁ.

“Planters of parks or groves,
those who build a bridge,
a drinking place and well,
and those who give a residence.

Tesaṁ divā ca ratto ca,
sadā puññaṁ pavaḍḍhati;
Dhammaṭṭhā sīlasampannā,
te janā saggagāmino”ti.

Their merit always grows
by day and by night.
Firm in principle, accomplished in conduct,
they are going to heaven.”

1.48 Jetavanasutta:
Jeta's Grove

"Idañhi taṁ jetavanaṁ,
isisaṅghanisevitaṁ;
Āvutthaṁ dhammarājena,
pītisañjananaṁ mama.

"This is indeed that Jeta's Grove,
frequented by the Saṅgha of hermits,
where the King of Dhamma stayed:
it brings me joy!

Kammaṁ vijjā ca dhammo ca,
sīlaṁ jīvitamuttamaṁ;
Etena maccā sujjhanti,
na gottena dhanena vā.

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

Tasmā hi paṇḍito poso,
sampassaṁ atthamattano;
Yoniso vicine dhammaṁ,
evaṁ tattha visujjhati.

That's why an astute person,
seeing what's good for themselves,
would examine the teaching properly,
and thus be purified in it.

Sāriputtova paññāya,
sīlena upasamena ca;
Yopi pāraṅgato bhikkhu,
etāvaparamo siyā”ti.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has crossed over
can at best equal him.”

1.49 Maccharisutta:
Stingy

“Yedha maccharino loke,
kadariyā paribhāsakā;
Aññesaṁ dadamānānaṁ,
antarāyakarā narā.

“Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give.

Kīdiso tesaṁ vipāko,
samparāyo ca kīdiso;
Bhagavantaṁ puṭṭhumāgamma,
kathaṁ jānemu taṁ mayan”ti.

What kind of result do they reap?
What kind of future life?
We’ve come to ask the Buddha;
how are we to understand this?”

“Yedha maccharino loke,
kadariyā paribhāsakā;
Aññesaṁ dadamānānaṁ,
antarāyakarā narā.

“Those folk in the world who are stingy,
miserly and abusive,
setting up obstacles
for others who give:
Nirayaṁ tiracchānayoniṁ,

yamalokaṁ upapajjare;
Sace enti manussattaṁ,
dalidde jāyare kule.

they’re reborn in hell,
the animal realm, or Yama’s world.
If they return to the human state,
they’re born in a poor family,
Coḷaṁ piṇḍo ratī khiḍḍā,
yattha kicchena labbhati;
Parato āsīsare bālā,
tampi tesaṁ na labbhati;
Diṭṭhe dhammesa vipāko,
samparāye ca duggatī”ti.

where clothes, food, pleasure, and play
are hard to find.
They don’t even get
what they expect from others.
This is the result in the present life,
and in the next, a bad destination.”

“Itihetaṁ vijānāma,
aññaṁ pucchāma gotama;
Yedha laddhā manussattaṁ,
vadaññū vītamaccharā.

“We get what you’re saying,
and ask another question, Gotama.
What about those who’ve gained the human state,
who are bountiful and rid of stinginess,
Buddhe pasannā dhamme ca,
saṅghe ca tibbagāravā;
Kīdiso tesaṁ vipāko,
samparāyo ca kīdiso;
Bhagavantaṁ puṭṭhumāgamma,

kathaṁ jānemu taṁ mayan”ti.

confident in the Buddha and the teaching,
with keen respect for the Saṅgha?
What kind of result do they reap?
What kind of future life?
We’ve come to ask the Buddha;
how are we to understand this?”

“Yedha laddhā manussattaṁ,
vadaññū vītamaccharā;
Buddhe pasannā dhamme ca,
saṅghe ca tibbagāravā;
Ete saggā pakāsanti,
yattha te upapajjare.

“Those who’ve gained the human state
who are bountiful and rid of stinginess,
confident in the Buddha and the teaching,
with keen respect for the Saṅgha:
they illuminate the heavens
wherever they’re reborn.

Sace enti manussattaṁ,
aḍḍhe ājāyare kule;
Coḷaṁ piṇḍo ratī khiḍḍā,
yatthākicchena labbhati.

If they return to the human state,
they’re reborn in a rich family,
where clothes, food, pleasure, and play
are easy to find.

Parasambhatesu bhogesu,
vasavattīva modare;
Diṭṭhe dhammesa vipāko,
samparāye ca suggatī”ti.

They rejoice like those
who control the possessions of others.
This is the result in the present life,
and in the next, a good destination.”

1.50 Ghaṭīkārasutta:
With Ghaṭīkāra

“Avihaṁ upapannāse,
vimuttā satta bhikkhavo;
Rāgadosaparikkhīṇā,
tiṇṇā loke visattikan”ti.

“Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

“Ke ca te ataruṁ paṅkaṁ,
maccudheyyaṁ suduttaraṁ;
Ke hitvā mānusaṁ dehaṁ,
dibbayogaṁ upaccagun”ti.

“Who are those who’ve crossed the bog,
Death’s domain so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?”

“Upako palagaṇḍo ca,
pukkusāti ca te tayo;
Bhaddiyo khaṇḍadevo ca,
bāhuraggi ca siṅgiyo;
Te hitvā mānusaṁ dehaṁ,
dibbayogaṁ upaccagun”ti.

“Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,

and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes.”

“Kusalī bhāsasī tesaṁ,
mārapāsappahāyinaṁ;
Kassa te dhammamaññāya,
acchiduṁ bhavabandhanan”ti.

“You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?”

“Na aññatra bhagavatā,
nāññatra tava sāsanā;
Yassa te dhammamaññāya,
acchiduṁ bhavabandhanaṁ.

“None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

Yattha nāmañca rūpañca,
asesaṁ uparujjhati;
Taṁ te dhammaṁ idhaññāya,
acchiduṁ bhavabandhanan”ti.

Where name and form
cease with nothing left over;
understanding this teaching,
they cut the bonds of rebirth.”

“Gambhīraṁ bhāsasī vācaṁ,
dubbijānaṁ sudubbudhaṁ;
Kassa tvaṁ dhammamaññāya,

vācaṁ bhāsasi īdisan”ti.

“The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
that you can say such things?”

“Kumbhakāro pure āsiṁ,
vekaḷiṅge ghaṭīkaro;
Mātāpettibharo āsiṁ,
kassapassa upāsako.

“In the past I was a potter
in Vebhaliṅga called Ghaṭīkāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

Virato methunā dhammā,
brahmacārī nirāmiso;
Ahuvā te sagāmeyyo,
ahuvā te pure sakhā.

I refrained from sexual intercourse,
I was celibate, spiritual.
We lived in the same village;
in the past I was your friend.

Sohamete pajānāmi,
vimutte satta bhikkhavo;
Rāgadosaparikkhīṇe,
tiṇṇe loke visattikan”ti.

I am the one who understands
that these seven mendicants have been freed.
With the complete ending of greed and hate,
they’ve crossed over clinging to the world.”

“Evametaṁ tadā āsi,
yathā bhāsasi bhaggava;
Kumbhakāro pure āsi,
vekaḷiṅge ghaṭīkaro;
Mātāpettibharo āsi,
kassapassa upāsako.

“That’s exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga called Ghaṭīkāra.
You took care of your parents
as a lay follower of Buddha Kassapa.

Virato methunā dhammā,
brahmacārī nirāmiso;
Ahuvā me sagāmeyyo,
ahuvā me pure sakhā”ti.

You refrained from sexual intercourse,
you were celibate, spiritual.
We lived in the same village;
in the past you were my friend.”

“Evametaṁ purāṇānaṁ,
sahāyānaṁ ahu saṅgamo;
Ubhinnaṁ bhāvitattānaṁ,
sarīrantimadhārinan”ti.

“That’s how it was
when those friends of old met again.
Both of them are evolved,
and bear their final body.”

Āditтavaggo pañcamo.

Tassuddānaṁ

Ādittaṁ kiṁdadaṁ annaṁ,
ekamūlaanomiyaṁ;
Accharāvanaropajetaṁ,
maccharena ghaṭīkaroti.

1.51 Jarāsutta:
Old Age

“Kiṁsu yāva jarā sādhu,
kiṁsu sādhu patiṭṭhitaṁ;
Kiṁsu narānaṁ ratanaṁ,
kiṁsu corehi dūharan”ti.

“What’s still good in old age?
What’s good when grounded?
What is people’s treasure?
What’s hard for thieves to take?”

“Sīlaṁ yāva jarā sādhu,
saddhā sādhu patiṭṭhitā;
Paññā narānaṁ ratanaṁ,
puññaṁ corehi dūharan”ti.

“Ethics are still good in old age.
Faith is good when grounded.
Wisdom is people’s treasure.
Merit’s hard for thieves to take.”

1.52 Ajarasāsutta:
Getting Old

“Kiṁsu ajarasā sādhu,
kiṁsu sādhu adhiṭṭhitaṁ;
Kiṁsu narānaṁ ratanaṁ,
kiṁsu corehyahāriyan”ti.

“What’s good because it never gets old?
What's good when committed?
What is people’s treasure?
What can thieves never take?”

“Sīlaṁ ajarasā sādhu,
saddhā sādhu adhiṭṭhitā;
Paññā narānaṁ ratanaṁ,
puññaṁ corehyahāriyan”ti.

“Ethics are good because they never grow old.
Faith is good when committed.
Wisdom is people’s treasure.
Merit’s what thieves can never take.”

1.53 Mittasutta:
A Friend

“Kiṁsu pavasato mittaṁ,
kiṁsu mittaṁ sake ghare;
Kiṁ mittaṁ atthajātassa,
kiṁ mittaṁ samparāyikan”ti.

“Who’s your friend abroad?
Who’s your friend at home?
Who’s your friend in need?
Who’s your friend in the next life?”

“Sattho pavasato mittaṁ,
mātā mittaṁ sake ghare;
Sahāyo atthajātassa,
hoti mittaṁ punappunaṁ;
Sayaṅkatāni puññāni,
taṁ mittaṁ samparāyikan”ti.

“A caravan is your friend abroad.
Mother is your friend at home.
A comrade in a time of need
is a friend time and again.
But the good deeds you’ve done yourself—
that’s your friend in the next life.”

1.54 Vatthusutta:
Grounds

“Kiṁsu vatthu manussānaṁ,
kiṁsūdha paramo sakhā;
Kiṁsu bhūtā upajīvanti,
ye pāṇā pathavissitā”ti.

“What is the ground of human beings?
What is the best companion here?
By what do the creatures who live off the earth
sustain their life?”

“Puttā vatthu manussānaṁ,
bhariyā ca paramo sakhā;
Vuṭṭhiṁ bhūtā upajīvanti,
ye pāṇā pathavissitā”ti.

“Children are the ground of human beings.
A wife is the best companion.
The creatures who live off the earth
sustain their life by rain.”

1.55 Paṭhamajanasutta:
Gives Birth (1st)

“Kiṁsu janeti purisaṁ,
kiṁsu tassa vidhāvati;
Kiṁsu saṁsāramāpādi,
kiṁsu tassa mahabbhayan”ti.

“What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What’s their greatest fear?”

“Taṇhā janeti purisaṁ,
cittamassa vidhāvati;
Satto saṁsāramāpādi,
dukkhamassa mahabbhayan”ti.

“Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Suffering is their greatest fear.”

1.56 Dutiyajanasutta:
Gives Birth (2nd)

“Kiṁsu janeti purisaṁ,
kiṁsu tassa vidhāvati;
Kiṁsu saṁsāramāpādi,
kismā na parimuccatī”ti.

“What gives birth to a person?
What do they have that runs about?
What enters transmigration?
From what are they not free?”

“Taṇhā janeti purisaṁ,
cittamassa vidhāvati;
Satto saṁsāramāpādi,
dukkhā na parimuccatī”ti.

“Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
From suffering they are not free.”

1.57 Tatiyajanasutta:
Gives Birth (3rd)

“Kiṁsu janeti purisaṁ,
kiṁsu tassa vidhāvati;
Kiṁsu saṁsāramāpādi,
kiṁsu tassa parāyanan”ti.

“What gives birth to a person?
What do they have that runs about?
What enters transmigration?
What is their destiny?”

“Taṇhā janeti purisaṁ,
cittamassa vidhāvati;
Satto saṁsāramāpādi,
kammaṁ tassa parāyanan”ti.

“Craving gives birth to a person.
Their mind is what runs about.
A sentient being enters transmigration.
Deeds are their destiny.”

1.58 Uppathasutta:
Deviation

“Kiṁsu uppatho akkhāto,
kiṁsu rattindivakkhayo;
Kiṁ malaṁ brahmacariyassa,
kiṁ sināmanodakan”ti.

“What’s declared to be a deviation?
What is ending day and night?
What’s the stain of celibacy?
What’s the waterless bath?”

“Rāgo uppatho akkhāto,
Vayo rattindivakkhayo;
Itthī malaṁ brahmacariyassa,
Etthāyaṁ sajjate pajā;
Tapo ca brahmacariyañca,
Taṁ sināmanodakan”ti.

“Lust is declared to be a deviation.
Youth is ending day and night.
Women are the stain of celibacy,
to which this generation clings.
Fervor and celibacy
are the waterless bath.”

1.59 Dutiyasutta:
A Partner

“Kiṁsu dutiyā purisassa hoti,
Kiṁsu cenaṁ pasāsati;
Kissa cābhirato macco,
Sabbadukkhā pamuccatī”ti.

“What is a person’s partner?
What instructs them?
Enjoying what is a mortal
released from all suffering?”

“Saddhā dutiyā purisassa hoti,
Paññā cenaṁ pasāsati;
Nibbānābhirato macco,
Sabbadukkhā pamuccatī”ti.

“Faith is a person’s partner.
Wisdom instructs them.
Delighting in extinguishment a mortal
is released from all suffering.”

1.60 Kavisutta:
A Poet

“Kiṁsu nidānaṁ gāthānaṁ,
kiṁsu tāsaṁ viyañjanaṁ;
Kiṁsu sannissitā gāthā,
kiṁsu gāthānamāsayo”ti.

“What’s the basis of verses?
What’s their detailed expression?
What do verses depend upon?
What underlies verses?”

“Chando nidānaṁ gāthānaṁ,
akkharā tāsaṁ viyañjanaṁ;
Nāmasannissitā gāthā,
kavi gāthānamāsayo”ti.

“Metre is the basis of verses.
Syllables are their detailed expression.
Verses depend on names.
A poet underlies verses.”

Jarāvaggo chaṭṭho.

Tassuddānaṁ

Jarā ajarasā mittaṁ,
vatthu tīṇi janāni ca;
Uppatho ca dutiyo ca,
kavinā pūrito vaggoti.

1.61 Nāmasutta:
Name

“Kiṁsu sabbaṁ addhabhavi,
kismā bhiyyo na vijjati;
Kissassu ekadhammassa,
sabbeva vasamanvagū”ti.

“What oppresses everything?
What is nothing bigger than?
What is the one thing
that has everything under its sway?”

“Nāmaṁ sabbaṁ addhabhavi,
nāmā bhiyyo na vijjati;
Nāmassa ekadhammassa,
sabbeva vasamanvagū”ti.

“Name oppresses everything.
Nothing’s bigger than name.
Name is the one thing
that has everything under its sway.”

1.62 Cittasutta:
Mind

“Kenassu nīyati loko,
kenassu parikassati;
Kissassu ekadhammassa,
sabbeva vasamanvagū”ti.

“What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

“Cittena nīyati loko,
cittena parikassati;
Cittassa ekadhammassa,
sabbeva vasamanvagū”ti.

“The mind leads the world on.
The mind drags it around.
Mind is the one thing
that has everything under its sway.”

1.63 Taṇhāsutta:
Craving

“Kenassu nīyati loko,
kenassu parikassati;
Kissassu ekadhammassa,
sabbeva vasamanvagū”ti.

“What leads the world on?
What drags it around?
What is the one thing
that has everything under its sway?”

“Taṇhāya nīyati loko,
taṇhāya parikassati;
Taṇhāya ekadhammassa,
sabbeva vasamanvagū”ti.

“Craving leads the world on.
Craving drags it around.
Craving is the one thing
that has everything under its sway.”

1.64 Saṁyojanasutta:
Fetter

“Kiṁsu saṁyojano loko,
kiṁsu tassa vicāraṇaṁ;
Kissassu vippahānena,
nibbānaṁ iti vuccatī”ti.

“What fetters the world?
How does it travel about?
With the giving up of what
is extinguishment spoken of?”

“Nandīsaṁyojano loko,
vitakkassa vicāraṇaṁ;
Taṇhāya vippahānena,
nibbānaṁ iti vuccatī”ti.

“Delight fetters the world.
It travels about by means of thought.
With the giving up of craving
extinguishment is spoken of.”

1.65 Bandhanasutta:
Bonds

“Kiṁsu sambandhano loko,
kiṁsu tassa vicāraṇaṁ;
Kissassu vippahānena,
sabbaṁ chindati bandhanan”ti.

“What binds the world?
How does it travel about?
With the giving up of what
are all bonds severed?”

“Nandīsambandhano loko,
vitakkassa vicāraṇaṁ;
Taṇhāya vippahānena,
sabbaṁ chindati bandhanan”ti.

“Delight binds the world.
It travels about by means of thought.
With the giving up of craving
all bonds are severed.”

1.66 Attahatasutta:
Beaten Down

“Kenassubbhāhato loko,
kenassu parivārito;
Kena sallena otiṇṇo,
kissa dhūpāyito sadā”ti.

“By what is the world beaten down?
By what is it surrounded?
What dart has laid it low?
With what is it always fuming?”

“Maccunābbhāhato loko,
jarāya parivārito;
Taṇhāsallena otiṇṇo,
icchādhūpāyito sadā”ti.

“The world is beaten down by death.
It’s surrounded by old age.
The dart of craving has struck it down.
It’s always fuming with desire.”

1.67 Uḍḍitasutta:
Trapped

“Kenassu uḍḍito loko,
kenassu parivārito;
Kenassu pihito loko,
kismiṁ loko patiṭṭhito”ti.

“What has trapped the world?
By what is it surrounded?
What has the world fastened shut?
On what is the world grounded?”

“Taṇhāya uḍḍito loko,
jarāya parivārito;
Maccunā pihito loko,
dukkhe loko patiṭṭhito”ti.

“Craving has trapped the world.
It’s surrounded by old age.
Mortality has the world fastened shut.
The world is grounded on suffering.”

1.68 Pihitasutta:
Fastened Shut

“Kenassu pihito loko,
kismiṁ loko patiṭṭhito;
Kenassu uḍḍito loko,
kenassu parivārito”ti.

“What has the world fastened shut?
On what is the world grounded?
What has trapped the world?
By what is it surrounded?”

“Maccunā pihito loko,
dukkhe loko patiṭṭhito;
Taṇhāya uḍḍito loko,
jarāya parivārito”ti.

“Mortality has the world fastened shut.
The world is grounded on suffering.
Craving has trapped the world.
It’s surrounded by old age.”

1.69 Icchāsutta:
Desire

“Kenassu bajjhatī loko,
kissa vinayāya muccati;
Kissassu vippahānena,
sabbaṁ chindati bandhanan”ti.

“What is it that binds the world?
By removing what is it freed?
With the giving up of what
are all bonds severed?”

“Icchāya bajjhatī loko,
icchāvinayāya muccati;
Icchāya vippahānena,
sabbaṁ chindati bandhanan”ti.

“Desire is what binds the world.
By the removing of desire it’s freed.
With the giving up of craving,
all bonds are severed.”

1.70 Lokasutta:
The World

“Kismiṁ loko samuppanno,
kismiṁ kubbati santhavaṁ;
Kissa loko upādāya,
kismiṁ loko vihaññatī”ti.

“What has the world arisen in?
What does it get close to?
By grasping what
is the world troubled in what?”

“Chasu loko samuppanno,
chasu kubbati santhavaṁ;
Channameva upādāya,
chasu loko vihaññatī”ti.

“The world’s arisen in six.
It gets close to six.
By grasping at these six,
the world’s troubled in six.”

Addhavaggo sattamo.

Tassuddānaṁ

Nāmaṁ cittañca taṇhā ca,
saṁyojanañca bandhanā;
Abbhāhatuḍḍito pihito,
icchā lokena te dasāti.

1.71 Chetvāsutta:
Incinerated

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhitā kho sā devatā bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, that deity addressed the Buddha in verse:

“Kiṁsu chetvā sukhaṁ seti,
kiṁsu chetvā na socati;
Kissassu ekadhammassa,
vadhaṁ rocesi gotamā”ti.

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What’s the one thing, Gotama,
whose killing you approve?”

“Kodhaṁ chetvā sukhaṁ seti,
kodhaṁ chetvā na socati;
Kodhassa visamūlassa,
madhuraggassa devate;
Vadhaṁ ariyā pasaṁsanti,
tañhi chetvā na socatī”ti.

“When anger’s incinerated you sleep at ease.
When anger’s incinerated there is no sorrow.
O deity, anger has a poisonous root
and a honey tip.
The noble ones praise its killing,
for when it’s incinerated there is no sorrow.”

1.72 Rathasutta:
A Chariot

“Kiṁsu rathassa paññāṇaṁ,
kiṁsu paññāṇamaggino;
Kiṁsu raṭṭhassa paññāṇaṁ,
kiṁsu paññāṇamitthiyā”ti.

“What’s the mark of a chariot?
What’s the mark of fire?
What’s the mark of a nation?
What’s the mark of a woman?”

“Dhajo rathassa paññāṇaṁ,
dhūmo paññāṇamaggino;
Rājā raṭṭhassa paññāṇaṁ,
bhattā paññāṇamitthiyā”ti.

“A banner is the mark of a chariot.
Smoke is the mark of fire.
A ruler is a nation’s mark.
And a husband is the mark of a woman.”

1.73 Vittasutta:
Wealth

“Kiṁsūdha vittaṁ purisassa seṭṭhaṁ,
Kiṁsu suciṇṇo sukhamāvahati;
Kiṁsu have sādutaraṁ rasānaṁ,
Kathaṁjīviṁ jīvitamāhu seṭṭhan”ti.

“What’s a person’s best wealth?
What brings happiness when practiced well?
What’s the sweetest taste of all?
The one they say has the best life: how do they live?”

“Saddhīdha vittaṁ purisassa seṭṭhaṁ,
Dhammo suciṇṇo sukhamāvahati;
Saccaṁ have sādutaraṁ rasānaṁ,
Paññājīviṁ jīvitamāhu seṭṭhan”ti.

“Faith here is a person’s best wealth.
The teaching brings happiness when practiced well.
Truth is the sweetest taste of all.
The one they say has the best life lives by wisdom.”

1.74 Vuṭṭhisutta:
Rain

“Kiṁsu uppataṁ seṭṭhaṁ,
kiṁsu nipataṁ varaṁ;
Kiṁsu pavajamānānaṁ,
kiṁsu pavadataṁ varan”ti.

“What’s the best of things that rise?
And what’s the finest of things that fall?
And what of the things that go forth?
And who’s the finest speaker?”

“Bījaṁ uppataṁ seṭṭhaṁ,
vuṭṭhi nipataṁ varā;
Gāvo pavajamānānaṁ,
putto pavadataṁ varo”ti.

“A seed’s the best of things that rise.
Rain’s the finest thing that falls.
Cattle, of things that go forth.
And a child is the finest speaker.”

“Vijjā uppataṁ seṭṭhā,
avijjā nipataṁ varā;
Saṅgho pavajamānānaṁ,
buddho pavadataṁ varo”ti.

“Knowledge is best of things that rise.
Ignorance the finest thing that falls.
The Saṅgha, of things that go forth.
And the Buddha is the finest speaker.”

1.75 Bhītāsutta:
Afraid

“Kiṁsūdha bhītā janatā anekā,
Maggo canekāyatanappavutto;
Pucchāmi taṁ gotama bhūripaññā,
Kismiṁ ṭhito paralokaṁ na bhāye”ti.

“Why are so many people here afraid,
when the path has been taught
    with so many dimensions?
I ask you, Gotama, whose wisdom is vast:
Standing on what need one not fear the next world?”

“Vācaṁ manañca paṇidhāya sammā,
Kāyena pāpāni akubbamāno;
Bahvannapānaṁ gharamāvasanto,
Saddho mudū saṁvibhāgī vadaññū;
Etesu dhammesu ṭhito catūsu,
Dhamme ṭhito paralokaṁ na bhāye”ti.

“When speech and mind are directed right,
and you don’t do anything bad with the body
while dwelling at home with plenty of food and drink.
Faithful, gentle, charitable, and bountiful:
standing on these four principles,
standing on the teaching
    one need not fear the next world.”

1.76 Najīratisutta:
Getting Old

“Kiṁ jīrati kiṁ na jīrati,
kiṁsu uppathoti vuccati;
Kiṁsu dhammānaṁ paripantho,
kiṁsu rattindivakkhayo;
Kiṁ malaṁ brahmacariyassa,
kiṁ sināmanodakaṁ.

“What gets old, what doesn’t grow old?
What’s called a deviation?
What’s a roadblock for skillful qualities?
What is ending day and night?
What’s the stain of celibacy?
What’s the waterless bath?

Kati lokasmiṁ chiddāni,
yattha vittaṁ na tiṭṭhati;
Bhagavantaṁ puṭṭhumāgamma,
kathaṁ jānemu taṁ mayan”ti.

How many holes are there in the world,
where one’s wealth leaks out?
We’ve come to ask the Buddha;
how are we to understand this?”

“Rūpaṁ jīrati maccānaṁ,
nāmagottaṁ na jīrati;
Rāgo uppathoti vuccati.

“The physical form of mortals gets old,
but their name and clan don’t.

Lust is called a deviation,
Lobho dhammānaṁ paripantho,
Vayo rattindivakkhayo;
Itthī malaṁ brahmacariyassa,
Etthāyaṁ sajjate pajā;
Tapo ca brahmacariyañca,
Taṁ sināmanodakaṁ.

and greed obstructs skillful qualities.
Youth is ending day and night.
Women are the stain of celibacy,
to which this generation clings.
Fervor and celibacy
are the waterless bath.

Cha lokasmiṁ chiddāni,
yattha vittaṁ na tiṭṭhati;
Ālasyañca pamādo ca,
anuṭṭhānaṁ asaṁyamo;
Niddā tandī ca te chidde,
sabbaso taṁ vivajjaye”ti.

There are six holes in the world,
where one’s wealth leaks out:
laziness and negligence,
lack of initiative and lack of restraint,
sleepiness and sloth.
You should completely get rid of these holes!”

1.77 Issariyasutta:
Authority

“Kiṁsu issariyaṁ loke,
kiṁsu bhaṇḍānamuttamaṁ;
Kiṁsu satthamalaṁ loke,
kiṁsu lokasmimabbudaṁ.

“What is authority in the world?
What’s the best of valuables?
What in the world is a rusty sword?
Who is a plague on the world?

Kiṁsu harantaṁ vārenti,
haranto pana ko piyo;
Kiṁsu punappunāyantaṁ,
abhinandanti paṇḍitā”ti.

Who gets arrested when they take things away?
And who is loved when they take things away?
And who is approved by the astute
when they come again and again?”

“Vaso issariyaṁ loke,
itthī bhaṇḍānamuttamaṁ;
Kodho satthamalaṁ loke,
corā lokasmimabbudā.

“Power is authority in the world.
A woman is the best of valuables.
Anger in the world is a rusty sword.
A bandit is a plague on the world.

Coraṁ harantaṁ vārenti,
haranto samaṇo piyo;
Samaṇaṁ punappunāyantaṁ,
abhinandanti paṇḍitā”ti.

A bandit gets arrested when they take things away.
And an ascetic is loved when they take things away.
An ascetic is approved by the astute
when they come again and again.”

1.78 Kāmasutta:
Desire

“Kimatthakāmo na dade,
kiṁ macco na pariccaje;
Kiṁsu muñceyya kalyāṇaṁ,
pāpikaṁ na ca mocaye”ti.

“What should one who desires the good
not give away?
What should a mortal not reject?
What should be let out when it’s good,
but not when it’s bad?”

“Attānaṁ na dade poso,
attānaṁ na pariccaje;
Vācaṁ muñceyya kalyāṇaṁ,
pāpikañca na mocaye”ti.

“A man shouldn’t give away himself.
He shouldn’t reject himself.
Speech should be let out when it’s good,
but not when it’s bad.”

1.79 Pātheyyasutta:
Provisions

“Kiṁsu bandhati pātheyyaṁ,
kiṁsu bhogānamāsayo;
Kiṁsu naraṁ parikassati,
kiṁsu lokasmi dujjahaṁ;
Kismiṁ baddhā puthū sattā,
pāsena sakuṇī yathā”ti.

“How should provisions be tied up?
What’s the lair of wealth?
What drags a person around?
What in the world is hard to give up?
What are many beings tied up with,
like birds in a snare?”

“Saddhā bandhati pātheyyaṁ,
sirī bhogānamāsayo;
Icchā naraṁ parikassati,
icchā lokasmi dujjahā;
Icchābaddhā puthū sattā,
pāsena sakuṇī yathā”ti.

“Provisions should be tied up with faith.
Glory is the lair of wealth.
Desire drags a person around.
Desire in the world is hard to give up.
Many beings are tied up with desire,
like birds in a snare.”

1.80 Pajjotasutta:
Lamp

“Kiṁsu lokasmi pajjoto,
kiṁsu lokasmi jāgaro;
Kiṁsu kamme sajīvānaṁ,
kimassa iriyāpatho.

“What’s the lamp for the world?
What in the world is wakeful?
Who are one’s work colleagues?
What is one’s walk of life?

Kiṁsu alasaṁ analasañca,
Mātā puttaṁva posati;
Kiṁ bhūtā upajīvanti,
Ye pāṇā pathavissitā”ti.

What nurtures the idle and the tireless,
like a mother her child?
By what do the creatures who live off the earth
sustain their life?”

“Paññā lokasmi pajjoto,
sati lokasmi jāgaro;
Gāvo kamme sajīvānaṁ,
sītassa iriyāpatho.

“Wisdom is the lamp for the world.
Mindfulness in the world is wakeful.
Cattle are one’s work colleagues,
and the furrow is one’s walk of life.

Vuṭṭhi alasaṁ analasañca,
Mātā puttaṁva posati;
Vuṭṭhiṁ bhūtā upajīvanti,
Ye pāṇā pathavissitā”ti.

Rain nurtures the idle and the tireless,
like a mother her child.
The creatures who live on the earth
sustain their life by rain.”

1.81 Araṇasutta:
Without Conflict

“Kesūdha araṇā loke,
kesaṁ vusitaṁ na nassati;
Kedha icchaṁ parijānanti,
kesaṁ bhojissiyaṁ sadā.

“Who in the world has no conflict?
Whose life is not lost?
Who here completely understands desire?
Who always lives as their own master?

Kiṁsu mātā pitā bhātā,
vandanti naṁ patiṭṭhitaṁ;
Kiṁsu idha jātihīnaṁ,
abhivādenti khattiyā”ti.

To whom do mother, father, and brothers
bow when they’re established?
Who here, though of low birth,
is bowed to even by aristocrats?”

“Samaṇīdha araṇā loke,
Samaṇānaṁ vusitaṁ na nassati;
Samaṇā icchaṁ parijānanti,
Samaṇānaṁ bhojissiyaṁ sadā.

“Ascetics have no conflict in the world.
The life of ascetics is not lost.
Ascetics completely understand desire.
Ascetics always live as their own master.

Samaṇaṁ mātā pitā bhātā,
vandanti naṁ patiṭṭhitaṁ;
Samaṇīdha jātihīnaṁ,
abhivādenti khattiyā”ti.

Mother, father, and brothers
bow to ascetics when they’re established.
Even though an ascetic is of low birth,
they’re bowed to even by aristocrats.”

Chetvāvaggo aṭṭhamo.

Tassuddānaṁ

Chetvā rathañca cittañca,
vuṭṭhi bhītā najīrati;
Issaraṁ kāmaṁ pātheyyaṁ,
pajjoto araṇena cāti.

Devatāsaṁyuttaṁ samattaṁ.
The Linked Discourses on Deities are complete.

2. Devaputta Saṁyutta:
On Gods

2.1 Paṭhamakassapasutta:
With Kassapa (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho kassapo devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho kassapo devaputto bhagavantaṁ etadavoca:
Then, late at night, the glorious god Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him,

"bhikkhuṁ bhagavā pakāsesi, no ca bhikkhuno anusāsan"ti.
"The Buddha has revealed the mendicant, but not his instructions to a mendicant."

"Tena hi, kassapa, taññevettha paṭibhātū"ti.
"Well then, Kassapa, clarify this matter yourself."

"Subhāsitassa sikkhetha,
samaṇūpāsanassa ca;
Ekāsanassa ca raho,
cittavūpasamassa cā"ti.

"They should train in following good advice,
in attending closely to ascetics,
in sitting alone in hidden places,

and in calming the mind.”

Idamavoca kassapo devaputto;
That’s what the god Kassapa said,

samanuññho satthā ahosi.
and the teacher approved.

Atha kho kassapo devaputto “samanuññho me satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then Kassapa, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

2.2 Dutiyakassapasutta:
With Kassapa (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhito kho kassapo devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Kassapa recited this verse in the Buddha's presence:

"Bhikkhu siyā jhāyī vimuttacitto,
Ākaṅkhe ce hadayassānupattiṁ;
Lokassa ñatvā udayabbayañca,
Sucetaso anissito tadānisaṁso"ti.

"Suppose a mendicant is a meditator, freed in mind.
If they want to reach the heart's peace,
having known the arising and passing of the world,
healthy-minded, independent, that is their reward."

2.3 Māghasutta:
With Māgha

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho māgho devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the glorious god Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho māgho devaputto bhagavantaṁ gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

"Kiṁsu chetvā sukhaṁ seti,
kiṁsu chetvā na socati;
Kissassu ekadhammassa,
vadhaṁ rocesi gotamā"ti.

"When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?"

"Kodhaṁ chetvā sukhaṁ seti,
kodhaṁ chetvā na socati;
Kodhassa visamūlassa,
madhuraggassa vatrabhū;
Vadhaṁ ariyā pasaṁsanti,
taññhi chetvā na socatī"ti.

"When anger's incinerated you sleep at ease.

When anger’s incinerated there is no sorrow.
Vatrabhū, anger has a poisonous root,
and a honey tip.
The noble ones praise the slaying of anger,
for when it’s incinerated there is no sorrow.”

2.4 Māgadhasutta:
With Māghadha

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhito kho māgadho devaputto bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, the god Māgadha addressed the Buddha in verse:

“Kati lokasmiṁ pajjotā,
yehi loko pakāsati;
Bhavantaṁ puṭṭhumāgamma,
kathaṁ jānemu taṁ mayan”ti.

“How many lamps are there
that light up the world?
We’ve come to ask the Buddha;
how are we to understand this?”

“Cattāro loke pajjotā,
pañcamettha na vijjati;
Divā tapati ādicco,
rattimābhāti candimā.

“There are four lamps in the world,
a fifth is not found.
The sun blazes by day,
the moon glows at night,
Atha aggi divārattiṁ,
tattha tattha pakāsati;
Sambuddho tapataṁ seṭṭho,
esā ābhā anuttarā”ti.

while a fire lights up both
by day and by night.
But a Buddha is the best of lights:
this is the supreme radiance.”

2.5 Dāmalisutta:
With Dāmali

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho dāmali devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the glorious god Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho dāmali devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
and recited this verse in the Buddha's presence:

"Karaṇīyametaṁ brāhmaṇena,
Padhānaṁ akilāsunā;
Kāmānaṁ vippahānena,
Na tenāsīsate bhavan"ti.

"This is what should be done by a brahmin:
unrelenting striving.
Then, with the giving up of sensual pleasures,
they won't hope to be reborn."

"Natthi kiccaṁ brāhmaṇassa,
(dāmalīti bhagavā)
Katakicco hi brāhmaṇo;
Yāva na gādhaṁ labhati nadīsu,
Āyūhati sabbagattebhi jantu;
Gādhañca laddhāna thale ṭhito yo,
Nāyūhatī pāragato hi sova.

“The brahmin has nothing left to do,”
said the Buddha to Dāmali,
“for they’ve completed their task.
So long as a person fails to gain a footing in the river,
they strive with every limb.
But someone who has gained a footing
    and stands on dry land
need not strive,
    for they have reached the far shore.

Esūpamā dāmali brāhmaṇassa,
Khīṇāsavassa nipakassa jhāyino;
Pappuyya jātimaraṇassa antaṁ,
Nāyūhatī pāragato hi so”ti.

Dāmali, this is a simile for the brahmin,
alert, a meditator who has ended defilements.
Since they’ve reached the end of rebirth and death,
they need not strive,
    for they have reached the far shore.”

2.6 Kāmadasutta:
With Kāmada

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhito kho kāmado devaputto bhagavantaṁ etadavoca:
Standing to one side, the god Kāmada said to the Buddha,

“dukkaraṁ, bhagavā, sudukkaraṁ, bhagavā”ti.
“It’s too hard, Blessed One! It’s just too hard!”

“Dukkaraṁ vāpi karonti,
(kāmadāti bhagavā)
Sekhā sīlasamāhitā;
Ṭhitattā anagāriyupetassa,
Tuṭṭhi hoti sukhāvahā”ti.

“They do it even though it’s hard,”
said the Buddha to Kāmada,
“the stable trainees with ethics, and immersion.
For one who has entered the homeless life,
contentment brings happiness.”

“Dullabhā, bhagavā, yadidaṁ tuṭṭhī”ti.
“Such contentment, Blessed One, is hard to find.”

“Dullabhaṁ vāpi labhanti,
(kāmadāti bhagavā)
Cittavūpasame ratā;
Yesaṁ divā ca ratto ca,
Bhāvanāya rato mano”ti.

“They find it even though it’s hard,”
said the Buddha to Kāmada,
“those who love peace of mind;
whose minds love to meditate
day and night.”

“Dussamādahaṁ, bhagavā, yadidaṁ cittan”ti.
“But it’s hard, Blessed One, to immerse this mind in samādhi.”

“Dussamādahaṁ vāpi samādahanti,
(kāmadāti bhagavā)
Indriyūpasame ratā;
Te chetvā maccuno jālaṁ,
Ariyā gacchanti kāmadā”ti.

“They become immersed in samādhi
even though it’s hard,”
said the Buddha to Kāmada,
“those who love calming the faculties.
Having cut through the net of Death,
the noble ones, Kāmada, go on their way.”

“Duggamo, bhagavā, visamo maggo”ti.
“But this path, Blessed One, is rough and hard to travel.”

“Duggame visame vāpi,
Ariyā gacchanti kāmada;
Anariyā visame magge,
Papatanti avaṁsirā;
Ariyānaṁ samo maggo,
Ariyā hi visame samā”ti.

“Though it’s rough, hard to travel,
the noble ones, Kāmada, go on their way.
The ignoble fall headfirst
on a rough path.

But the path of the noble ones is smooth,
for the noble ones are smooth amid the rough.”

2.7 Pañcālacaṇḍasutta:
With Pañcālacaṇḍa

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhito kho pañcālacaṇḍo devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Pañcālacaṇḍa recited this verse in the Buddha's presence:

"Sambādhe vata okāsaṁ,
Avindi bhūrimedhaso;
Yo jhānamabujjhi buddho,
Paṭilīnanisabho munī"ti.

"The opening amid confinement
was discovered by the Buddha of vast intelligence,
who woke up to absorption,
the sage, the solitary bull."

"Sambādhe vāpi vindanti,
(pañcālacaṇḍāti bhagavā)
Dhammaṁ nibbānapattiyā;
Ye satiṁ paccalatthaṁsu,
Sammā te susamāhitā"ti.

"Even amid confinement they discover,"
said the Buddha to Pañcālacaṇḍa,
"the principle for attaining extinguishment.
Those who have acquired mindfulness
are perfectly serene in samādhi."

2.8 Tāyanasutta:
With Tāyana

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho tāyano devaputto purāṇatitthakaro abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho tāyano devaputto bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

"Chinda sotaṁ parakkamma,
kāme panuda brāhmaṇa;
Nappahāya munī kāme,
nekattamupapajjati.

"Strive and cut the stream!
Dispel sensual pleasures, brahmin.
A sage who doesn't give up sensual pleasures
is not reborn in a unified state.

Kayirā ce kayirāthenaṁ,
daḷhamenaṁ parakkame;
Sithilo hi paribbājo,
bhiyyo ākirate rajaṁ.

If one is to do what should be done,

one should staunchly strive.
For the life gone forth when laxly led
just stirs up dust all the more.

Akataṁ dukkaṭaṁ seyyo,
pacchā tapati dukkaṭaṁ;
Katañca sukataṁ seyyo,
yaṁ katvā nānutappati.

A bad deed is better left undone,
for it will plague you later on.
A good deed is better done,
one that does not plague you.

Kuso yathā duggahito,
hatthamevānukantati;
Sāmaññaṁ dupparāmaṭṭhaṁ,
nirayāyūpakaḍḍhati.

When kusa grass is wrongly grasped
it only cuts the hand.
So too, the ascetic life, when wrongly taken,
drags you to hell.

Yaṁ kiñci sithilaṁ kammaṁ,
saṅkiliṭṭhañca yaṁ vataṁ;
Saṅkassaraṁ brahmacariyaṁ,
na taṁ hoti mahapphalan”ti.

Any lax act,
any corrupt observance,
or suspicious spiritual life,
is not very fruitful.”

Idamavoca tāyano devaputto;
That’s what the god Tāyana said.

idaṁ vatvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṁ, bhikkhave, rattiṁ tāyano nāma devaputto purāṇatitthakaro abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi.
“Mendicants, tonight, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side,

Ekamantaṁ ṭhito kho, bhikkhave, tāyano devaputto mama santike imā gāthāyo abhāsi:
and recited these verses in my presence.” The Buddha repeated the verses in full, adding:

‘Chinda sotaṁ parakkamma,
kāme panuda brāhmaṇa;
Nappahāya munī kāme,
nekattamupapajjati.

Kayirā ce kayirāthenaṁ,
daḷhamenaṁ parakkame;
Sithilo hi paribbājo,
bhiyyo ākirate rajaṁ.

Akataṁ dukkaṭaṁ seyyo,

pacchā tapati dukkaṭaṁ;
Katañca sukataṁ seyyo,
yaṁ katvā nānutappati.

Kuso yathā duggahito,
hatthamevānukantati;
Sāmaññaṁ dupparāmaṭṭhaṁ,
nirayāyūpakaḍḍhati.

Yaṁ kiñci sithilaṁ kammaṁ,
saṅkiliṭṭhañca yaṁ vataṁ;
Saṅkassaraṁ brahmacariyaṁ,
na taṁ hoti mahapphalan'ti.

Idamavoca, bhikkhave, tāyano devaputto, idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
"That's what the god Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Uggaṇhātha, bhikkhave, tāyanagāthā;
Mendicants, learn the verses of Tāyana!

pariyāpuṇātha, bhikkhave, tāyanagāthā;
Memorize the verses of Tāyana!

dhāretha, bhikkhave, tāyanagāthā.
Remember the verses of Tāyana!

Atthasaṁhitā, bhikkhave, tāyanagāthā ādibrahmacariyikā"ti.
These verses are beneficial and relate to the fundamentals of the spiritual life."

2.9 Candimasutta:
The Moon

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena candimā devaputto rāhunā asurindena gahito hoti.
Now at that time the Moon God had been seized by Rāhu, lord of demons.

Atha kho candimā devaputto bhagavantaṁ anussaramāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then the Moon God, recollecting the Buddha, at that time recited this verse:

“Namo te buddha vīratthu,
vippamuttosi sabbadhi;
Sambādhapaṭipannosmi,
tassa me saraṇaṁ bhavā”ti.

“Homage to you, Buddha, hero!
You’re free in every way.
I’ve wandered into confinement:
be my refuge!”

Atha kho bhagavā candimaṁ devaputtaṁ ārabbha rāhuṁ asurindaṁ gāthāya ajjhabhāsi:
Then the Buddha addressed Rāhu in verse concerning the Moon God:

“Tathāgataṁ arahantaṁ,
candimā saraṇaṁ gato;
Rāhu candaṁ pamuñcassu,
buddhā lokānukampakā”ti.

“The Moon God has gone for refuge

to the Realized One, the perfected one.
The Buddhas have compassion for the world—
so Rāhu, release the Moon!”

Atha kho rāhu asurindo candimaṁ devaputtaṁ muñcitvā taramānarūpo yena vepacitti asurindo tenupasaṅkami; upasaṅkamitvā saṁviggo lomahaṭṭhajāto ekamantaṁ aṭṭhāsi.
Then Rāhu, having released the Moon, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck.

Ekamantaṁ ṭhitaṁ kho rāhuṁ asurindaṁ vepacitti asurindo gāthāya ajjhabhāsi:
Vepacitti addressed him in verse:

“Kiṁ nu santaramānova,
rāhu candaṁ pamuñcasi;
Saṁviggarūpo āgamma,
kiṁ nu bhītova tiṭṭhasī”ti.

“Why the rush?
Rāhu, you released the Moon
and came here looking like you’re in shock:
why do you stand there so scared?”

“Sattadhā me phale muddhā,
jīvanto na sukhaṁ labhe;
Buddhagāthābhigītomhi,
no ce muñceyya candiman”ti.

“My head would have exploded in seven pieces,
I would have found no happiness in life,
if, when enchanted by the Buddha’s spell,
I had not released the Moon.”

2.10 Sūriyasutta:
The Sun

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena sūriyo devaputto rāhunā asurindena gahito hoti.
Now at that time the Sun God had been seized by Rāhu, lord of demons.

Atha kho sūriyo devaputto bhagavantaṁ anussaramāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then the Sun God, recollecting the Buddha, at that time recited this verse:

“Namo te buddha vīratthu,
vippamuttosi sabbadhi;
Sambādhapaṭipannosmi,
tassa me saraṇaṁ bhavā”ti.

“Homage to you, Buddha, hero!
You’re everywhere free.
I’ve wandered into confinement:
be my refuge!”

Atha kho bhagavā sūriyaṁ devaputtaṁ ārabbha rāhuṁ asurindaṁ gāthāhi ajjhabhāsi:
Then the Buddha addressed Rāhu in verse concerning the Sun God:

“Tathāgataṁ arahantaṁ,
sūriyo saraṇaṁ gato;
Rāhu sūriyaṁ pamuñcassu,
buddhā lokānukampakā.

“The Sun God has gone for refuge

to the Realized One, the perfected one.
The Buddhas have compassion for the world—
so Rāhu, release the Sun!

Yo andhakāre tamasi pabhaṅkaro,
Verocano maṇḍalī uggatejo;
Mā rāhu gilī caramantalikkhe,
Pajaṁ mamaṁ rāhu pamuñca sūriyan”ti.

He is a beacon in the darkness,
the blazing sun, circle of magnificent flame.
Rāhu, do not swallow him as he traverses the sky.
Rāhu, release my offspring, the Sun!”

Atha kho rāhu asurindo sūriyaṁ devaputtaṁ muñcitvā taramānarūpo yena vepacitti asurindo tenupasaṅkami; upasaṅkamitvā saṁviggo lomahaṭṭhajāto ekamantaṁ aṭṭhāsi.
Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of demons and stood to one side, shocked and awestruck.

Ekamantaṁ ṭhitaṁ kho rāhuṁ asurindaṁ vepacitti asurindo gāthāya ajjhabhāsi:
Vepacitti addressed him in verse:

“Kiṁ nu santaramānova,
rāhu sūriyaṁ pamuñcasi;
Saṁviggarūpo āgamma,
kiṁ nu bhītova tiṭṭhasī”ti.

“Why the rush?
Rāhu, you released the Sun
and came here looking like you’re in shock:
why do you stand there so scared?”

“Sattadhā me phale muddhā,
jīvanto na sukhaṁ labhe;
Buddhagāthābhigītomhi,
no ce muñceyya sūriyan”ti.

“My head would have exploded in seven pieces,
I would have found no joy in life,
if, when enchanted by the Buddha’s spell,
I had not released the Sun.”

Paṭhamo vaggo.

Tassuddānaṁ

Dve kassapā ca māgho ca,
Māgadho dāmali kāmado;
Pañcālacaṇḍo tāyano,
Candimasūriyena te dasāti.

2.11 Candimasasutta:
With Candimasa

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho candimaso devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the glorious god Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho candimaso devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
and recited this verse in the Buddha's presence:

"Te hi sotthiṁ gamissanti,
kacchevāmakase magā;
Jhānāni upasampajja,
ekodi nipakā satā"ti.

"Like deer in a mosquito-free marsh,
they will reach a safe place
having entered the absorptions,
unified, alert, and mindful."

"Te hi pāraṁ gamissanti,
chetvā jālaṁva ambujo;
Jhānāni upasampajja,
appamattā raṇañjahā"ti.

"Like fish when the net is cut,
they will reach the far shore
having entered the absorptions,

diligent, with vices discarded.”

2.12 Veṇḍusutta:
With Vishnu

Ekamantaṁ ṭhito kho veṇḍu devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Vishnu recited this verse in the Buddha's presence:

"Sukhitāva te manujā,
sugataṁ payirupāsiya;
Yuñjaṁ gotamasāsane,
appamattā nu sikkhare"ti.

"Happy are the children of Manu
who pay homage to the Holy One!
They apply themselves to Gotama's instructions,
diligently training."

"Ye me pavutte siṭṭhipade,
(veṇḍūti bhagavā)
Anusikkhanti jhāyino;
Kāle te appamajjantā,
Na maccuvasagā siyun"ti.

"Those who practice absorption
in accord with the training",
said the Buddha to Vishnu,
"in the way of teaching I've proclaimed,
they're in time to be diligent;
they won't fall under the sway of Death."

2.13 Dīghalaṭṭhisutta:
With Dīghalaṭṭhi

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho dīghalaṭṭhi devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ veḷuvanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the glorious god Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho dīghalaṭṭhi devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
and recited this verse in the Buddha's presence:

"Bhikkhu siyā jhāyī vimuttacitto,
Ākaṅkhe ce hadayassānupattiṁ;
Lokassa ñatvā udayabbayañca,
Sucetaso anissito tadānisaṁso"ti.

"Suppose a mendicant is a meditator, freed in mind.
If they want to reach the heart's peace,
having known the arising and passing of the world,
healthy-minded, independent, that is their reward."

2.14 Nandanasutta:
With Nandana

Ekamantaṁ ṭhito kho nandano devaputto bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, the god Nandana addressed the Buddha in verse:

“Pucchāmi taṁ gotama bhūripaññа,
Anāvaṭaṁ bhagavato ñāṇadassanaṁ;
Kathaṁvidhaṁ sīlavantaṁ vadanti,
Kathaṁvidhaṁ paññavantaṁ vadanti;
Kathaṁvidho dukkhamaticca iriyati,
Kathaṁvidhaṁ devatā pūjayantī”ti.

“I ask you, Gotama, whose wisdom is vast,
the Blessed One
of unhindered knowledge and vision.
What kind of person do they call ethical?
What kind of person do they call wise?
What kind of person lives on
after transcending suffering?
What kind of person is worshipped by the deities?”

“Yo sīlavā paññavā bhāvitatto,
Samāhito jhānarato satīmā;
Sabbassa sokā vigatā pahīnā,
Khīṇāsavo antimadehadhārī.

“A person who is ethical, wise, evolved,
becomes serene, loving absorption, mindful,
who’s gotten rid of and given up all sorrows,
with defilements ended, they bear their final body.

Tathāvidhaṁ sīlavantaṁ vadanti,

Tathāvidhaṁ paññavantaṁ vadanti;
Tathāvidho dukkhamaticca iriyati,
Tathāvidhaṁ devatā pūjayantī”ti.

That’s the kind of person they call ethical.
That’s the kind of person they call wise.
That kind of person lives on
    after transcending suffering.
That kind of person is worshipped by the deities.”

2.15 Candanasutta:
With Candana

Ekamantaṁ ṭhito kho candano devaputto bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, the god Candana addressed the Buddha in verse:

“Kathaṁsu tarati oghaṁ,
rattindivamatandito;
Appatiṭṭhe anālambe,
ko gambhīre na sīdatī”ti.

“Who here crosses the flood,
tireless all day and night?
Who, not standing and unsupported,
does not sink in the deep?”

“Sabbadā sīlasampanno,
Paññavā susamāhito;
Āraddhavīriyo pahitatto,
Oghaṁ tarati duttaraṁ.

“Someone who is always endowed with ethics,
wise and serene,
energetic and resolute,
crosses the flood so hard to cross.

Virato kāmasaññāya,
rūpasaṁyojanātigo;
Nandīrāgaparikkhīṇo,
so gambhīre na sīdatī”ti.

Someone who desists from sensual perception,
has moved past the fetter of form,

and has finished with relishing and greed
does not sink in the deep.”

2.16 Vāsudattasutta:
With Vāsudatta

Ekamantaṁ ṭhito kho vāsudatto devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Vāsudatta recited this verse in the Buddha's presence:

"Sattiyā viya omaṭṭho,
ḍayhamānova matthake;
Kāmarāgappahānāya,
sato bhikkhu paribbaje"ti.

"Like they're struck by a sword,
like their head was on fire,
a mendicant should wander mindful,
to give up sensual desire."

"Sattiyā viya omaṭṭho,
ḍayhamānova matthake;
Sakkāyadiṭṭhippahānāya,
sato bhikkhu paribbaje"ti.

"Like they're struck by a sword,
like their head was on fire,
a mendicant should wander mindful,
to give up identity view."

2.17 Subrahmasutta:
With Subrahmā

Ekamantaṁ ṭhito kho subrahmā devaputto bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, the god Subrahmā addressed the Buddha in verse:

“Niccaṁ utrastamidaṁ cittaṁ,
niccaṁ ubbiggamidaṁ mano;
Anuppannesu kicchesu,
atho uppatitesu ca;
Sace atthi anutrastaṁ,
taṁ me akkhāhi pucchito”ti.

“This mind is always anxious,
this mind is always stressed
about stresses that haven’t arisen
and those that have.
If there is a state free of anxiety,
please answer my question.”

“Nāññatra bojjhā tapasā,
nāññatrindriyasaṁvarā;
Nāññatra sabbanissaggā,
sotthiṁ passāmi pāṇinan”ti.

“Not without understanding and fervor,
not without restraining the sense faculties,
not without letting go of everything,
do I see safety for living creatures.”

Idamavoca …pe…
That is what the Buddha said. …

tatthevantaradhāyīti.
The god vanished right there.

2.18 Kakudhasutta:
With Kakudha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

Atha kho kakudho devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ añjanavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho kakudho devaputto bhagavantaṁ etadavoca:
Then, late at night, the glorious god Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him,

“nandasi, samaṇā”ti?
“Do you delight, ascetic?”

“Kiṁ laddhā, āvuso”ti?
“What have I gained, sir?”

“Tena hi, samaṇa, socasī”ti?
“Well then, ascetic, do you sorrow?”

“Kiṁ jīyittha, āvuso”ti?
“What have I lost, sir?”

“Tena hi, samaṇa, neva nandasi na ca socasī”ti?
“Well then, ascetic, do you neither delight nor sorrow?”

“Evamāvuso”ti.
“Yes, sir.”

“Kacci tvaṁ anagho bhikkhu,
kacci nandī na vijjati;
Kacci taṁ ekamāsīnaṁ,
aratī nābhikīratī”ti.

“I hope you’re untroubled, mendicant,
I hope that delight isn’t found in you.
I hope that discontent doesn’t
overwhelm you as you sit alone.”

“Anagho ve ahaṁ yakkha,
atho nandī na vijjati;
Atho maṁ ekamāsīnaṁ,
aratī nābhikīratī”ti.

“I’m genuinely untroubled, spirit,
and no delight is found in me.
And also discontent doesn’t
overwhelm me as I sit alone.”

“Kathaṁ tvaṁ anagho bhikkhu,
kathaṁ nandī na vijjati;
Kathaṁ taṁ ekamāsīnaṁ,
aratī nābhikīratī”ti.

“How are you untroubled, mendicant?
How is delight not found in you?
How does discontent not
overwhelm you as you sit alone?”

“Aghajātassa ve nandī,
nandījātassa ve aghaṁ;
Anandī anagho bhikkhu,

evaṁ jānāhi āvuso”ti.

“Delight is born from misery,
misery is born from delight;
sir, you should know me as
a mendicant free of delight and misery.”

“Cirassaṁ vata passāmi,
brāhmaṇaṁ parinibbutaṁ;
Anandiṁ anaghaṁ bhikkhuṁ,
tiṇṇaṁ loke visattikan”ti.

“After a long time I see
a brahmin extinguished.
A mendicant free of delight and misery,
he has crossed over clinging to the world.”

2.19 Uttarasutta:
With Uttara

Rājagahanidānaṁ.
At Rājagaha.

Ekamantaṁ ṭhito kho uttaro devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Uttara recited this verse in the Buddha's presence:

"Upanīyati jīvitamappamāyu,
Jarūpanītassa na santi tāṇā;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Puññāni kayirātha sukhāvahānī"ti.

"This life, so very short, is led onward.
There's no shelter for one led on by old age.
Seeing this peril in death,
do good deeds that bring happiness."

"Upanīyati jīvitamappamāyu,
Jarūpanītassa na santi tāṇā;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Lokāmisaṁ pajahe santipekkho"ti.

"This life, so very short, is led onward.
There's no shelter for one led on by old age.
Seeing this peril in death,
a seeker of peace would drop the world's bait."

2.20 Anāthapiṇḍikasutta:
With Anāthapiṇḍika

Ekamantaṁ ṭhito kho anāthapiṇḍiko devaputto bhagavato santike imā gāthāyo abhāsi:
Standing to one side, the god Anāthapiṇḍika recited these verses in the Buddha's presence:

"Idañhi taṁ jetavanaṁ,
isisaṅghanisevitaṁ;
Āvutthaṁ dhammarājena,
pītisañjananaṁ mama.

"This is indeed that Jeta's Grove,
frequented by the Saṅgha of hermits,
where the King of Dhamma stayed:
it brings me joy!

Kammaṁ vijjā ca dhammo ca,
sīlaṁ jīvitamuttamaṁ;
Etena maccā sujjhanti,
na gottena dhanena vā.

Deeds, knowledge, and principle;
ethical conduct, an excellent livelihood;
by these are mortals purified,
not by clan or wealth.

Tasmā hi paṇḍito poso,
sampassaṁ atthamattano;
Yoniso vicine dhammaṁ,
evaṁ tattha visujjhati.

That's why an astute person,

seeing what's good for themselves,
would examine the teaching rationally,
and thus be purified in it.

Sāriputtova paññāya,
sīlena upasamena ca;
Yopi pāraṅgato bhikkhu,
etāvaparamo siyā"ti.

Sāriputta has true wisdom,
ethics, and also peace.
Any mendicant who has gone beyond
can at best equal him."

Idamavoca anāthapiṇḍiko devaputto.
This is what the god Anāthapiṇḍika said.

Idaṁ vatvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

"imaṁ, bhikkhave, rattiṁ aññataro devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi.
"Mendicants, tonight, a certain glorious god, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side,

Ekamantaṁ ṭhito kho, bhikkhave, so devaputto mama santike imā gāthāyo abhāsi:
and recited these verses in my presence." The Buddha then repeated the verses in full.

'Idañhi taṁ jetavanaṁ,

isisaṅghanisevitaṁ;
Āvutthaṁ dhammarājena,
pītisañjananaṁ mama.

Kammaṁ vijjā ca dhammo ca,
sīlaṁ jīvitamuttamaṁ;
Etena maccā sujjhanti,
na gottena dhanena vā.

Tasmā hi paṇḍito poso,
sampassaṁ atthamattano;
Yoniso vicine dhammaṁ,
evaṁ tattha visujjhati.

Sāriputtova paññāya,
sīlena upasamena ca;
Yopi pāraṅgato bhikkhu,
etāvaparamo siyā'ti.

Idamavoca, bhikkhave, so devaputto.
Idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā
tatthevantaradhāyī"ti.

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

"so hi nūna, bhante, anāthapiṇḍiko devaputto bhavissati.
"Sir, that god must surely have been Anāthapiṇḍika.

Anāthapiṇḍiko gahapati āyasmante sāriputte abhippasanno ahosī"ti.

For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

“Sādhu sādhu, ānanda, yāvatakaṁ kho, ānanda, takkāya pattabbaṁ anuppattaṁ taṁ tayā.
“Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes.

Anāthapiṇḍiko hi so, ānanda, devaputto”ti.
For that was indeed the god Anāthapiṇḍika.”

Anāthapiṇḍikavaggo dutiyo.

Tassuddānaṁ

Candimaso ca veṇḍu ca,
Dīghalaṭṭhi ca nandano;
Candano vāsudatto ca,
Subrahmā kakudhena ca;
Uttaro navamo vutto,
Dasamo anāthapiṇḍikoti.

2.21 Sivasutta:
With Shiva

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sivo devaputto abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the glorious god Shiva, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho sivo devaputto bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

"Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
seyyo hoti na pāpiyo.

"Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
things get better, not worse.

Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,

paññā labbhati nāññato.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
wisdom is gained—but not from anyone else.

Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sokamajjhe na socati.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you grieve not among the grieving.

Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
ñātimajjhe virocati.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you shine among your relatives.

Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sattā gacchanti suggatiṁ.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings go to a good place.

Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sattā tiṭṭhanti sātatan”ti.

Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
sentient beings live happily.”

Atha kho bhagavā sivaṁ devaputtaṁ gāthāya paccabhāsi:
Then the Buddha replied to Shiva in verse:

“Sabbhireva samāsetha,
sabbhi kubbetha santhavaṁ;
Sataṁ saddhammamaññāya,
sabbadukkhā pamuccatī”ti.

“Associate only with the virtuous!
Try to get close to the virtuous!
Understanding the true teaching of the good,
you’re released from all suffering.”

2.22 Khemasutta:
With Khema

Ekamantaṁ ṭhito kho khemo devaputto bhagavato santike imā gāthāyo abhāsi:
Standing to one side, the god Khema recited these verses in the Buddha's presence:

"Caranti bālā dummedhā,
amitteneva attanā;
Karontā pāpakaṁ kammaṁ,
yaṁ hoti kaṭukapphalaṁ.

"Witless fools behave
like their own worst enemies,
doing wicked deeds
that ripen as bitter fruit.

Na taṁ kammaṁ kataṁ sādhu,
yaṁ katvā anutappati;
Yassa assumukho rodaṁ,
vipākaṁ paṭisevati.

It's not good to do a deed
that plagues you later on,
for which you weep and wail,
as its effect stays with you.

Tañca kammaṁ kataṁ sādhu,
yaṁ katvā nānutappati;
Yassa patīto sumano,
vipākaṁ paṭisevati.

It is good to do a deed

that doesn’t plague you later on,
that gladdens and cheers,
as its effect stays with you.”

Paṭikacceva taṁ kayirā,
yaṁ jaññā hitamattano;
Na sākaṭikacintāya,
mantā dhīro parakkame.

“As a precaution, you should do
what you know is for your own welfare.
A thinker, a wise one would not proceed
thinking like the cart driver.

Yathā sākaṭiko maṭṭhaṁ,
samaṁ hitvā mahāpathaṁ;
Visamaṁ maggamāruyha,
akkhacchinnova jhāyati.

Suppose a cart driver leaves the highway,
so even and well compacted.
They enter upon a rough road,
and fret when their axle breaks.

Evaṁ dhammā apakkamma,
adhammamanuvattiya;
Mando maccumukhaṁ patto,
akkhacchinnova jhāyatī”ti.

So too, an idiot departs the good
to follow what’s against the good.
Fallen in the jaws of death,
they fret like their axle’s broken.”

2.23 Serīsutta:
With Serī

Ekamantaṁ ṭhito kho serī devaputto bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, the god Serī addressed the Buddha in verse:

“Annamevābhinandanti,
ubhaye devamānusā;
Atha ko nāma so yakkho,
yaṁ annaṁ nābhinandatī”ti.

“Both gods and humans
enjoy their food.
So what’s the name of the spirit
who doesn’t like food?”

“Ye naṁ dadanti saddhāya,
vippasannena cetasā;
Tameva annaṁ bhajati,
asmiṁ loke paramhi ca.

“Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

Tasmā vineyya maccheraṁ,
dajjā dānaṁ malābhibhū;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan”ti.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings

support them in the next world.”

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṁ, bhante, bhagavatā:
how well said this was by Master Gotama.” He repeated the Buddha’s verses, and said:

‘Ye naṁ dadanti saddhāya,
vippasannena cetasā;
Tameva annaṁ bhajati,
asmiṁ loke paramhi ca.

Tasmā vineyya maccheraṁ,
dajjā dānaṁ malābhibhū;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan’ti.

Bhūtapubbāhaṁ, bhante, sirī nāma rājā ahosiṁ dāyako dānapati dānassa vaṇṇavādī.
“Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving.

Tassa mayhaṁ, bhante, catūsu dvāresu dānaṁ dīyittha samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānaṁ.
I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, nomads, and beggars.

Atha kho maṁ, bhante, itthāgāraṁ upasaṅkamitvā etadavoca:
Then the ladies of my harem approached me and said,

‘devassa kho dānaṁ dīyati; amhākaṁ dānaṁ na dīyati.
‘Your Majesty gives gifts, but we don’t.

Sādhu mayampi devaṁ nissāya dānāni dadeyyāma, puññāni kareyyāmā'ti.
Your Majesty, please support us to give gifts and make merit.'

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me,

'ahaṁ khosmi dāyako dānapati dānassa vaṇṇavādī.
'I'm a giver, a donor, who praises giving.

Dānaṁ dassāmāti vadante kinti vadeyyan'ti?
When they say, "We would give gifts", what am I to say?'

So khvāhaṁ, bhante, paṭhamaṁ dvāraṁ itthāgārassa adāsiṁ.
And so I gave the first gate to the ladies of my harem.

Tattha itthāgārassa dānaṁ dīyittha; mama dānaṁ paṭikkami.
There they gave gifts, while my own giving dwindled.

Atha kho maṁ, bhante, khattiyā anuyantā upasaṅkamitvā etadavocuṁ:
Then my aristocrat vassals approached me and said,

'devassa kho dānaṁ dīyati; itthāgārassa dānaṁ dīyati; amhākaṁ dānaṁ na dīyati.
'Your Majesty gives gifts, the ladies of your harem give gifts, but we don't.

Sādhu mayampi devaṁ nissāya dānāni dadeyyāma, puññāni kareyyāmā'ti.
Your Majesty, please support us to give gifts and make merit.'

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me,

'ahaṁ khosmi dāyako dānapati dānassa vaṇṇavādī.
'I'm a giver, a donor, who praises giving.

Dānaṁ dassāmāti vadante kinti vadeyyan'ti?
When they say, "We would give gifts", what am I to say?'

So khvāhaṁ, bhante, dutiyaṁ dvāraṁ khattiyānaṁ anuyantānaṁ adāsiṁ.

And so I gave the second gate to my aristocrat vassals.

Tattha khattiyānaṁ anuyantānaṁ dānaṁ dīyittha, mama dānaṁ paṭikkami.
There they gave gifts, while my own giving dwindled.

Atha kho maṁ, bhante, balakāyo upasaṅkamitvā etadavoca:
Then my troops approached me and said,

‘devassa kho dānaṁ dīyati; itthāgārassa dānaṁ dīyati; khattiyānaṁ anuyantānaṁ dānaṁ dīyati; amhākaṁ dānaṁ na dīyati.
‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t.

Sādhu mayampi devaṁ nissāya dānāni dadeyyāma, puññāni kareyyāmā’ti.
Your Majesty, please support us to give gifts and make merit.’

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me,

‘ahaṁ khosmi dāyako dānapati dānassa vaṇṇavādī.
‘I’m a giver, a donor, who praises giving.

Dānaṁ dassāmāti vadante kinti vadeyyan’ti?
When they say, “We would give gifts”, what am I to say?’

So khvāhaṁ, bhante, tatiyaṁ dvāraṁ balakāyassa adāsiṁ.
And so I gave the third gate to my troops.

Tattha balakāyassa dānaṁ dīyittha, mama dānaṁ paṭikkami.
There they gave gifts, while my own giving dwindled.

Atha kho maṁ, bhante, brāhmaṇagahapatikā upasaṅkamitvā etadavocuṁ:
Then my brahmins and householders approached me and said,

‘devassa kho dānaṁ dīyati; itthāgārassa dānaṁ dīyati; khattiyānaṁ anuyantānaṁ dānaṁ dīyati; balakāyassa dānaṁ dīyati; amhākaṁ dānaṁ na dīyati.

‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t.

Sādhu mayampi devaṁ nissāya dānāni dadeyyāma, puññāni kareyyāmā’ti.
Your Majesty, please support us to give gifts and make merit.’

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me,

‘ahaṁ khosmi dāyako dānapati dānassa vaṇṇavādī.
‘I’m a giver, a donor, who praises giving.

Dānaṁ dassāmāti vadante kinti vadeyyan’ti?
When they say, “We would give gifts”, what am I to say?’

So khvāhaṁ, bhante, catutthaṁ dvāraṁ brāhmaṇagahapatikānaṁ adāsiṁ.
And so I gave the fourth gate to my brahmins and householders.

Tattha brāhmaṇagahapatikānaṁ dānaṁ dīyittha, mama dānaṁ paṭikkami.
There they gave gifts, while my own giving dwindled.

Atha kho maṁ, bhante, purisā upasaṅkamitvā etadavocuṁ:
Then my men approached me and said,

‘na kho dāni devassa koci dānaṁ dīyatī’ti.
‘Now Your Majesty is not giving gifts at all!’

Evaṁ vuttāhaṁ, bhante, te purise etadavocaṁ:
When they said this, I said to those men,

‘tena hi, bhaṇe, yo bāhiresu janapadesu āyo sañjāyati tato upaḍḍhaṁ antepure pavesetha, upaḍḍhaṁ tattheva dānaṁ detha samaṇabrāhmaṇakapaṇaddhikavanibbakayācakānan’ti.
‘So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers, vagrants, nomads, and beggars.’

So khvāhaṁ, bhante, evaṁ dīgharattaṁ katānaṁ puññānaṁ evaṁ dīgharattaṁ katānaṁ kusalānaṁ dhammānaṁ pariyantaṁ nādhigacchāmi—
Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say

ettakaṁ puññanti vā ettako puññavipākoti vā ettakaṁ sagge ṭhātabbanti vāti.
‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’.

Acchariyaṁ, bhante, abbhutaṁ, bhante.
It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṁ, bhante, bhagavatā:
how well said this was by Master Gotama:

‘Ye naṁ dadanti saddhāya,
vippasannena cetasā;
Tameva annaṁ bhajati,
asmiṁ loke paramhi ca.

‘Those who give with faith
and a clear and confident heart,
partake of food
in this world and the next.

Tasmā vineyya maccheraṁ,
dajjā dānaṁ malābhibhū;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan’”ti.

So you should dispel stinginess,
overcoming that stain, and give a gift.
The good deeds of sentient beings
support them in the next world.’”

2.24 Ghaṭīkārasutta:
With Ghaṭīkāra

Ekamantaṁ ṭhito kho ghaṭīkāro devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Ghaṭīkāra recited this verse in the Buddha's presence:

"Avihaṁ upapannāse,
vimuttā satta bhikkhavo;
Rāgadosaparikkhīṇā,
tiṇṇā loke visattikan"ti.

"Seven mendicants reborn in Aviha
have been freed.
With the complete ending of greed and hate,
they've crossed over clinging to the world."

"Ke ca te ataruṁ paṅkaṁ,
maccudheyyaṁ suduttaraṁ;
Ke hitvā mānusaṁ dehaṁ,
dibbayogaṁ upaccagun"ti.

"Who are those who've crossed the bog,
Death's domain so hard to pass?
Who, after leaving behind the human body,
have risen above celestial yokes?"

"Upako palagaṇḍo ca,
pukkusāti ca te tayo;
Bhaddiyo khaṇḍadevo ca,
bāhuraggi ca saṅgiyo;
Te hitvā mānusaṁ dehaṁ,
dibbayogaṁ upaccagun"ti.

“Upaka and Palagaṇḍa,
and Pukkusāti, these three;
Bhaddiya and Bhaddadeva,
and Bāhudantī and Piṅgiya.
They, after leaving behind the human body,
have risen above celestial yokes.”

“Kusalī bhāsasī tesaṁ,
mārapāsappahāyinaṁ;
Kassa te dhammamaññāya,
acchiduṁ bhavabandhanan”ti.

“You speak well of them,
who have let go the snares of Māra.
Whose teaching did they understand
to cut the bonds of rebirth?”

“Na aññatra bhagavatā,
nāññatra tava sāsanā;
Yassa te dhammamaññāya,
acchiduṁ bhavabandhanaṁ.

“None other than the Blessed One!
None other than your instruction!
It was your teaching that they understood
to cut the bonds of rebirth.

Yattha nāmañca rūpañca,
asesaṁ uparujjhati;
Taṁ te dhammaṁ idhaññāya,
acchiduṁ bhavabandhanan”ti.

Where name and form
cease with nothing left over;
understanding this teaching,
they cut the bonds of rebirth.”

“Gambhīraṁ bhāsasī vācaṁ,
dubbijānaṁ sudubbudhaṁ;
Kassa tvaṁ dhammamaññāya,
vācaṁ bhāsasi īdisan”ti.

“The words you say are deep,
hard to understand, so very hard to wake up to.
Whose teaching did you understand
to be able to say such things?”

“Kumbhakāro pure āsiṁ,
vekaḷiṅge ghaṭīkaro;
Mātāpettibharo āsiṁ,
kassapassa upāsako.

“In the past I was a potter
in Vebhaliṅga called Ghaṭīkāra.
I took care of my parents
as a lay follower of Buddha Kassapa.

Virato methunā dhammā,
brahmacārī nirāmiso;
Ahuvā te sagāmeyyo,
ahuvā te pure sakhā.

I refrained from sexual intercourse,
I was celibate, spiritual.
We lived in the same village;
in the past I was your friend.

Sohamete pajānāmi,
vimutte satta bhikkhavo;
Rāgadosaparikkhīṇe,
tiṇṇe loke visattikan”ti.

I am the one who understands
that these seven mendicants have been freed.

With the complete ending of greed and hate,
they've crossed over clinging to the world."

"Evametaṁ tadā āsi,
yathā bhāsasi bhaggava;
Kumbhakāro pure āsi,
vekaḷiṅge ghaṭīkaro.

"That's exactly how it was,
just as you say, Bhaggava.
In the past you were a potter
in Vebhaliṅga called Ghaṭīkāra.

Mātāpettibharo āsi,
kassapassa upāsako;
Virato methunā dhammā,
brahmacārī nirāmiso;
Ahuvā me sagāmeyyo,
ahuvā me pure sakhā"ti.

You took care of your parents
as a lay follower of Buddha Kassapa.
You refrained from sexual intercourse,
you were celibate, spiritual.
We lived in the same village;
in the past you were my friend."

"Evametaṁ purāṇānaṁ,
sahāyānaṁ ahu saṅgamo;
Ubhinnaṁ bhāvitattānaṁ,
sarīrantimadhārinan"ti.

"That's how it was
when those friends of old met again.
Both of them are evolved,
and bear their final body."

2.25 Jantusutta:
With Jantu

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ sambahulā bhikkhū, kosalesu viharanti himavantapasse araññakuṭikāya uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.
At one time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Atha kho jantu devaputto tadahuposathe pannarase yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū gāthāhi ajjhabhāsi:
Then on the fifteenth day sabbath the god Jantu went up to those mendicants and addressed them in verse:

“Sukhajīvino pure āsuṁ,
bhikkhū gotamasāvakā;
Anicchā piṇḍamesanā,
anicchā sayanāsanaṁ;
Loke aniccataṁ ñatvā,
dukkhassantaṁ akaṁsu te.

“The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

Dupposaṁ katvā attānaṁ,
gāme gāmaṇikā viya;
Bhutvā bhutvā nipajjanti,
parāgāresu mucchitā.

But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

Saṅghassa añjaliṁ katvā,
idhekacce vadāmahaṁ;
Apaviddhā anāthā te,
yathā petā tatheva te.

Having raised my joined palms to the Saṅgha,
I speak here only about certain people.
They're rejects, with no protector,
just like those who have passed away.

Ye kho pamattā viharanti,
te me sandhāya bhāsitaṁ;
Ye appamattā viharanti,
namo tesaṁ karomahan"ti.

I'm speaking about
those who live negligently.
To those who live diligently
I pay homage."

2.26 Rohitassasutta:
With Rohitassa

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ ṭhito kho rohitasso devaputto bhagavantaṁ etadavoca:
Standing to one side, the god Rohitassa said to the Buddha:

“yattha nu kho, bhante, na jāyati na jīyati na mīyati na cavati na upapajjati, sakkā nu kho so, bhante, gamanena lokassa anto ñātuṁ vā daṭṭhuṁ vā pāpuṇituṁ vā”ti?
“Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?”

“Yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī”ti.
“Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.”

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṁ, bhante, bhagavatā:
how well said this was by Master Gotama.

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī’ti.

Bhūtapubbāhaṁ, bhante, rohitasso nāma isi ahosiṁ bhojaputto iddhimā vehāsaṅgamo.
Once upon a time, I was a hermit called Rohitassa of the Bhoja people. I was a sky-walker with psychic powers.

Tassa mayhaṁ, bhante, evarūpo javo ahosi; seyyathāpi nāma daḷhadhammā dhanuggaho susikkhito katahattho katayoggo katūpāsano lahukena asanena appakasireneva tiriyaṁ tālacchāyaṁ atipāteyya.
I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow.

Tassa mayhaṁ, bhante, evarūpo padavītihāro ahosi; seyyathāpi nāma puratthimā samuddā pacchimo samuddo.
My stride was such that it could span from the eastern ocean to the western ocean.

Tassa mayhaṁ, bhante, evarūpaṁ icchāgataṁ uppajji:
This wish came to me:

‘ahaṁ gamanena lokassa antaṁ pāpuṇissāmī’ti.
‘I will reach the end of the world by traveling.’

So khvāhaṁ, bhante, evarūpena javena samannāgato evarūpena ca padavītihārena, aññatreva asitapītakhāyitasāyitā aññatra uccārapassāvakammā aññatra niddākilamathapaṭivinodanā vassasatāyuko vassasatajīvī vassasataṁ gantvā appatvāva lokassa antaṁ antarāva kālaṅkato.
Having such speed and stride, I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

Acchariyaṁ, bhante, abbhutaṁ, bhante.
It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṁ, bhante, bhagavatā:
how well said this was by Master Gotama:

‘yattha kho, āvuso, na jāyati na jīyati na mīyati na cavati na upapajjati, nāhaṁ taṁ gamanena lokassa antaṁ ñāteyyaṁ daṭṭheyyaṁ patteyyanti vadāmī’”ti.
‘Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.’”

“Na kho panāhaṁ, āvuso, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmi.
“But Reverend, I also say there’s no making an end of suffering without reaching the end of the world.

Api ca khvāhaṁ, āvuso, imasmiṁyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññapemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti.
For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

Gamanena na pattabbo,
lokassanto kudācanaṁ;
Na ca appatvā lokantaṁ,
dukkhā atthi pamocanaṁ.

The end of the world can never
be reached by traveling.
But without reaching the end of the world,
there’s no release from suffering.

Tasmā have lokavidū sumedho,
Lokantagū vusitabrahmacariyo;
Lokassa antaṁ samitāvi ñatvā,
Nāsīsati lokamimaṁ parañcā”ti.

So a clever person, understanding the world,
has completed the spiritual journey

and gone to the end of the world.
A peaceful one, knowing the end of the world,
does not long for this world or the next.”

2.27 Nandasutta:
With Nanda

Ekamantaṁ ṭhito kho nando devaputto bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Nanda recited this verse in the Buddha's presence:

"Accenti kālā tarayanti rattiyo,
Vayoguṇā anupubbaṁ jahanti;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Puññāni kayirātha sukhāvahānī"ti.

"Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
you should do good deeds that bring happiness."

"Accenti kālā tarayanti rattiyo,
Vayoguṇā anupubbaṁ jahanti;
Etaṁ bhayaṁ maraṇe pekkhamāno,
Lokāmisaṁ pajahe santipekkho"ti.

"Time flies, nights pass by,
the stages of life leave us one by one.
Seeing this peril in death,
one looking for peace would drop the world's bait."

2.28 Nandivisālasutta:
With Nandivisāla

Ekamantaṁ ṭhito kho nandivisālo devaputto bhagavantaṁ gāthāya ajjhabhāsi:
Standing to one side, the god Nandivisāla addressed the Buddha in verse:

“Catucakkaṁ navadvāraṁ,
puṇṇaṁ lobhena saṁyutaṁ;
Paṅkajātaṁ mahāvīra,
kathaṁ yātrā bhavissatī”ti.

“Four are its wheels, and nine its doors;
it’s stuffed full, bound with greed,
and born from a bog.
Great hero, how am I supposed to live like this?”

“Chetvā naddhiṁ varattañca,
icchālobhañca pāpakaṁ;
Samūlaṁ taṇhamabbuyha,
evaṁ yātrā bhavissatī”ti.

“Having cut the strap and harness—
wicked desire and greed—
and having plucked out craving, root and all:
that’s how you’re supposed to live like this.”

2.29 Susimasutta:
With Susīma

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“tuyhampi no, ānanda, sāriputto ruccatī”ti?
“Ānanda, do you like Sāriputta?”

“Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyya?
“Sir, who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?

Paṇḍito, bhante, āyasmā sāriputto.
Venerable Sāriputta is astute,

Mahāpañño, bhante, āyasmā sāriputto.
he has great wisdom,

Puthupañño, bhante, āyasmā sāriputto.
widespread wisdom,

Hāsapañño, bhante, āyasmā sāriputto.
laughing wisdom,

Javanapañño, bhante, āyasmā sāriputto.
swift wisdom,

Tikkhapañño, bhante, āyasmā sāriputto.

sharp wisdom,

Nibbedhikapañño, bhante, āyasmā sāriputto.
and penetrating wisdom.

Appiccho, bhante, āyasmā sāriputto.
He has few wishes,

Santuṭṭho, bhante, āyasmā sāriputto.
he's content,

Pavivitto, bhante, āyasmā sāriputto.
secluded,

Asaṁsaṭṭho, bhante, āyasmā sāriputto.
aloof,

Āraddhavīriyo, bhante, āyasmā sāriputto.
and energetic.

Vattā, bhante, āyasmā sāriputto.
He gives advice

Vacanakkhamo, bhante, āyasmā sāriputto.
and accepts advice;

Codako, bhante, āyasmā sāriputto.
he accuses

Pāpagarahī, bhante, āyasmā sāriputto.
and criticizes wickedness.

Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyyā"ti?
Who on earth would not like Venerable Sāriputta unless they're a fool, a hater, delusional, or mentally deranged?"

"Evametaṁ, ānanda, evametaṁ, ānanda.
"That's so true, Ānanda! That's so true!

Kassa hi nāma, ānanda, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa sāriputto na rucceyya?

Who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?”

Paṇḍito, ānanda, sāriputto.
And the Buddha repeated all of Ānanda’s terms of praise.

Mahāpañño, ānanda, sāriputto.
Puthupañño, ānanda, sāriputto.
Hāsapañño, ānanda, sāriputto.
Javanapañño, ānanda, sāriputto.
Tikkhapañño, ānanda, sāriputto.
Nibbedhikapañño, ānanda, sāriputto.
Appiccho, ānanda, sāriputto.
Santuṭṭho, ānanda, sāriputto.
Pavivitto, ānanda, sāriputto.
Asaṁsaṭṭho, ānanda, sāriputto.
Āraddhavīriyo, ānanda, sāriputto.
Vattā, ānanda, sāriputto.
Vacanakkhamo, ānanda, sāriputto.
Codako, ānanda, sāriputto.
Pāpagarahī, ānanda, sāriputto.
Kassa hi nāma, ānanda, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa sāriputto na rucceyyā”ti?

Atha kho susimo devaputto āyasmato sāriputtassa vaṇṇe bhaññamāne mahatiyā devaputtaparisāya parivuto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho susimo devaputto bhagavantaṁ etadavoca:
While this praise of Sāriputta was being spoken, the god Susīma approached the Buddha, escorted by a large assembly of gods. He bowed, stood to one side, and said to him:

“Evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyya?

Who on earth would not like Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?”

Paṇḍito, bhante, āyasmā sāriputto.
And he too repeated all the terms of praise of Sāriputta, adding,

Mahāpañño, bhante, puthupañño, bhante, hāsapañño, bhante, javanapañño, bhante, tikkhapañño, bhante, nibbedhikapañño, bhante, appiccho, bhante, santuṭṭho, bhante, pavivitto, bhante, asaṁsaṭṭho, bhante, āraddhavīriyo, bhante, vattā, bhante, vacanakkhamo, bhante, codako, bhante, pāpagarahī, bhante, āyasmā sāriputto.
Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyya?
Ahampi hi, bhante, yaññadeva devaputtaparisaṁ upasaṅkamiṁ, etadeva bahulaṁ saddaṁ suṇāmi:
“For I too, sir, whenever I go to an assembly of gods, frequently hear the same terms of praise.”

‘paṇḍito āyasmā sāriputto;
mahāpañño āyasmā, puthupañño āyasmā, hāsapañño āyasmā, javanapañño āyasmā, tikkhapañño āyasmā, nibbedhikapañño āyasmā, appiccho āyasmā, santuṭṭho āyasmā, pavivitto āyasmā, asaṁsaṭṭho āyasmā, āraddhavīriyo āyasmā, vattā āyasmā, vacanakkhamo āyasmā, codako āyasmā, pāpagarahī āyasmā sāriputto’ti.
Kassa hi nāma, bhante, abālassa aduṭṭhassa amūḷhassa avipallatthacittassa āyasmā sāriputto na rucceyyā”ti?

Atha kho susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṁseti.
While this praise of Sāriputta was being spoken, the gods of Susīma’s assembly—uplifted and overjoyed, full of rapture and happiness—generated a rainbow of bright colors.

Seyyathāpi nāma maṇi veḷuriyo subho jātimā aṭṭhaṁso suparikammakato paṇḍukambale nikkhitto bhāsate ca tapate ca virocati ca;

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate.

evamevaṁ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṁseti.
In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Seyyathāpi nāma nikkhaṁ jambonadaṁ dakkhakammāraputtaukkāmukhasukusalasampahaṭṭhaṁ paṇḍukambale nikkhittaṁ bhāsate ca tapate ca virocati ca;
Suppose there was a pendant of river gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate.

evamevaṁ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṁseti.
In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Seyyathāpi nāma saradasamaye viddhe vigatavalāhake deve rattiyā paccūsasamayaṁ osadhitārakā bhāsate ca tapate ca virocati ca;
Suppose that after the rainy season the sky was clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates.

evamevaṁ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṁseti.
In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Seyyathāpi nāma saradasamaye viddhe vigatavalāhake deve ādicco nabhaṁ abbhussakkamāno sabbaṁ ākāsagataṁ tamagataṁ abhivihacca bhāsate ca tapate ca virocati ca;

Suppose that after the rainy season the sky was clear and cloudless. As the sun rises, it would dispel all the darkness from the sky as it shines and glows and radiates.

evamevaṁ susimassa devaputtassa devaputtaparisā āyasmato sāriputtassa vaṇṇe bhaññamāne attamanā pamuditā pītisomanassajātā uccāvacā vaṇṇanibhā upadaṁseti.
In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Atha kho susimo devaputto āyasmantaṁ sāriputtaṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Then the god Susīma recited this verse about Venerable Sāriputta in the Buddha's presence:

"Paṇḍitoti samaññāto,
sāriputto akodhano;
Appiccho sorato danto,
satthuvaṇṇābhato isī"ti.

"He's considered astute,
Sāriputta, free of anger.
Few in wishes, sweet, tamed,
the hermit shines in the Teacher's praise!"

Atha kho bhagavā āyasmantaṁ sāriputtaṁ ārabbha susimaṁ devaputtaṁ gāthāya paccabhāsi:
Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:

"Paṇḍitoti samaññāto,
sāriputto akodhano;
Appiccho sorato danto,
kālaṁ kaṅkhati sudanto"ti.

"He's considered astute,
Sāriputta, free of anger.
Few in wishes, sweet, tamed;

developed and well-tamed, he bides his time.”

2.30 Nānātitthiyasāvakasutta:
The Disciples of Various Monastics of Other Religions

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho sambahulā nānātitthiyasāvakā devaputtā asamo ca sahali ca nīko ca ākoṭako ca vegabbhari ca māṇavagāmiyo ca abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ veḷuvanaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Then, late at night, several glorious gods lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Ākoṭaka, Vetambarī, and Māṇavagāmiya, and all of them were disciples of various monastics of other religions. They went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhito kho asamo devaputto pūraṇaṁ kassapaṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Standing to one side, the god Asama recited this verse about Pūraṇa Kassapa in the Buddha's presence:

"Idha chinditamārite,
Hatajānīsu kassapo;
Na pāpaṁ samanupassati,
Puññaṁ vā pana attano;
Sa ve vissāsamācikkhi,
Satthā arahati mānanan"ti.

“In injuring and killing here,
in beating and extortion,
Kassapa saw no evil,
nor any merit for oneself.
What he taught should truly be trusted,
he’s worthy of esteem as Teacher.”

Atha kho sahali devaputto makkhaliṁ gosālaṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Then the god Sahalī recited this verse about Makkhali Gosala in the Buddha’s presence:

“Tapojigucchāya susaṁvutatto,
Vācaṁ pahāya kalahaṁ janena;
Samosavajjā virato saccavādī,
Na hi nūna tādisaṁ karoti pāpan”ti.

“Through mortification in disgust of sin
he became well restrained.
He gave up arguing with people.
Refraining from false speech, he spoke the truth.
Surely such a man does no wrong!”

Atha kho nīko devaputto nigaṇṭhaṁ nāṭaputtaṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Then the god Niṅka recited this verse about the Jain ascetic of the Ñātika clan in the Buddha’s presence:

“Jegucchī nipako bhikkhu,
Cātuyāmasusaṁvuto;
Diṭṭhaṁ sutañca ācikkhaṁ,
Na hi nūna kibbisī siyā”ti.

“Disgusted at sin, an alert mendicant,
well restrained in the four controls;
explaining what is seen and heard:
surely he can be no sinner!”

Atha kho ākoṭako devaputto nānātitthiye ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Then the god Ākoṭaka recited this verse about various sectarian teachers in the Buddha's presence:

"Pakudhako kātiyāno nigaṇṭho,
Ye cāpime makkhalipūraṇāse;
Gaṇassa satthāro sāmaññappattā,
Na hi nūna te sappurisehi dūre"ti.

"Pakudhaka, Kātiyāna, and Nigaṇṭha,
as well as this Makkhali and Pūraṇa:
Teachers of communities, attained ascetics,
surely they weren't far from truly good men!"

Atha kho vegabbhari devaputto ākoṭakaṁ devaputtaṁ gāthāya paccabhāsi:
Then the god Vetambarī replied to the god Ākoṭaka in verse:

"Sahācaritena chavo sigālo,
Na kotthuko sīhasamo kadāci;
Naggo musāvādī gaṇassa satthā,
Saṅkassarācāro na sataṁ sarikkho"ti.

"Though the wretched jackal howls along,
it never equals the lion.
A naked liar with suspicious conduct,
though they teach a community, is not like the good."

Atha kho māro pāpimā begabbhariṁ devaputtaṁ anvāvisitvā bhagavato santike imaṁ gāthaṁ abhāsi:
Then Māra the Wicked took possession of the god Vetambarī and recited this verse in the Buddha's presence:

"Tapojigucchāya āyuttā,
pālayaṁ pavivekiyaṁ;
Rūpe ca ye niviṭṭhāse,
devalokābhinandino;

Te ve sammānusāsanti,
paralokāya mātiyā”ti.

“Those dedicated to mortification in disgust of sin,
safeguarding their seclusion,
attached to form,
they rejoice in the heavenly realm.
Indeed, those mortals give correct instructions
regarding the next world.”

Atha kho bhagavā “māro ayaṁ pāpimā” iti viditvā, māraṁ pāpimantaṁ gāthāya paccabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Ye keci rūpā idha vā huraṁ vā,
Ye cantalikkhasmiṁ pabhāsavaṇṇā;
Sabbeva te te namucippasatthā,
Āmisaṁva macchānaṁ vadhāya khittā”ti.

“Whatever forms there are
in this world or the world beyond,
and those of shining beauty in the sky,
all of these you praise, Namuci,
like bait tossed out for catching fish.”

Atha kho māṇavagāmiyo devaputto bhagavantaṁ ārabbha bhagavato santike imā gāthāyo abhāsi:
Then the god Māṇavagāmiya recited this verse about the Buddha in his presence:

“Vipulo rājagahīyānaṁ,
giri seṭṭho pavuccati;
Seto himavataṁ seṭṭho,
ādicco aghagāminaṁ.

“Of all the mountains of Rājagaha,
Vipula’s said to be the best.

Seta is the best of the Himalayan peaks,
and the sun, of travelers in space.

Samuddo udadhinaṁ seṭṭho,
nakkhattānaṁva candimā;
Sadevakassa lokassa,
buddho aggo pavuccatī”ti.

The ocean is the best of seas,
and the moon, of lights that shine at night.
But in all the world with its gods,
the Buddha is declared foremost.”

Nānātitthiyavaggo tatiyo.

Tassuddānaṁ

Sivo khemo ca serī ca,
Ghaṭī jantu ca rohito;
Nando nandivisālo ca,
Susimo nānātitthiyena te dasāti.

Devaputtasaṁyuttaṁ samattaṁ.
The Linked Discourses on Gods are complete.

3. Kosala Saṁyutta:
With the Kosalan

3.1 Daharasutta:
Young

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then King Pasenadi of Kosala went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

"bhavampi no gotamo anuttaraṁ sammāsambodhiṁ abhisambuddhoti paṭijānātī"ti?
"Does Master Gotama claim to have awakened to the supreme perfect awakening?"

"Yañhi taṁ, mahārāja, sammā vadamāno vadeyya 'anuttaraṁ sammāsambodhiṁ abhisambuddho'ti, mameva taṁ sammā vadamāno vadeyya.
"If anyone should rightly be said to have awakened to the supreme perfect awakening, it's me.

Ahañhi, mahārāja, anuttaraṁ sammāsambodhiṁ abhisambuddho"ti.
For, great king, I have awakened to the supreme perfect awakening."

“Yepi te, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā bahujanassa, seyyathidaṁ—
“Well, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people. That is,

pūraṇo kassapo, makkhali gosālo, nigaṇṭho nāṭaputto, sañcayo belaṭṭhaputto, pakudho kaccāyano, ajito kesakambalo;
Pūraṇa Kassapa, Makkhali Gosāla, the Jain ascetic of the Ñātika clan, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita of the hair blanket.

tepi mayā ‘anuttaraṁ sammāsambodhiṁ abhisambuddhoti paṭijānāthā’ti puṭṭhā samānā anuttaraṁ sammāsambodhiṁ abhisambuddhoti na paṭijānanti.
I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim.

Kiṁ pana bhavaṁ gotamo daharo ceva jātiyā navo ca pabbajjāyā”ti?
So why do you, given that you’re so young in age and newly gone forth?”

“Cattāro kho me, mahārāja, daharāti na uññātabbā, daharāti na paribhotabbā.
“Great king, these four things should not be looked down upon or disparaged because they are young.

Katame cattāro?
What four?

Khattiyo kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
An aristocrat,

Urago kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
a serpent,

Aggi kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
a fire,

Bhikkhu, kho, mahārāja, daharoti na uññātabbo, daharoti na paribhotabbo.
and a mendicant.

Ime kho, mahārāja, cattāro daharāti na uññātabbā, daharāti na paribhotabbā”ti.
These four things should not be looked down upon or disparaged because they are young.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Khattiyaṁ jātisampannaṁ,
abhijātaṁ yasassinaṁ;
Daharoti nāvajāneyya,
na naṁ paribhave naro.

“A man should not despise
an aristocrat of impeccable lineage,
high-born and famous,
just because they’re young.

Ṭhānañhi so manujindo,
rajjaṁ laddhāna khattiyo;
So kuddho rājadaṇḍena,
tasmiṁ pakkamate bhusaṁ;
Tasmā taṁ parivajjeyya,
rakkhaṁ jīvitamattano.

For it’s possible that that lord of men,
as aristocrat, will gain the throne.
And in his anger he’ll execute a royal punishment,
and have you violently beaten.
Hence you should avoid him
for the sake of your own life.

Gāme vā yadi vā raññe,
yattha passe bhujaṅgamaṁ;
Daharoti nāvajāneyya,
na naṁ paribhave naro.

Whether in village or wilderness,
wherever a serpent is seen,
a man should not look down on it
or despise it for its youth.

Uccāvacehi vaṇṇehi,
urago carati tejasī;
So āsajja ḍaṁse bālaṁ,
naraṁ nāriñca ekadā;
Tasmā taṁ parivajjeyya,
rakkhaṁ jīvitamattano.

With its rainbow of colors,
the serpent of fiery breath glides along.
It lashes out and bites the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

Pahūtabhakkhaṁ jālinaṁ,
pāvakaṁ kaṇhavattaniṁ;
Daharoti nāvajāneyya,
na naṁ paribhave naro.

A fire devours a huge amount,
a conflagration with a blackened trail.
A man should not look down on it
just because it’s young.

Laddhā hi so upādānaṁ,
mahā hutvāna pāvako;
So āsajja ḍahe bālaṁ,

naraṁ nāriñca ekadā;
Tasmā taṁ parivajjeyya,
rakkhaṁ jīvitamattano.

For once it gets fuel
it'll become a huge conflagration.
It'll lash out and burn the fool,
both men and women alike.
Hence you should avoid it
for the sake of your own life.

Vanaṁ yadaggi ḍahati,
pāvako kaṇhavattanī;
Jāyanti tattha pārohā,
ahorattānamaccaye.

When a forest is burned by fire,
a conflagration with a blackened trail,
the shoots will spring up there again,
with the passing of the days and nights.

Yañca kho sīlasampanno,
bhikkhu ḍahati tejasā;
Na tassa puttā pasavo,
dāyādā vindare dhanaṁ;
Anapaccā adāyādā,
tālāvatthū bhavanti te.

But if a mendicant endowed with ethics
burns you with their power,
you'll have no sons or cattle,
nor will your heirs find wealth.
Childless and heirless you become,
like a palm-tree stump.

Tasmā hi paṇḍito poso,
sampassaṁ atthamattano;

Bhujaṅgamaṁ pāvakañca,
khattiyañca yasassinaṁ;
Bhikkhuñca sīlasampannaṁ,
sammadeva samācare”ti.

That’s why an astute person,
seeing what’s good for themselves,
would always treat these properly:
a snake, a conflagration,
a famous aristocrat,
and a mendicant endowed with ethics.”

Evaṁ vutte, rājā pasenadi kosalo bhagavantaṁ etadavoca:
When this was said, King Pasenadi of Kosala said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ, bhante, bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

3.2 Purisasutta:
A Person

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to the Buddha,

“kati nu kho, bhante, purisassa dhammā ajjhattaṁ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti?
“Sir, how many things arise inside a person for their harm, suffering, and discomfort?”

“Tayo kho, mahārāja, purisassa dhammā ajjhattaṁ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya.
“Great king, three things arise inside a person for their harm, suffering, and discomfort.

Katame tayo?
What three?

Lobho kho, mahārāja, purisassa dhammo ajjhattaṁ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.
Greed,

Doso kho, mahārāja, purisassa dhammo ajjhattaṁ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.
hate,

Moho kho, mahārāja, purisassa dhammo ajjhattaṁ uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.

and delusion.

Ime kho, mahārāja, tayo purisassa dhammā ajjhattaṁ uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti.
These three things arise inside a person for their harm, suffering, and discomfort.”

Idamavoca …pe…
That is what the Buddha said. …

“Lobho doso ca moho ca,
purisaṁ pāpacetasaṁ;
Hiṁsanti attasambhūtā,
tacasāraṁva samphalan”ti.

“When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a reed is destroyed by its own fruit.”

3.3 Jarāmaraṇasutta:
Old Age and Death

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“atthi nu kho, bhante, jātassa aññatra jarāmaraṇā”ti?
“Sir, for someone who has been reborn, is there any exemption from old age and death?”

“Natthi kho, mahārāja, jātassa aññatra jarāmaraṇā.
“Great king, for someone who has been reborn, there’s no exemption from old age and death.

Yepi te, mahārāja, khattiyamahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajatā pahūtavittūpakaraṇā pahūtadhanadhaññā, tesampi jātānaṁ natthi aññatra jarāmaraṇā.
Even for well-to-do aristocrats,

Yepi te, mahārāja, brāhmaṇamahāsālā …pe…
brahmins,

gahapatimahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajatā pahūtavittūpakaraṇā pahūtadhanadhaññā, tesampi jātānaṁ natthi aññatra jarāmaraṇā.
or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they’re born, there’s no exemption from old age and death.

Yepi te, mahārāja, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā

parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesampāyaṁ kāyo bhedanadhammo nikkhepanadhammo”ti.
Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest.”

Idamavoca …pe…
That is what the Buddha said. …

“Jīranti ve rājarathā sucittā,
Atho sarīrampi jaraṁ upeti;
Satañca dhammo na jaraṁ upeti,
Santo have sabbhi pavedayantī”ti.

“The fancy chariots of kings wear out,
and this body too gets old.
But goodness never gets old:
so the true and the good proclaim.”

3.4 Piyasutta:
Loved

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind.

‘kesaṁ nu kho piyo attā, kesaṁ appiyo attā’ti?
‘Who are those who love themselves? And who are those who don’t love themselves?’

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me:

‘ye ca kho keci kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti;
‘Those who do bad things by way of body, speech, and mind

tesaṁ appiyo attā.
don’t love themselves.

Kiñcāpi te evaṁ vadeyyuṁ:
Even though they may say:

“piyo no attā”ti, atha kho tesaṁ appiyo attā’.
“I love myself”, they don’t really.

Taṁ kissa hetu?
Why is that?

Yañhi appiyo appiyassa kareyya, taṁ te attanāva attano karonti;
It’s because they treat themselves like an enemy.

tasmā tesaṁ appiyo attā.
That’s why they don’t love themselves.

Ye ca kho keci kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti;
Those who do good things by way of body, speech, and mind

tesaṁ piyo attā.
do love themselves.

Kiñcāpi te evaṁ vadeyyuṁ:
Even though they may say:

‘appiyo no attā’ti; atha kho tesaṁ piyo attā.
“I don’t love myself”, they do really.

Taṁ kissa hetu?
Why is that?

Yañhi piyo piyassa kareyya, taṁ te attanāva attano karonti;
It’s because they treat themselves like a loved one.

tasmā tesaṁ piyo attā”ti.
That’s why they do love themselves.’”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

Ye hi keci, mahārāja, kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti;
tasmā tesaṁ appiyo attā.
Kiñcāpi te evaṁ vadeyyuṁ:
‘piyo no attā’ti, atha kho tesaṁ appiyo attā.
Taṁ kissa hetu?
Yañhi, mahārāja, appiyo appiyassa kareyya, taṁ te attanāva attano karonti;

tasmā tesaṁ appiyo attā.
Ye ca kho keci, mahārāja, kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti;
tesaṁ piyo attā.
Kiñcāpi te evaṁ vadeyyuṁ:
‘appiyo no attā’ti;
atha kho tesaṁ piyo attā.
Taṁ kissa hetu?
Yañhi, mahārāja, piyo piyassa kareyya, taṁ te attanāva attano karonti;
tasmā tesaṁ piyo attā”ti.

Idamavoca …pe…

“Attānañce piyaṁ jaññā,
na naṁ pāpena saṁyuje;
Na hi taṁ sulabhaṁ hoti,
sukhaṁ dukkaṭakārinā.

“If you’d only love yourself,
you’d not yoke yourself to wickedness.
For happiness is not easy to find
by someone who does bad deeds.

Antakenādhipannassa,
jahato mānusaṁ bhavaṁ;
Kiñhi tassa sakaṁ hoti,
kiñca ādāya gacchati;
Kiñcassa anugaṁ hoti,
chāyāva anapāyinī.

When you’re seized by the terminator
as you give up your human life,
what can you call your own?
What do you take when you go?
What goes with you,
like a shadow that never leaves?

Ubho puññañca pāpañca,
yaṁ macco kurute idha;
Tañhi tassa sakaṁ hoti,
taṁva ādāya gacchati;
Taṁvassa anugaṁ hoti,
chāyāva anapāyinī.

Both the good and the bad
that a mortal does in this life
is what they can call their own.
That’s what they take when they go.
That’s what goes with them,
like a shadow that never leaves.

Tasmā kareyya kalyāṇaṁ,
nicayaṁ samparāyikaṁ;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan”ti.

That’s why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world.”

3.5 Attarakkhitasutta:
Self-Protected

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind.

‘kesaṁ nu kho rakkhito attā, kesaṁ arakkhito attā’ti?
‘Who are those who protect themselves? And who are those who don’t protect themselves?’

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me:

‘ye kho keci kāyena duccaritaṁ caranti, vācāya duccaritaṁ caranti, manasā duccaritaṁ caranti;
‘Those who do bad things by way of body, speech, and mind

tesaṁ arakkhito attā.
don’t protect themselves.

Kiñcāpi te hatthikāyo vā rakkheyya, assakāyo vā rakkheyya, rathakāyo vā rakkheyya, pattikāyo vā rakkheyya;
Even if they’re protected by a company of elephants, cavalry, chariots, or infantry,

atha kho tesaṁ arakkhito attā.
they still don’t protect themselves.

Taṁ kissa hetu?

Why is that?

Bāhirā hesā rakkhā, nesā rakkhā ajjhattikā;
Because such protection is exterior, not interior.

tasmā tesaṁ arakkhito attā.
That’s why they don’t protect themselves.

Ye ca kho keci kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti;
Those who do good things by way of body, speech, and mind

tesaṁ rakkhito attā.
do protect themselves.

Kiñcāpi te neva hatthikāyo rakkheyya, na assakāyo rakkheyya, na rathakāyo rakkheyya, na pattikāyo rakkheyya;
Even if they’re not protected by a company of elephants, cavalry, chariots, or infantry,

atha kho tesaṁ rakkhito attā.
they still protect themselves.

Taṁ kissa hetu?
Why is that?

Ajjhattikā hesā rakkhā, nesā rakkhā bāhirā;
Because such protection is interior, not exterior.

tasmā tesaṁ rakkhito attā’”ti.
That’s why they do protect themselves.’”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

Ye hi keci, mahārāja, kāyena duccaritaṁ caranti …pe…
tesaṁ arakkhito attā.
Taṁ kissa hetu?
Bāhirā hesā, mahārāja, rakkhā, nesā rakkhā ajjhattikā;

tasmā tesaṁ arakkhito attā.
Ye hi keci, mahārāja, kāyena sucaritaṁ caranti, vācāya sucaritaṁ caranti, manasā sucaritaṁ caranti;
tesaṁ rakkhito attā.
Kiñcāpi te neva hatthikāyo rakkheyya, na assakāyo rakkheyya, na rathakāyo rakkheyya, na pattikāyo rakkheyya;
atha kho tesaṁ rakkhito attā.
Taṁ kissa hetu?
Ajjhattikā hesā, mahārāja, rakkhā, nesā rakkhā bāhirā;
tasmā tesaṁ rakkhito attā”ti.

Idamavoca …pe…

“Kāyena saṁvaro sādhu,
sādhu vācāya saṁvaro;
Manasā saṁvaro sādhu,
sādhu sabbattha saṁvaro;
Sabbattha saṁvuto lajjī,
rakkhitoti pavuccatī”ti.

“Restraint of the body is good;
restraint of speech is good;
restraint of mind is good;
everywhere, restraint is good.
A sincere person, restrained everywhere,
is said to be ‘protected’.”

3.6 Appakasutta:
Few

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind:

‘appakā te sattā lokasmiṁ ye uḷāre uḷāre bhoge labhitvā na ceva majjanti, na ca pamajjanti, na ca kāmesu gedhaṁ āpajjanti, na ca sattesu vippaṭipajjanti.
‘Few are the sentient beings in the world who, when they obtain luxury possessions, don’t get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.

Atha kho eteva bahutarā sattā lokasmiṁ ye uḷāre uḷāre bhoge labhitvā majjanti ceva pamajjanti ca kāmesu ca gedhaṁ āpajjanti, sattesu ca vippaṭipajjantī’”ti.
There are many more who, when they obtain luxury possessions, do get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.’”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

Appakā te, mahārāja, sattā lokasmiṁ, ye uḷāre uḷāre bhoge labhitvā na ceva majjanti, na ca pamajjanti, na ca kāmesu gedhaṁ āpajjanti, na ca sattesu vippaṭipajjanti.

Atha kho eteva bahutarā sattā lokasmiṁ, ye uḷāre uḷāre bhoge labhitvā majjanti ceva pamajjanti ca kāmesu ca gedhaṁ āpajjanti, sattesu ca vippaṭipajjantī”ti.

Idamavoca …pe…

“Sārattā kāmabhogesu,
giddhā kāmesu mucchitā;
Atisāraṁ na bujjhanti,
migā kūṭaṁva oḍḍitaṁ;
Pacchāsaṁ kaṭukaṁ hoti,
vipāko hissa pāpako”ti.

“Full of desire for possessions and pleasures,
greedy, infatuated by sensual pleasures;
they don’t notice that they’ve gone too far,
like deer falling into a trap set out.
It’ll be bitter later on;
for the result will be bad for them.”

3.7 Aḍḍakaraṇasutta:
Judgment

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idhāhaṁ, bhante, aḍḍakaraṇe nisinno passāmi khattiyamahāsālepi brāhmaṇamahāsālepi gahapatimahāsālepi aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ sampajānamusā bhāsante.
“Sir, when I’m sitting in judgment I see well-to-do aristocrats, brahmins, and householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. But they tell deliberate lies for the sake of sensual pleasures.

Tassa mayhaṁ, bhante, etadahosi:
Then it occurred to me:

‘alaṁ dāni me aḍḍakaraṇena, bhadramukho dāni aḍḍakaraṇena paññāyissatī’”ti.
‘Enough with passing judgment today. Now my dear son will be known by the judgments he makes.’”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!

Yepi te, mahārāja, khattiyamahāsālā brāhmaṇamahāsālā gahapatimahāsālā aḍḍhā mahaddhanā mahābhogā pahūtajātarūparajatā pahūtavittūpakaraṇā pahūtadhanadhaññā kāmahetu kāmanidānaṁ kāmādhikaraṇaṁ sampajānamusā bhāsanti;

Those who are well-to-do aristocrats, brahmins, and householders tell deliberate lies for the sake of sensual pleasures.

tesaṁ taṁ bhavissati dīgharattaṁ ahitāya dukkhāyā”ti.
That is for their lasting harm and suffering.”

Idamavoca …pe…
That is what the Buddha said. …

“Sārattā kāmabhogesu,
giddhā kāmesu mucchitā;
Atisāraṁ na bujjhanti,
macchā khippaṁva oḍḍitaṁ;
Pacchāsaṁ kaṭukaṁ hoti,
vipāko hissa pāpako”ti.

“Full of desire for possessions and pleasures,
greedy, infatuated by sensual pleasures;
they don’t notice that they’ve gone too far,
like fish entering a net set out.
It’ll be bitter later on;
for the result will be bad for them.”

3.8 Mallikāsutta:
With Queen Mallikā

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena rājā pasenadi kosalo mallikāya deviyā saddhiṁ uparipāsādavaragato hoti.
Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā.

Atha kho rājā pasenadi kosalo mallikaṁ deviṁ etadavoca:
Then the king said to the queen,

“atthi nu kho te, mallike, kocañño attanā piyataro”ti?
“Mallikā, is there anyone more dear to you than yourself?”

“Natthi kho me, mahārāja, kocañño attanā piyataro.
“No, great king, there isn’t.

Tuyhaṁ pana, mahārāja, atthañño koci attanā piyataro”ti?
But is there anyone more dear to you than yourself?”

“Mayhampi kho, mallike, natthañño koci attanā piyataro”ti.
“For me also, Mallikā, there’s no-one.”

Atha kho rājā pasenadi kosalo pāsādā orohitvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had

happened.

“idhāhaṁ, bhante, mallikāya deviyā saddhiṁ uparipāsādavaragato mallikaṁ deviṁ etadavocaṁ:
‘atthi nu kho te, mallike, kocañño attanā piyataro’ti?
Evaṁ vutte, bhante, mallikā devī maṁ etadavoca:
‘natthi kho me, mahārāja, kocañño attanā piyataro.
Tuyhaṁ pana, mahārāja, atthañño koci attanā piyataro’ti?
Evaṁ vuttāhaṁ, bhante, mallikaṁ deviṁ etadavocaṁ:
‘mayhampi kho, mallike, natthañño koci attanā piyataro’”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then, understanding this matter, on that occasion the Buddha recited this verse:

“Sabbā disā anuparigamma cetasā,
Nevajjhagā piyataramattanā kvaci;
Evaṁ piyo puthu attā paresaṁ,
Tasmā na hiṁse paramattakāmo”ti.

“Having explored every quarter with the mind,
one finds no-one dearer than oneself.
Likewise for others, each holds themselves dear;
so one who loves themselves would harm no other.”

3.9 Yaññasutta:
Sacrifice

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca vacchatarisatāni pañca ca ajasatāni pañca ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.
Now at that time a big sacrifice had been set up for King Pasenadi of Kosala. Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the pillar for the sacrifice.

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.
His bondservants, employees, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, rañño pasenadissa kosalassa mahāyañño paccupaṭṭhito hoti, pañca ca usabhasatāni pañca ca vacchatarasatāni pañca ca

vacchatarisatāni pañca ca ajasatāni pañca ca urabbhasatāni thūṇūpanītāni honti yaññatthāya.
Yepissa te honti dāsāti vā pessāti vā kammakarāti vā, tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karontī”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, understanding this matter, on that occasion the Buddha recited these verses:

“Assamedhaṁ purisamedhaṁ,
sammāpāsaṁ vājapeyyaṁ;
Niraggaḷaṁ mahārambhā,
na te honti mahapphalā.

“Horse sacrifice, human sacrifice,
the sacrifices of the ‘casting of the yoke-pin’,
the ‘royal soma drinking’, and the ‘unbarred’—
these huge violent sacrifices yield no great fruit.

Ajeḷakā ca gāvo ca,
vividhā yattha haññare;
Na taṁ sammaggatā yaññaṁ,
upayanti mahesino.

The great sages of good conduct
don’t attend sacrifices
where goats, sheep, and cattle
and various creatures are killed.

Ye ca yaññā nirārambhā,
yajanti anukulaṁ sadā;
Ajeḷakā ca gāvo ca,
vividhā nettha haññare;
Etaṁ sammaggatā yaññaṁ,
upayanti mahesino.

But the great sages of good conduct
do attend non-violent sacrifices
of regular family tradition,
where goats, sheep, and cattle,
and various creatures aren’t killed.

Etaṁ yajetha medhāvī,
eso yañño mahapphalo;
Etañhi yajamānassa,
seyyo hoti na pāpiyo;
Yañño ca vipulo hoti,
pasīdanti ca devatā”ti.

A clever person should sacrifice like this,
for this sacrifice is very fruitful.
For a sponsor of sacrifices like this,
things get better, not worse.
Such a sacrifice is truly abundant,
and even the deities are pleased.”

3.10 Bandhanasutta:
Shackles

Tena kho pana samayena raññā pasenadinā kosalena mahājanakāyo bandhāpito hoti, appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhi.
Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

“idha, bhante, raññā pasenadinā kosalena mahājanakāyo bandhāpito, appekacce rajjūhi appekacce andūhi appekacce saṅkhalikāhī”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, understanding this matter, on that occasion the Buddha recited these verses:

“Na taṁ daḷhaṁ bandhanamāhu dhīrā,
Yadāyasaṁ dārujaṁ pabbajañca;
Sārattarattā maṇikuṇḍalesu,
Puttesu dāresu ca yā apekkhā.

“The wise say that shackle is not strong
that’s made of iron, wood, or knots.
But obsession with jeweled earrings,
concern for your partners and children:
Etaṁ daḷhaṁ bandhanamāhu dhīrā,
Ohārinaṁ sithilaṁ duppamuñcaṁ;
Etampi chetvāna paribbajanti,
Anapekkhino kāmasukhaṁ pahāyā”ti.

this, say the wise, is a strong shackle
dragging the indulgent down, hard to escape.
Having cut this one too they go forth,
unconcerned, having given up sensual pleasures.”

Paṭhamo vaggo.

Tassuddānaṁ

Daharo puriso jarā,
piyaṁ attānarakkhito;
Appakā aḍḍakaraṇaṁ,
mallikā yaññabandhananti.

3.11 Sattajaṭilasutta:
Seven Matted-Hair Ascetics

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito bahidvārakoṭṭhake nisinno hoti.
Then in the late afternoon, the Buddha came out of retreat and sat outside the gate.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Tena kho pana samayena satta ca jaṭilā satta ca nigaṇṭhā satta ca acelakā satta ca ekasāṭakā satta ca paribbājakā parūḷhakacchanakhalomā khārivividhamādāya bhagavato avidūre atikkamanti.
Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

Atha kho rājā pasenadi kosalo uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇajāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena te satta ca jaṭilā satta ca nigaṇṭhā satta ca acelakā satta ca ekasāṭakā satta ca paribbājakā tenañjaliṁ paṇāmetvā tikkhattuṁ nāmaṁ sāvesi:

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times:

“rājāhaṁ, bhante, pasenadi kosalo …pe…
“Sirs, I am Pasenadi, king of Kosala! …

rājāhaṁ, bhante, pasenadi kosalo”ti.
I am Pasenadi, king of Kosala!”

Atha kho rājā pasenadi kosalo acirapakkantesu tesu sattasu ca jaṭilesu sattasu ca niganṭhesu sattasu ca acelakesu sattasu ca ekasāṭakesu sattasu ca paribbājakesu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him,

“ye te, bhante, loke arahanto vā arahattamaggaṁ vā samāpannā ete tesaṁ aññatarā”ti.
“Sir, are they among those in the world who are perfected ones or who are on the path to perfection?”

“Dujjānaṁ kho etaṁ, mahārāja, tayā gihinā kāmabhoginā puttasambādhasayanaṁ ajjhāvasantena kāsikacandanaṁ paccanubhontena mālāgandhavilepanaṁ dhārayantena jātarūparajataṁ sādiyantena: ‘ime vā arahanto, ime vā arahattamaggaṁ samāpannā’ti.
“Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

Saṁvāsena kho, mahārāja, sīlaṁ veditabbaṁ. Tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless.

Saṁvohārena kho, mahārāja, soceyyaṁ veditabbaṁ. Tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
You can get to know a person's purity by dealing with them. …

Āpadāsu kho, mahārāja, thāmo veditabbo. So ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
You can get to know a person's resilience in times of trouble. …

Sākacchāya, kho, mahārāja, paññā veditabbā. Sā ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā"ti.
You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when paying attention, not when inattentive; and only by the wise, not the witless."

"Acchariyaṁ, bhante, abbhutaṁ, bhante.
"It's incredible, sir, it's amazing,

Yāva subhāsitamidaṁ, bhante, bhagavatā:
how well said this was by the Buddha. …

'dujjānaṁ kho etaṁ, mahārāja, tayā gihinā kāmabhoginā puttasambādhasayanaṁ ajjhāvasantena kāsikacandanaṁ paccanubhontena mālāgandhavilepanaṁ dhārayantena jātarūparajataṁ sādiyantena:
"ime vā arahanto, ime vā arahattamaggaṁ samāpannā"ti.
Saṁvāsena kho, mahārāja, sīlaṁ veditabbaṁ. Tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
Saṁvohārena kho, mahārāja, soceyyaṁ veditabbaṁ. Tañca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.

Āpadāsu kho, mahārāja, thāmo veditabbo. So ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññena.
Sākacchāya kho, mahārāja, paññā veditabbā. Sā ca kho dīghena addhunā, na ittaraṁ; manasikarotā, no amanasikarotā; paññavatā, no duppaññenā'ti.

Ete, bhante, mama purisā carā ocarakā janapadaṁ ocaritvā āgacchanti.
Sir, these are my spies, my undercover agents returning after spying on the country.

Tehi paṭhamaṁ ociṇṇaṁ ahaṁ pacchā osāpayissāmi.
First they go undercover, then I have them report to me.

Idāni te, bhante, taṁ rajojallaṁ pavāhetvā sunhātā suvilittā kappitakesamassū odātavatthā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāressantī"ti.
And now—when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, understanding this matter, on that occasion the Buddha recited these verses:

"Na vaṇṇarūpena naro sujāno,
Na vissase ittaradassanena;
Susaññatānañhi viyañjanena,
Asaññatā lokamimaṁ caranti.

"It's not easy to know a man by his appearance.
You shouldn't trust them at first sight.
For undisciplined men live in this world
disguised as the disciplined.

Patirūpako mattikākuṇḍalova,
Lohaḍḍhamāsova suvaṇṇachanno;
Caranti loke parivārachannā,
Anto asuddhā bahi sobhamānā”ti.

Like a fake earring made of clay,
like a copper halfpenny covered with gold,
they live hidden in the world,
corrupt inside but impressive outside.”

3.12 Pañcarājasutta:
Five Kings

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena pañcannaṁ rājūnaṁ pasenadipamukhānaṁ pañcahi kāmaguṇehi samappitānaṁ samaṅgībhūtānaṁ paricārayamānānaṁ ayamantarākathā udapādi:
Now at that time five kings headed by Pasenadi were amusing themselves, supplied and provided with the five kinds of sensual stimulation, and this discussion came up among them:

“kiṁ nu kho kāmānaṁ aggan”ti?
“What’s the best of sensual pleasures?”

Tatrekacce evamāhaṁsu:
Some of them said,

“rūpā kāmānaṁ aggan”ti.
“Sights are the best of sensual pleasures!”

Ekacce evamāhaṁsu:
Others said,

“saddā kāmānaṁ aggan”ti.
“Sounds are best!”

Ekacce evamāhaṁsu:
Others said,

“gandhā kāmānaṁ aggan”ti.
“Smells are best!”

Ekacce evamāhaṁsu:
Others said,

“rasā kāmānaṁ aggan”ti.
“Tastes are best!”

Ekacce evamāhaṁsu:
Others said,

“phoṭṭhabbā kāmānaṁ aggan”ti.
“Touches are best!”

Yato kho te rājāno nāsakkhiṁsu aññamaññaṁ saññāpetuṁ.
Since those kings were unable to persuade each other,

Atha kho rājā pasenadi kosalo te rājāno etadavoca:
King Pasenadi said to them,

“āyāma, mārisā, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavantaṁ etamatthaṁ paṭipucchissāma.
“Come, good sirs, let’s go to the Buddha and ask him about this.

Yathā no bhagavā byākarissati tathā naṁ dhāressāmā”ti.
As he answers, so we’ll remember it.”

“Evaṁ, mārisā”ti kho te rājāno rañño pasenadissa kosalassa paccassosuṁ.
“Yes, dear sir,” replied those kings.

Atha kho te pañca rājāno pasenadipamukhā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said,

“idha, bhante, amhākaṁ pañcannaṁ rājūnaṁ pañcahi kāmaguṇehi samappitānaṁ samaṅgībhūtānaṁ paricārayamānānaṁ ayamantarākathā udapādi:
‘kiṁ nu kho kāmānaṁ aggan’ti?
Ekacce evamāhaṁsu:
‘rūpā kāmānaṁ aggan’ti.
Ekacce evamāhaṁsu:
‘saddā kāmānaṁ aggan’ti.
Ekacce evamāhaṁsu:
‘gandhā kāmānaṁ aggan’ti.
Ekacce evamāhaṁsu:
‘rasā kāmānaṁ aggan’ti.
Ekacce evamāhaṁsu:
‘phoṭṭhabbā kāmānaṁ aggan’ti.
Kiṁ nu kho, bhante, kāmānaṁ aggan”ti?
“Sir, what’s the best of sensual pleasures?”

“Manāpapariyantaṁ khvāhaṁ, mahārāja, pañcasu kāmaguṇesu agganti vadāmi.
“Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say.

Teva, mahārāja, rūpā ekaccassa manāpā honti, teva rūpā ekaccassa amanāpā honti.
The very same sights that are agreeable to some are disagreeable to others.

Yehi ca yo rūpehi attamano hoti paripuṇṇasaṅkappo, so tehi rūpehi aññaṁ rūpaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
When you’re happy with certain sights, as you’ve got all you wished for, you don’t want any other sight that’s better or finer.

Te tassa rūpā paramā honti.
For you, those sights are perfect

Te tassa rūpā anuttarā honti.
and supreme.

Teva, mahārāja, saddā ekaccassa manāpā honti, teva saddā ekaccassa amanāpā honti.
The very same sounds …

Yehi ca yo saddehi attamano hoti paripuṇṇasaṅkappo, so tehi saddehi aññaṁ saddaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
Te tassa saddā paramā honti.
Te tassa saddā anuttarā honti.
Teva, mahārāja, gandhā ekaccassa manāpā honti, teva gandhā ekaccassa amanāpā honti.
smells …

Yehi ca yo gandhehi attamano hoti paripuṇṇasaṅkappo, so tehi gandhehi aññaṁ gandhaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
Te tassa gandhā paramā honti.
Te tassa gandhā anuttarā honti.
Teva, mahārāja, rasā ekaccassa manāpā honti, teva rasā ekaccassa amanāpā honti.
tastes …

Yehi ca yo rasehi attamano hoti paripuṇṇasaṅkappo, so tehi rasehi aññaṁ rasaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
Te tassa rasā paramā honti.
Te tassa rasā anuttarā honti.
Teva, mahārāja, phoṭṭhabbā ekaccassa manāpā honti, teva phoṭṭhabbā ekaccassa amanāpā honti.
touches that are agreeable to some are disagreeable to others.

Yehi ca yo phoṭṭhabbehi attamano hoti paripuṇṇasaṅkappo, so tehi phoṭṭhabbehi aññaṁ phoṭṭhabbaṁ uttaritaraṁ vā paṇītataraṁ vā na pattheti.
When you’re happy with certain touches, as you’ve got all you wished for, you don’t want any other touch that’s better or finer.

Te tassa phoṭṭhabbā paramā honti.
For you, those touches are perfect

Te tassa phoṭṭhabbā anuttarā hontī”ti.
and supreme.”

Tena kho pana samayena candanaṅgaliko upāsako tassaṁ parisāyaṁ nisinno hoti.
Now at that time the lay follower Candanaṅgalika was sitting in that assembly.

Atha kho candanaṅgaliko upāsako uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then he got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ, candanaṅgalikā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho candanaṅgaliko upāsako bhagavato sammukhā tadanurūpāya gāthāya abhitthavi:
Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse:

“Padumaṁ yathā kokanadaṁ sugandhaṁ,
Pāto siyā phullamavītagandhaṁ;
Aṅgīrasaṁ passa virocamānaṁ,
Tapantamādiccamivantalikkhe”ti.

“Like a fragrant pink lotus
that blooms in the morning, its fragrance unfaded—
see Aṅgīrasa shine,
bright as the sun in the sky!”

Atha kho te pañca rājāno candanaṅgalikaṁ upāsakaṁ pañcahi uttarāsaṅgehi acchādesuṁ.
Then those five kings clothed Candanaṅgalika with five upper robes.

Atha kho candanaṅgaliko upāsako tehi pañcahi uttarāsaṅgehi bhagavantaṁ acchādesīti.

And Candanaṅgalika in turn endowed the Buddha with those robes.

3.13 Doṇapākasutta:
A Bucket of Rice

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena rājā pasenadi kosalo doṇapākakuraṁ bhuñjati.
Now at that time King Pasenadi of Kosala used to eat rice by the bucket.

Atha kho rājā pasenadi kosalo bhuttāvī mahassāsī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

Atha kho bhagavā rājānaṁ pasenadiṁ kosalaṁ bhuttāviṁ mahassāsiṁ viditvā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha recited this verse:

“Manujassa sadā satīmato,
Mattaṁ jānato laddhabhojane;
Tanukassa bhavanti vedanā,
Saṇikaṁ jīrati āyupālayan”ti.

“When a man is always mindful,
knowing moderation in eating,
his discomfort fades,
and he ages slowly, taking care of his life.”

Tena kho pana samayena sudassano māṇavo rañño pasenadissa kosalassa piṭṭhito ṭhito hoti.

Now at that time the brahmin student Sudassana was standing behind the king.

Atha kho rājā pasenadi kosalo sudassanaṁ māṇavaṁ āmantesi:
Then King Pasenadi addressed him,

“ehi tvaṁ, tāta sudassana, bhagavato santike imaṁ gāthaṁ pariyāpuṇitvā mama bhattābhihāre bhattābhihāre bhāsa.
“Please, dear Sudassana, memorize this verse in the Buddha’s presence and recite it to me whenever I am presented with a meal.

Ahañca te devasikaṁ kahāpaṇasataṁ kahāpaṇasataṁ niccaṁ bhikkhaṁ pavattayissāmī”ti.
I’ll set up a regular daily allowance of a hundred dollars for you.”

“Evaṁ, devā”ti kho sudassano māṇavo rañño pasenadissa kosalassa paṭissutvā bhagavato santike imaṁ gāthaṁ pariyāpuṇitvā rañño pasenadissa kosalassa bhattābhihāre sudaṁ bhāsati:
“Yes, Your Majesty,” replied Sudassana. He memorized that verse in the Buddha’s presence, and then whenever the king was presented with a meal he would repeat it:

“Manujassa sadā satīmato,
Mattaṁ jānato laddhabhojane;
Tanukassa bhavanti vedanā,
Saṇikaṁ jīrati āyupālayan”ti.

“When a man is always mindful,
knowing moderation in eating,
his discomfort fades,
and he ages slowly, taking care of his life.”

Atha kho rājā pasenadi kosalo anupubbena nāḷikodanaparamatāya saṇṭhāsi.
Then the king gradually got used to having no more than a pint of rice.

Atha kho rājā pasenadi kosalo aparena samayena susallikhitagatto pāṇinā gattāni anumajjanto tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:

After some time King Pasenadi’s body slimmed right down. Stroking his limbs with his hands, at that time he expressed this heartfelt sentiment:

“ubhayena vata maṁ so bhagavā atthena anukampi—
“In both ways the Buddha has compassion for me:

diṭṭhadhammikena ceva atthena samparāyikena cā”ti.
in the good of the present life and the good of the next.”

3.14 Paṭhamasaṅgāmasutta:
Battle (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho rājā māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā rājānaṁ pasenadiṁ kosalaṁ abbhuyyāsi yena kāsi.
Then King Ajātasattu of Magadha, son of the princess of Videha, mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala.

Assosi kho rājā pasenadi kosalo:
When King Pasenadi heard of this,

“rājā kira māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā mamaṁ abbhuyyāto yena kāsī”ti.
Atha kho rājā pasenadi kosalo caturaṅginiṁ senaṁ sannayhitvā rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ paccuyyāsi yena kāsi.
he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu.

Atha kho rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesuṁ.
Then the two kings met in battle.

Tasmiṁ kho pana saṅgāme rājā māgadho ajātasattu vedehiputto rājānaṁ pasenadiṁ kosalaṁ parājesi.
And in that battle Ajātasattu defeated Pasenadi,

Parājito ca rājā pasenadi kosalo sakameva rājadhāniṁ sāvatthiṁ paccuyyāsi.
who withdrew to his own capital at Sāvatthī.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then the Buddha said:

“Idha, bhante, rājā māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā rājānaṁ pasenadiṁ kosalaṁ abbhuyyāsi yena kāsi.
Assosi kho, bhante, rājā pasenadi kosalo:
‘rājā kira māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā mamaṁ abbhuyyāto yena kāsī’ti.
Atha kho, bhante, rājā pasenadi kosalo caturaṅginiṁ senaṁ sannayhitvā rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ paccuyyāsi yena kāsi.
Atha kho, bhante, rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesuṁ.
Tasmiṁ kho pana, bhante, saṅgāme rājā māgadho ajātasattu vedehiputto rājānaṁ pasenadiṁ kosalaṁ parājesi.
Parājito ca, bhante, rājā pasenadi kosalo sakameva rājadhāniṁ sāvatthiṁ paccuyyāsī”ti.

“Rājā, bhikkhave, māgadho ajātasattu vedehiputto pāpamitto pāpasahāyo pāpasampavaṅko;
“Mendicants, King Ajātasattu has bad friends, companions, and associates.

rājā ca kho, bhikkhave, pasenadi kosalo kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.
But King Pasenadi has good friends, companions, and associates.

Ajjeva, bhikkhave, rājā pasenadi kosalo imaṁ rattiṁ dukkhaṁ seti parājito”ti.

Yet on this day King Pasenadi will have a bad night's sleep as one defeated."

Idamavoca …pe…
That is what the Buddha said. …

"Jayaṁ veraṁ pasavati,
dukkhaṁ seti parājito;
Upasanto sukhaṁ seti,
hitvā jayaparājayan"ti.

"Victory breeds enmity;
the defeated sleep badly.
The peaceful sleep at ease,
having left victory and defeat behind."

3.15 Dutiyasaṅgāmasutta:
Battle (2nd)

Atha kho rājā māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā rājānaṁ pasenadiṁ kosalaṁ abbhuyyāsi yena kāsi.
Then King Ajātasattu of Magadha, son of the princess of Videha, mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala.

Assosi kho rājā pasenadi kosalo:
When King Pasenadi heard of this,

“rājā kira māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā mamaṁ abbhuyyāto yena kāsī”ti.
Atha kho rājā pasenadi kosalo caturaṅginiṁ senaṁ sannayhitvā rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ paccuyyāsi yena kāsi.
he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu.

Atha kho rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesuṁ.
Then the two kings met in battle.

Tasmiṁ kho pana saṅgāme rājā pasenadi kosalo rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ parājesi, jīvaggāhañca naṁ aggahesi.
And in that battle Pasenadi defeated Ajātasattu and captured him alive.

Atha kho raññho pasenadissa kosalassa etadahosi:
Then King Pasenadi thought,

“kiñcāpi kho myāyaṁ rājā māgadho ajātasattu vedehiputto adubbhantassa dubbhati, atha ca pana me bhāgineyyo hoti.
“Even though I’ve never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew.

Yannūnāhaṁ raññō māgadhassa ajātasattuno vedehiputtassa sabbaṁ hatthikāyaṁ pariyādiyitvā sabbaṁ assakāyaṁ pariyādiyitvā sabbaṁ rathakāyaṁ pariyādiyitvā sabbaṁ pattikāyaṁ pariyādiyitvā jīvantameva naṁ osajjeyyan”ti.
Now that I’ve vanquished all of Ajātasattu’s elephant troops, cavalry, chariots, and infantry, why don’t I let him loose with just his life?”

Atha kho rājā pasenadi kosalo raññō māgadhassa ajātasattuno vedehiputtassa sabbaṁ hatthikāyaṁ pariyādiyitvā sabbaṁ assakāyaṁ pariyādiyitvā sabbaṁ rathakāyaṁ pariyādiyitvā sabbaṁ pattikāyaṁ pariyādiyitvā jīvantameva naṁ osajji.
And that’s what he did.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants …

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
told the Buddha what had happened.

“Idha, bhante, rājā māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā rājānaṁ pasenadiṁ kosalaṁ abbhuyyāsi yena kāsi.
Assosi kho, bhante, rājā pasenadi kosalo:
‘rājā kira māgadho ajātasattu vedehiputto caturaṅginiṁ senaṁ sannayhitvā mamaṁ abbhuyyāto yena kāsī’ti.
Atha kho, bhante, rājā pasenadi kosalo caturaṅginiṁ senaṁ sannayhitvā rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ paccuyyāsi yena kāsi.
Atha kho, bhante, rājā ca māgadho ajātasattu vedehiputto rājā ca pasenadi kosalo saṅgāmesuṁ.
Tasmiṁ kho pana, bhante, saṅgāme rājā pasenadi kosalo rājānaṁ māgadhaṁ ajātasattuṁ vedehiputtaṁ parājesi, jīvaggāhañca naṁ

aggahesi.
Atha kho, bhante, rañño pasenadissa kosalassa etadahosi:
‘kiñcāpi kho myāyaṁ rājā māgadho ajātasattu vedehiputto adubbhantassa dubbhati, atha ca pana me bhāgineyyo hoti.
Yannūnāhaṁ rañño māgadhassa ajātasattuno vedehiputtassa sabbaṁ hatthikāyaṁ pariyādiyitvā sabbaṁ assakāyaṁ sabbaṁ rathakāyaṁ sabbaṁ pattikāyaṁ pariyādiyitvā jīvantameva naṁ osajjeyyan’”ti.

“Atha kho, bhante, rājā pasenadi kosalo rañño māgadhassa ajātasattuno vedehiputtassa sabbaṁ hatthikāyaṁ pariyādiyitvā sabbaṁ assakāyaṁ pariyādiyitvā sabbaṁ rathakāyaṁ pariyādiyitvā sabbaṁ pattikāyaṁ pariyādiyitvā jīvantameva naṁ osajjī”ti.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, understanding this matter, on that occasion the Buddha recited these verses:

“Vilumpateva puriso,
yāvassa upakappati;
Yadā caññe vilumpanti,
so vilutto viluppati.

“A man goes on plundering
as long as it serves his ends.
But as soon as others plunder him,
the plunderer is plundered.

Ṭhānañhi maññati bālo,
yāva pāpaṁ na paccati;
Yadā ca paccati pāpaṁ,
atha dukkhaṁ nigacchati.

For the fool thinks they’ve got away with it
so long as their wickedness has not ripened.
But as soon as that wickedness ripens,
they fall into suffering.

Hantā labhati hantāraṁ,
jetāraṁ labhate jayaṁ;
Akkosako ca akkosaṁ,
rosetārañca rosako;
Atha kammavivaṭṭena,
so vilutto viluppatī”ti.

A killer creates a killer;
a conqueror creates a conqueror;
an abuser creates abuse,
and a bully creates a bully.
And so as deeds unfold
the plunderer is plundered.”

3.16 Mallikāsutta:
A Daughter

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Atha kho aññataro puriso yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rañño pasenadissa kosalassa upakaṇṇake ārocesi:
Then a man went up to the king and whispered in his ear,

“mallikā, deva, devī dhītaraṁ vijātā”ti.
“Your Majesty, Queen Mallikā has given birth to a daughter.”

Evaṁ vutte, rājā pasenadi kosalo anattamano ahosi.
When this was said, King Pasenadi was disappointed.

Atha kho bhagavā rājānaṁ pasenadiṁ kosalaṁ anattamanataṁ viditvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, knowing that King Pasenadi was disappointed, on that occasion the Buddha recited these verses:

“Itthīpi hi ekacciyā,
seyyā posa janādhipa;
Medhāvinī sīlavatī,
sassudevā patibbatā.

“Well, some women are better than men,
O ruler of the people.
Wise and virtuous,

a devoted wife who honors her mother in law.

Tassā yo jāyati poso,
sūro hoti disampati;
Tādisā subhagiyā putto,
rajjampi anusāsatī”ti.

And when she has a son,
he becomes a hero, O lord of the land.
The son of such a blessed lady
may even rule the realm.”

3.17 Appamādasutta:
Diligence

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisīdi.
Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“atthi nu kho, bhante, eko dhammo yo ubho atthe samadhiggayha tiṭṭhati—
“Sir, is there one thing that secures benefits for both

diṭṭhadhammikañceva atthaṁ samparāyikañcā”ti?
the present life and lives to come?”

“Atthi kho, mahārāja, eko dhammo yo ubho atthe samadhiggayha tiṭṭhati—
“There is, great king.”

diṭṭhadhammikañceva atthaṁ samparāyikañcā”ti.

“Katamo pana, bhante, eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—
“So what is that one thing?”

diṭṭhadhammikañceva atthaṁ samparāyikañcā”ti?

“Appamādo kho, mahārāja, eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—
“Diligence, great king, is one thing that secures benefits for both

diṭṭhadhammikañceva atthaṁ samparāyikañcāti.
the present life and lives to come.

Seyyathāpi, mahārāja, yāni kānici jaṅgalānaṁ pāṇānaṁ padajātāni, sabbāni tāni hatthipade samodhānaṁ gacchanti, hatthipadaṁ tesaṁ aggamakkhāyati—yadidaṁ mahantattena;
The footprints of all creatures that walk can fit inside an elephant's footprint. So an elephant's footprint is said to be the biggest of them all.

evameva kho, mahārāja, appamādo eko dhammo, yo ubho atthe samadhiggayha tiṭṭhati—
In the same way, diligence is one thing that secures benefits for both

diṭṭhadhammikañceva atthaṁ samparāyikañcā"ti.
the present life and lives to come."

Idamavoca …pe…
That is what the Buddha said. …

"Āyuṁ arogiyaṁ vaṇṇaṁ,
saggaṁ uccākulīnataṁ;
Ratiyo patthayantena,
uḷārā aparāparā.

"For one who desires a continuous flow
of exceptional delights—
long life, beauty, and health,
heaven, and birth in an eminent family—
Appamādaṁ pasaṁsanti,
puññakiriyāsu paṇḍitā;
Appamatto ubho atthe,
adhiggaṇhāti paṇḍito.

the astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:
Diṭṭhe dhamme ca yo attho,
yo cattho samparāyiko;
Atthābhisamayā dhīro,

paṇḍitoti pavuccatī”ti.

the benefit in this life,
and in lives to come.
A wise one, comprehending the meaning,
is said to be astute.”

3.18 Kalyāṇamittasutta:
Good Friends

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind.

‘svākkhāto bhagavatā dhammo, so ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa, no pāpamittassa no pāpasahāyassa no pāpasampavaṅkassā’”ti.
‘The teaching is well explained by the Buddha. But it’s for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.’”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

Svākkhāto, mahārāja, mayā dhammo. So ca kho kalyāṇamittassa kalyāṇasahāyassa kalyāṇasampavaṅkassa, no pāpamittassa no pāpasahāyassa no pāpasampavaṅkassāti.

Ekamidāhaṁ, mahārāja, samayaṁ sakkesu viharāmi nagarakaṁ nāma sakyānaṁ nigamo.
“Great king, this one time I was staying in the land of the Sakyans where they have a town named Townsville.

Atha kho, mahārāja, ānando bhikkhu yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho, mahārāja, ānando bhikkhu maṁ etadavoca:
Then the mendicant Ānanda came to me, bowed, sat down to one side, and said:

‘upaḍḍhamidaṁ, bhante, brahmacariyassa—yadidaṁ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā’ti.
‘Sir, good friends, companions, and associates are half the spiritual life.’

Evaṁ vuttāhaṁ, mahārāja, ānandaṁ bhikkhuṁ etadavocaṁ:
When he had spoken, I said to him:

‘mā hevaṁ, ānanda, mā hevaṁ, ānanda.
‘Not so, Ānanda! Not so, Ānanda!

Sakalameva hidaṁ, ānanda, brahmacariyaṁ—yadidaṁ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.
Good friends, companions, and associates are the whole of the spiritual life.

Kalyāṇamittassetaṁ, ānanda, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

Kathañca, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idhānanda, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ, sammāsaṅkappaṁ bhāveti … sammāvācaṁ bhāveti … sammākammantaṁ bhāveti … sammāājīvaṁ bhāveti … sammāvāyāmaṁ bhāveti … sammāsatiṁ bhāveti … sammāsamādhiṁ

bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.
That's how a mendicant with good friends develops and cultivates the noble eightfold path.

Tadamināpetaṁ, ānanda, pariyāyena veditabbaṁ yathā sakalamevidaṁ brahmacariyaṁ—yadidaṁ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatāti.
And here's another way to understand how good friends are the whole of the spiritual life.

Mamañhi, ānanda, kalyāṇamittaṁ āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, byādhidhammā sattā byādhito parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.
For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Iminā kho etaṁ, ānanda, pariyāyena veditabbaṁ yathā sakalamevidaṁ brahmacariyaṁ—yadidaṁ kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā'ti.
This is another way to understand how good friends are the whole of the spiritual life.'

Tasmātiha te, mahārāja, evaṁ sikkhitabbaṁ:
So, great king, you should train like this:

'kalyāṇamitto bhavissāmi kalyāṇasahāyo kalyāṇasampavaṅko'ti.

‘I will have good friends, companions, and associates.’

Evañhi te, mahārāja, sikkhitabbaṁ.
That’s how you should train.

Kalyāṇamittassa te, mahārāja, kalyāṇasahāyassa kalyāṇasampavaṅkassa ayaṁ eko dhammo upanissāya vihātabbo—
When you have good friends, companions, and associates, you should live supported by one thing:

appamādo kusalesu dhammesu.
diligence in skillful qualities.

Appamattassa te, mahārāja, viharato appamādaṁ upanissāya, itthāgārassa anuyantassa evaṁ bhavissati:
When you’re diligent, supported by diligence, your ladies of the harem,

**‘rājā kho appamatto viharati, appamādaṁ upanissāya.
Handa mayampi appamattā viharāma, appamādaṁ upanissāyā’ti.
Appamattassa te, mahārāja, viharato appamādaṁ upanissāya, khattiyānampi anuyantānaṁ evaṁ bhavissati:**
aristocrat vassals,

**‘rājā kho appamatto viharati appamādaṁ upanissāya.
Handa mayampi appamattā viharāma, appamādaṁ upanissāyā’ti.
Appamattassa te, mahārāja, viharato appamādaṁ upanissāya, balakāyassapi evaṁ bhavissati:**
troops,

**‘rājā kho appamatto viharati appamādaṁ upanissāya.
Handa mayampi appamattā viharāma, appamādaṁ upanissāyā’ti.
Appamattassa te, mahārāja, viharato appamādaṁ upanissāya, negamajānapadassapi evaṁ bhavissati:**
and people of town and country will think:

‘rājā kho appamatto viharati, appamādaṁ upanissāya.
‘The king lives diligently, supported by diligence.

Handa mayampi appamattā viharāma, appamādaṁ upanissāyā’ti?

We'd better live diligently, supported by diligence!'

Appamattassa te, mahārāja, viharato appamādaṁ upanissāya, attāpi gutto rakkhito bhavissati—
When you're diligent, supported by diligence, then not only you yourself,

itthāgārampi guttaṁ rakkhitaṁ bhavissati, kosakoṭṭhāgārampi guttaṁ rakkhitaṁ bhavissatī"ti.
but your ladies of the harem, and your treasury and storehouses will be guarded and protected."

Idamavoca …pe…
That is what the Buddha said. …

"Bhoge patthayamānena,
uḷāre aparāpare;
Appamādaṁ pasaṁsanti,
puññakiriyāsu paṇḍitā;
Appamatto ubho atthe,
adhiggaṇhāti paṇḍito.

"For one who desires a continuous flow
of exceptional wealth,
the astute praise diligence
in making merit.
Being diligent, an astute person
secures both benefits:
Diṭṭhe dhamme ca yo attho,
yo cattho samparāyiko;
Atthābhisamayā dhīro,
paṇḍitoti pavuccatī"ti.

the benefit in this life,
and in lives to come.
A wise one, comprehending the meaning,
is said to be astute."

3.19 Paṭhamaaputtakasutta:
Childless (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho rājā pasenadi kosalo divā divassa yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho rājānaṁ pasenadiṁ kosalaṁ bhagavā etadavoca:
Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him,

“handa kuto nu tvaṁ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“Idha, bhante, sāvatthiyaṁ seṭṭhi gahapati kālaṅkato.
“Sir, here in Sāvatthī a financier householder has passed away.

Tamahaṁ aputtakaṁ sāpateyyaṁ rājantepuraṁ atiharitvā āgacchāmi.
Since he died childless, I have come after transferring his fortune to the royal compound.

Asīti, bhante, satasahassāni hiraññasseva, ko pana vādo rūpiyassa.
There was eight million in gold, not to mention the silver.

Tassa kho pana, bhante, seṭṭhissa gahapatissa evarūpo bhattabhogo ahosi—
And yet that financier ate meals of

kaṇājakaṁ bhuñjati bilaṅgadutiyaṁ.
rough gruel with pickles.

Evarūpo vatthabhogo ahosi—
He wore clothes consisting of

sāṇaṁ dhāreti tipakkhavasanaṁ.
three pieces of sunn hemp.

Evarūpo yānabhogo ahosi—
He traveled around in a vehicle that was

jajjararathakena yāti paṇṇachattakena dhāriyamānenā”ti.
a dilapidated little cart, holding a leaf as sunshade.”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!

Asappuriso kho, mahārāja, uḷāre bhoge labhitvā nevattānaṁ sukheti pīṇeti, na mātāpitaro sukheti pīṇeti, na puttadāraṁ sukheti pīṇeti, na dāsakammakaraporise sukheti pīṇeti, na mittāmacce sukheti pīṇeti, na samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
When a bad person has acquired exceptional wealth they don’t make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don’t establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.

Tassa te bhoge evaṁ sammā aparibhuñjiyamāne rājāno vā haranti corā vā haranti aggi vā ḍahati udakaṁ vā vahati appiyā vā dāyādā haranti.
Because they haven’t made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it.

Evaṁsa te, mahārāja, bhogā sammā aparibhuñjiyamānā parikkhayaṁ gacchanti, no paribhogaṁ.
Since that wealth is not properly utilized, it’s wasted, not used.

Seyyathāpi, mahārāja, amanussaṭṭhāne pokkharaṇī acchodakā sītodakā sātodakā setodakā supatitthā ramaṇīyā.
Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful.

Taṁ jano neva hareyya na piveyya na nahāyeyya na yathāpaccayaṁ vā kareyya.
But people don’t collect it or drink it or bathe in it or use it for any purpose.

Evañhi taṁ, mahārāja, udakaṁ sammā aparibhuñjiyamānaṁ parikkhayaṁ gaccheyya, no paribhogaṁ.
Since that water is not properly utilized, it’s wasted, not used.

Evameva kho, mahārāja, asappuriso uḷāre bhoge labhitvā nevattānaṁ sukheti pīṇeti, na mātāpitaro sukheti pīṇeti, na puttadāraṁ sukheti pīṇeti, na dāsakammakaraporise sukheti pīṇeti, na mittāmacce sukheti pīṇeti, na samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
In the same way, when a bad person has acquired exceptional wealth …

Tassa te bhoge evaṁ sammā aparibhuñjiyamāne rājāno vā haranti, corā vā haranti, aggi vā ḍahati, udakaṁ vā vahati, appiyā vā dāyādā haranti.
Evaṁsa te, mahārāja, bhogā sammā aparibhuñjiyamānā parikkhayaṁ gacchanti, no paribhogaṁ.
it’s wasted, not used.

Sappuriso ca kho, mahārāja, uḷāre bhoge labhitvā attānaṁ sukheti pīṇeti, mātāpitaro sukheti pīṇeti, puttadāraṁ sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti, mittāmacce sukheti pīṇeti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
When a good person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.

Tassa te bhoge evaṁ sammā paribhuñjiyamāne neva rājāno haranti, na corā haranti, na aggi ḍahati, na udakaṁ vahati, na appiyā dāyādā haranti.

Because they make proper use of that wealth, rulers or bandits don't take it, fire doesn't consume it, flood doesn't sweep it away, and unloved heirs don't take it.

Evaṁsa te, mahārāja, bhogā sammā paribhuñjiyamānā paribhogaṁ gacchanti, no parikkhayaṁ.
Since that wealth is properly utilized, it's used, not wasted.

Seyyathāpi, mahārāja, gāmassa vā nigamassa vā avidūre pokkharaṇī acchodakā sītodakā sātodakā setodakā supatitthā ramaṇīyā.
Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful.

Tañca udakaṁ jano hareyyapi piveyyapi nahāyeyyapi yathāpaccayampi kareyya.
And people collected it and drank it and bathed in it and used it for their own purpose.

Evañhi taṁ, mahārāja, udakaṁ sammā paribhuñjiyamānaṁ paribhogaṁ gaccheyya, no parikkhayaṁ.
Since that water is properly utilized, it's used, not wasted.

Evameva kho, mahārāja, sappuriso uḷāre bhoge labhitvā attānaṁ sukheti pīṇeti, mātāpitaro sukheti pīṇeti, puttadāraṁ sukheti pīṇeti, dāsakammakaraporise sukheti pīṇeti, mittāmacce sukheti pīṇeti, samaṇabrāhmaṇesu uddhaggikaṁ dakkhiṇaṁ patiṭṭhāpeti sovaggikaṁ sukhavipākaṁ saggasaṁvattanikaṁ.
In the same way, when a good person has acquired exceptional wealth …

Tassa te bhoge evaṁ sammā paribhuñjiyamāne neva rājāno haranti, na corā haranti, na aggi ḍahati, na udakaṁ vahati, na appiyā dāyādā haranti.
Evaṁsa te, mahārāja, bhogā sammā paribhuñjiyamānā paribhogaṁ gacchanti, no parikkhayan"ti.
it's used, not wasted.

"Amanussaṭṭhāne udakaṁva sītaṁ,

Tadapeyyamānaṁ parisosameti;
Evaṁ dhanaṁ kāpuriso labhitvā,
Nevattanā bhuñjati no dadāti.

As cool water in an uninhabited region
evaporates when not drunk;
so too when a sinner acquires wealth,
they neither use it themselves nor give it away.

Dhīro ca viññū adhigamma bhoge,
So bhuñjati kiccakaro ca hoti;
So ñātisaṅghaṁ nisabho bharitvā,
Anindito saggamupeti ṭhānan”ti.

But when a wise and sensible person
gets hold of wealth,
they use it and do their duty.
That head, having supported the family unit,
blameless, goes to a heavenly place.”

3.20 Dutiyaaputtakasutta:
Childless (2nd)

Atha kho rājā pasenadi kosalo divā divassa yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisinnaṁ kho rājānaṁ pasenadiṁ kosalaṁ bhagavā etadavoca:
Then King Pasenadi of Kosala went up to the Buddha in the middle of the day … The Buddha said to him,

“handa kuto nu tvaṁ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“Idha, bhante, sāvatthiyaṁ seṭṭhi gahapati kālaṅkato.
“Sir, here in Sāvatthī a financier householder has passed away.

Tamahaṁ aputtakaṁ sāpateyyaṁ rājantepuraṁ atiharitvā āgacchāmi.
Since he died childless, I have come after transferring his fortune to the royal compound.

Sataṁ, bhante, satasahassāni hiraññasseva, ko pana vādo rūpiyassa.
There was ten million in gold, not to mention the silver.

Tassa kho pana, bhante, seṭṭhissa gahapatissa evarūpo bhattabhogo ahosi—
And yet that financier ate meals of

kaṇājakaṁ bhuñjati bilaṅgadutiyaṁ.
rough gruel with pickles.

Evarūpo vatthabhogo ahosi—
He wore clothes consisting of

sāṇaṁ dhāreti tipakkhavasanaṁ.
three pieces of sunn hemp.

Evarūpo yānabhogo ahosi—

He traveled around in a vehicle that was

jajjararathakena yāti paṇṇachattakena dhāriyamānenā”ti.
a dilapidated little cart, holding a leaf as sunshade.”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!

Bhūtapubbaṁ so, mahārāja, seṭṭhi gahapati taggarasikhiṁ nāma paccekasambuddhaṁ piṇḍapātena paṭipādesi.
Once upon a time, great king, that financier householder provided almsfood on behalf of an independent Buddha named Tagarasikhī.

‘Detha samaṇassa piṇḍan’ti vatvā uṭṭhāyāsanā pakkāmi.
He instructed: ‘Give alms to that ascetic,’ before getting up from his seat and leaving.

Datvā ca pana pacchā vippaṭisārī ahosi:
But after giving he regretted it:

‘varametaṁ piṇḍapātaṁ dāsā vā kammakarā vā bhuñjeyyun’ti.
‘It would have been better to feed the bondservants or workers with that almsfood.’

Bhātu ca pana ekaputtakaṁ sāpateyyassa kāraṇā jīvitā voropesi.
What’s more, he murdered his brother’s only child for the sake of his fortune.

Yaṁ kho so, mahārāja, seṭṭhi gahapati taggarasikhiṁ paccekasambuddhaṁ piṇḍapātena paṭipādesi, tassa kammassa vipākena sattakkhattuṁ sugatiṁ saggaṁ lokaṁ upapajji.
Because that financier provided Tagarasikhī with almsfood, as a result of that deed he was reborn seven times in a good place, a heavenly realm.

Tasseva kammassa vipākāvasesena imissāyeva sāvatthiyā sattakkhattuṁ seṭṭhittaṁ kāresi.
And as a residual result of that same deed he held the position of financier seven times right here in Sāvatthī.

Yaṁ kho so, mahārāja, seṭṭhi gahapati datvā pacchā vippaṭisārī ahosi:

But because that financier regretted giving alms,

‘varametaṁ piṇḍapātaṁ dāsā vā kammakarā vā bhuñjeyyun’ti, tassa kammassa vipākena nāssuḷārāya bhattabhogāya cittaṁ namati, nāssuḷārāya vatthabhogāya cittaṁ namati, nāssuḷārāya yānabhogāya cittaṁ namati, nāssuḷārānaṁ pañcannaṁ kāmaguṇānaṁ bhogāya cittaṁ namati.
as a result of that deed his mind didn’t tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation.

Yaṁ kho so, mahārāja, seṭṭhi gahapati bhātu ca pana ekaputtakaṁ sāpateyyassa kāraṇā jīvitā voropesi, tassa kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccittha.
And because that financier murdered his brother’s only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years.

Tasseva kammassa vipākāvasesena idaṁ sattamaṁ aputtakaṁ sāpateyyaṁ rājakosaṁ paveseti.
And as a residual result of that same deed, he is childless for the seventh time, his fortune ending up in the royal treasury.

Tassa kho, mahārāja, seṭṭhissa gahapatissa purāṇañca puññaṁ parikkhīṇaṁ, navañca puññaṁ anupacitaṁ.
Now the old merit of that financier has been used up, and he hasn’t accumulated new merit.

Ajja pana, mahārāja, seṭṭhi gahapati mahāroruve niraye paccatī”ti.
Today, great king, that financier burns in the Great Hell of Screams.”

“Evaṁ, bhante, seṭṭhi gahapati mahāroruvaṁ nirayaṁ upapanno”ti.
“Really, sir, that financier has been reborn in the Great Hell of Screams?”

“Evaṁ, mahārāja, seṭṭhi gahapati mahāroruvaṁ nirayaṁ upapanno”ti.
“Yes he has, great king.”

Idamavoca …pe….
That is what the Buddha said. …

“Dhaññaṁ dhanaṁ rajataṁ jātarūpaṁ,
Pariggahaṁ vāpi yadatthi kiñci;
Dāsā kammakarā pessā,
Ye cassa anujīvino.

“Grain, wealth, silver, and gold,
or whatever other possessions there are;
bondservants, workers, employees,
and those dependent for their livelihood:
Sabbaṁ nādāya gantabbaṁ,
sabbaṁ nikkhippagāminaṁ;
Yañca karoti kāyena,
vācāya uda cetasā.

you must go on without taking these;
all of them are left behind.
But the deeds you do
by body, speech, and mind—
Tañhi tassa sakaṁ hoti,
taṁva ādāya gacchati;
Taṁvassa anugaṁ hoti,
chāyāva anapāyinī.

that’s what you can call your own.
That’s what you take when you go.
That’s what goes with you,
like a shadow that never leaves.

Tasmā kareyya kalyāṇaṁ,
nicayaṁ samparāyikaṁ;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan”ti.

That’s why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world.”

Dutiyo vaggo.

Tassuddānaṁ

Jaṭilā pañca rājāno,
Doṇapākakurena ca;
Saṅgāmena dve vuttāni,
Mallikā dve appamādena ca;
Aputtakena dve vuttā,
Vaggo tena pavuccatīti.

3.21 Puggalasutta:
Persons

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho rājā pasenadi kosalo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho rājānaṁ pasenadiṁ kosalaṁ bhagavā etadavoca:
Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“cattārome, mahārāja puggalā santo saṁvijjamānā lokasmiṁ.
“Great king, these four people are found in the world.

Katame cattāro?
What four?

1. **Tamotamaparāyano,**
   The dark bound for darkness,
2. **tamojotiparāyano,**
   the dark bound for light,
3. **jotitamaparāyano,**
   the light bound for darkness,
4. **jotijotiparāyano.**
   and the light bound for light.

Kathañca, mahārāja puggalo tamotamaparāyano hoti?
And how is a person dark and bound for darkness?

Idha, mahārāja, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.
It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca hoti dubbaṇṇo duddasiko okoṭimako bavhābādho kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

So kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
And they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Seyyathāpi, mahārāja, puriso andhakārā vā andhakāraṁ gaccheyya, tamā vā tamaṁ gaccheyya, lohitamalā vā lohitamalaṁ gaccheyya.
This person is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain.

Tathūpamāhaṁ, mahārāja, imaṁ puggalaṁ vadāmi.
Evaṁ kho, mahārāja, puggalo tamotamaparāyano hoti.
That's how a person is dark and bound for darkness.

Kathañca, mahārāja, puggalo tamojotiparāyano hoti?
And how is a person dark and bound for light?

Idha, mahārāja, ekacco puggalo nīce kule paccājāto hoti, caṇḍālakule vā venakule vā nesādakule vā rathakārakule vā pukkusakule vā dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.
It's when some person is reborn in a low family—a family of outcastes, bamboo-workers, hunters, chariot-makers, or waste-collectors—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.

So ca kho hoti dubbaṇṇo duddasiko okoṭimako bavhābādho, kāṇo vā kuṇī vā khañjo vā pakkhahato vā, na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.

So kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
But they do good things by way of body, speech, and mind.

So kāyena sucaritaṁ caritvā vācāya sucaritaṁ caritvā manasā sucaritaṁ caritvā, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Seyyathāpi, mahārāja, puriso pathaviyā vā pallaṅkaṁ āroheyya, pallaṅkā vā assapiṭṭhiṁ āroheyya, assapiṭṭhiyā vā hatthikkhandhaṁ āroheyya, hatthikkhandhā vā pāsādaṁ āroheyya.
This person is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse.

Tathūpamāhaṁ, mahārāja, imaṁ puggalaṁ vadāmi.
Evaṁ kho, mahārāja, puggalo tamojotiparāyano hoti.
That's how a person is dark and bound for light.

Kathañca, mahārāja, puggalo jotitamaparāyano hoti?
And how is a person light and bound for darkness?

Idha, mahārāja, ekacco puggalo ucce kule paccājāto hoti, khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.
It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

So ca hoti abhirūpo dassanīyo pāsādiko, paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

So kāyena duccaritaṁ carati, vācāya duccaritaṁ carati, manasā duccaritaṁ carati.
But they do bad things by way of body, speech, and mind.

So kāyena duccaritaṁ caritvā vācāya duccaritaṁ caritvā manasā duccaritaṁ caritvā, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Seyyathāpi, mahārāja, puriso pāsādā vā hatthikkhandhaṁ oroheyya, hatthikkhandhā vā assapiṭṭhiṁ oroheyya, assapiṭṭhiyā vā pallaṅkaṁ oroheyya, pallaṅkā vā pathaviṁ oroheyya, pathaviyā vā andhakāraṁ paviseyya.
This person is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the ground they enter darkness.

Tathūpamāhaṁ, mahārāja, imaṁ puggalaṁ vadāmi.

Evaṁ kho, mahārāja, puggalo jotitamaparāyano hoti.
That's how a person is light and bound for darkness.

Kathañca, mahārāja, puggalo jotijotiparāyano hoti?
And how is a person light and bound for light?

Idha, mahārāja, ekacco puggalo ucce kule paccājāto hoti, khattiyamahāsālakule vā brāhmaṇamahāsālakule vā gahapatimahāsālakule vā, aḍḍhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.
It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.

So ca hoti abhirūpo dassanīyo pāsādiko, paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.
And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting.

So kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
And they do good things by way of body, speech, and mind.

So kāyena sucaritaṁ caritvā vācāya sucaritaṁ caritvā manasā sucaritaṁ caritvā, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Seyyathāpi, mahārāja, puriso pallaṅkā vā pallaṅkaṁ saṅkameyya, assapiṭṭhiyā vā assapiṭṭhiṁ saṅkameyya, hatthikkhandhā vā hatthikkhandhaṁ saṅkameyya, pāsādā vā pāsādaṁ saṅkameyya.
This person is like someone who shifts from one couch to another; from the back of one horse to another; from one elephant to another; or from one stilt

longhouse to another.

Tathūpamāhaṁ, mahārāja, imaṁ puggalaṁ vadāmi.
Evaṁ kho, mahārāja, puggalo jotijotiparāyano hoti.
That's how a person is light and bound for light.

Ime kho, mahārāja, cattāro puggalā santo saṁvijjamānā lokasmin"ti.
These are the four people found in the world."

Idamavoca …pe…
That is what the Buddha said. …

"Daliddo puriso rāja,
assaddho hoti maccharī;
Kadariyo pāpasaṅkappo,
micchādiṭṭhi anādaro.

"O king, some people are poor,
faithless and stingy.
Miserly, with bad intentions,
they lack regard, they have wrong view.

Samaṇe brāhmaṇe vāpi,
aññe vāpi vanibbake;
Akkosati paribhāsati,
natthiko hoti rosako.

They abuse and insult
ascetics and brahmins
and other renunciates.
They're nihilists and bullies,
Dadamānaṁ nivāreti,
yācamānāna bhojanaṁ;
Tādiso puriso rāja,
mīyamāno janādhipa;
Upeti nirayaṁ ghoraṁ,
tamotamaparāyano.

who prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they fall into the terrible hell—
from darkness they're bound for darkness.

Daliddo puriso rāja,
saddho hoti amaccharī;
Dadāti seṭṭhasaṅkappo,
abyaggamanaso naro.

O king, some people are poor,
but faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

Samaṇe brāhmaṇe vāpi,
aññe vāpi vanibbake;
Uṭṭhāya abhivādeti,
samacariyāya sikkhati.

They rise for and bow to
ascetics and brahmins
and other nomads.
Training in moral conduct,
Dadamānaṁ na vāreti,
yācamānāna bhojanaṁ;
Tādiso puriso rāja,
mīyamāno janādhipa;
Upeti tidivaṁ ṭhānaṁ,
tamojotiparāyano.

they don't prevent others from giving
food to beggars.
O king, ruler of the people:

when such people die
they go to the heaven of the Three and Thirty—
from darkness they're bound for light.

Aḍḍho ce puriso rāja,
assaddho hoti maccharī;
Kadariyo pāpasaṅkappo,
micchādiṭṭhi anādaro.

O king, some people are rich,
but faithless and stingy.
Miserly, with bad intentions,
they lack regard, they have wrong view.

Samaṇe brāhmaṇe vāpi,
aññe vāpi vanibbake;
Akkosati paribhāsati,
natthiko hoti rosako.

They abuse and insult
ascetics and brahmins
and other nomads
They're nihilists and bullies,
Dadamānaṁ nivāreti,
yācamānāna bhojanaṁ;
Tādiso puriso rāja,
mīyamāno janādhipa;
Upeti nirayaṁ ghoraṁ,
jotitamaparāyano.

who prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they fall into the terrible hell—
from light they're bound for darkness.

Aḍḍho ce puriso rāja,
saddho hoti amaccharī;
Dadāti seṭṭhasaṅkappo,
abyaggamanaso naro.

O king, some people are rich,
faithful and not stingy.
They give with best of intentions,
that peaceful-hearted person.

Samaṇe brāhmaṇe vāpi,
aññe vāpi vanibbake;
Uṭṭhāya abhivādeti,
samacariyāya sikkhati.

They rise for and bow to
ascetics and brahmins
and other renunciates.
Training in moral conduct,
Dadamānaṁ na vāreti,
yācamānāna bhojanaṁ;
Tādiso puriso rāja,
mīyamāno janādhipa;
Upeti tidivaṁ ṭhānaṁ,
jotijotiparāyano”ti.

they don’t prevent others from giving
food to beggars.
O king, ruler of the people:
when such people die
they go to the heaven of the Three and Thirty—
from light they’re bound for light.”

3.22 Ayyikāsutta:
Grandmother

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho rājānaṁ pasenadiṁ kosalaṁ bhagavā etadavoca:
King Pasenadi of Kosala sat to one side, and the Buddha said to him,

“handa kuto nu tvaṁ, mahārāja, āgacchasi divādivassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“Ayyikā me, bhante, kālaṅkatā jiṇṇā vuḍḍhā mahallikā addhagatā vayoanuppattā vīsavassasatikā jātiyā.
“Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old.

Ayyikā kho pana me, bhante, piyā hoti manāpā.
But I loved my grandmother; she was dear to me.

Hatthiratanena cepāhaṁ, bhante, labheyyaṁ ‘mā me ayyikā kālamakāsī’ti, hatthiratanampāhaṁ dadeyyaṁ:
If by giving away the elephant-treasure I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.
Assaratanena cepāhaṁ, bhante, labheyyaṁ ‘mā me ayyikā kālamakāsī’ti, assaratanampāhaṁ dadeyyaṁ:
If by giving away the horse-treasure I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.

Gāmavarena cepāhaṁ, bhante, labheyyaṁ ‘mā me ayyikā kālamakāsī’ti, gāmavarampāhaṁ dadeyyaṁ:
If by giving away a prize village I could get my grandmother back, I’d do it.

‘mā me ayyikā kālamakāsī’ti.
Janapadapadesena cepāhaṁ, bhante, labheyyaṁ ‘mā me ayyikā kālamakāsī’ti, janapadapadesampāhaṁ dadeyyaṁ:
If by giving away the whole country I could get my grandmother back, I’d do it.”

‘mā me ayyikā kālamakāsī’ti.

‘Sabbe sattā, mahārāja, maraṇadhammā maraṇapariyosānā maraṇaṁ anatītā’ti.
“Great king, all sentient beings are liable to die. Death is their end; they’re not exempt from death.”

‘Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing,

Yāvasubhāsitamidaṁ, bhante, bhagavatā—
how well said this was by the Buddha:

sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṁ anatītā’”ti.
‘All sentient beings are liable to die. Death is their end; they’re not exempt from death.’”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!

Sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṁ anatītā.
All sentient beings are liable to die. Death is their end; they’re not exempt from death.

Seyyathāpi, mahārāja, yāni kānici kumbhakārabhājanāni āmakāni ceva pakkāni ca sabbāni tāni bhedanadhammāni bhedanapariyosānāni bhedanaṁ anatītāni;
It’s like the vessels made by potters. Whatever kind they are, whether baked or unbaked, all of them are liable to break apart. Breaking is their end;

they’re not exempt from breakage.

evameva kho, mahārāja, sabbe sattā maraṇadhammā maraṇapariyosānā maraṇaṁ anatītā”ti.
In the same way, all sentient beings are liable to die. Death is their end; they’re not exempt from death.”

Idamavoca …pe…
That is what the Buddha said. …

“Sabbe sattā marissanti,
maraṇantañhi jīvitaṁ;
Yathākammaṁ gamissanti,
puññapāpaphalūpagā;
Nirayaṁ pāpakammantā,
puññakammā ca suggatiṁ.

“All beings will die,
for life ends with death.
They pass on according to their deeds,
reaping the fruits of good and bad.
Those who do bad go to hell,
and if you do good you go to heaven.

Tasmā kareyya kalyāṇaṁ,
nicayaṁ samparāyikaṁ;
Puññāni paralokasmiṁ,
patiṭṭhā honti pāṇinan”ti.

That’s why you should do good,
investing in the future life.
The good deeds of sentient beings
support them in the next world.”

3.23 Lokasutta:
The World

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“kati nu kho, bhante, lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti?
“Sir, how many things arise in the world for its harm, suffering, and discomfort?”

“Tayo kho, mahārāja, lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāya.
“Great king, three things arise in the world for its harm, suffering, and discomfort.

Katame tayo?
What three?

Lobho kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.
Greed,

Doso kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.
hate,

Moho kho, mahārāja, lokassa dhammo, uppajjamāno uppajjati ahitāya dukkhāya aphāsuvihārāya.
and delusion.

Ime kho, mahārāja, tayo lokassa dhammā uppajjamānā uppajjanti ahitāya dukkhāya aphāsuvihārāyā”ti.
These three things arise in the world for its harm, suffering, and discomfort.”

Idamavoca …pe…
That is what the Buddha said. …

“Lobho doso ca moho ca,
purisaṁ pāpacetasaṁ;
Hiṁsanti attasambhūtā,
tacasāraṁva samphalan”ti.

“When greed, hate, and delusion,
have arisen inside oneself,
they harm a person of wicked heart,
as a reed is destroyed by its own fruit.”

3.24 Issattasutta:
Archery

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Seated to one side, King Pasenadi said to the Buddha,

“kattha nu kho, bhante, dānaṁ dātabban”ti?
“Sir, where should a gift be given?”

“Yattha kho, mahārāja, cittaṁ pasīdatī”ti.
“Wherever your heart feels inspired, great king.”

“Kattha pana, bhante, dinnaṁ mahapphalan”ti?
“But sir, where is a gift very fruitful?”

“Aññaṁ kho etaṁ, mahārāja, kattha dānaṁ dātabbaṁ, aññaṁ panetaṁ kattha dinnaṁ mahapphalanti?
“Where a gift should be given is one thing, great king, but where a gift is very fruitful is another.

Sīlavato kho, mahārāja, dinnaṁ mahapphalaṁ, no tathā dussīle.
A gift is very fruitful when it’s given to an ethical person, not so much to an unethical person.

Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā, te khameyya, tathā naṁ byākareyyāsi.
Well then, great king, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, mahārāja,

What do you think, great king?

idha tyassa yuddhaṁ paccupaṭṭhitaṁ saṅgāmo samupabyūḷho.
Suppose you were at war, ready to fight a battle.

Atha āgaccheyya khattiyakumāro asikkhito akatahattho akatayoggo akatūpāsano bhīru chambhī utrāsī palāyī.
Then along comes an aristocrat youth who is untrained, inexpert, unfit, inexperienced. And he's fearful, scared, nervous, quick to flee.

Bhareyyāsi taṁ purisaṁ, attho ca te tādisena purisenā"ti?
Would you employ such a man? Would he be of any use to you?"

"Nāhaṁ, bhante, bhareyyaṁ taṁ purisaṁ, na ca me attho tādisena purisenā"ti.
"No, sir, I would have no use for such a man."

"Atha āgaccheyya brāhmaṇakumāro asikkhito …pe…
"What about a brahmin youth,

atha āgaccheyya vessakumāro asikkhito …pe…
a merchant youth,

atha āgaccheyya suddakumāro asikkhito …pe…
or a worker youth who was similar?"

na ca me attho tādisena purisenā"ti.
"No, sir, I would have no use for such a man."

"Taṁ kiṁ maññasi, mahārāja,
"What do you think, great king?

idha tyassa yuddhaṁ paccupaṭṭhitaṁ saṅgāmo samupabyūḷho.
Suppose you were at war, ready to fight a battle.

Atha āgaccheyya khattiyakumāro susikkhito katahattho katayoggo katūpāsano abhīru acchambhī anutrāsī apalāyī.
Then along comes an aristocrat youth who is trained, expert, fit,

experienced. And he’s fearless, brave, bold, standing his ground.

Bhareyyāsi taṁ purisaṁ, attho ca te tādisena purisenā”ti?
Would you employ such a man? Would he be of any use to you?”

“Bhareyyāhaṁ, bhante, taṁ purisaṁ, attho ca me tādisena purisenā”ti.
“Yes, sir, I would have a use for such a man.”

“Atha āgaccheyya brāhmaṇakumāro …pe…
“What about a brahmin youth,

atha āgaccheyya vessakumāro …pe…
a merchant youth,

atha āgaccheyya suddakumāro susikkhito katahattho katayoggo katūpāsano abhīru acchambhī anutrāsī apalāyī.
or a worker youth who was similar?

Bhareyyāsi taṁ purisaṁ, attho ca te tādisena purisenā”ti?
Would you employ such a man? Would he be of any use to you?”

“Bhareyyāhaṁ, bhante, taṁ purisaṁ, attho ca me tādisena purisenā”ti.
“Yes, sir, I would have a use for such a man.”

“Evameva kho, mahārāja, yasmā kasmā cepi kulā agārasmā anagāriyaṁ pabbajito hoti, so ca hoti pañcaṅgavippahīno pañcaṅgasamannāgato, tasmiṁ dinnaṁ mahapphalaṁ hoti.
“In the same way, a gift to anyone who has given up five factors and possesses five factors is very fruitful, no matter what family they’ve gone forth from.

Katamāni pañcaṅgāni pahīnāni honti?
What are the five factors they’ve given up?

Kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṁ pahīnaṁ hoti, uddhaccakukkuccaṁ pahīnaṁ hoti, vicikicchā pahīnā hoti.

Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Imāni pañcaṅgāni pahīnāni honti.
These are the five factors they've given up.

Katamehi pañcahaṅgehi samannāgato hoti?
What are the five factors they possess?

Asekkhena sīlakkhandhena samannāgato hoti, asekkhena samādhikkhandhena samannāgato hoti, asekkhena paññākkhandhena samannāgato hoti, asekkhena vimuttikkhandhena samannāgato hoti, asekkhena vimuttiñāṇadassanakkhandhena samannāgato hoti.
The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

Imehi pañcahaṅgehi samannāgato hoti.
These are the five factors they possess.

Iti pañcaṅgavippahīne pañcaṅgasamannāgate dinnaṁ mahapphalan"ti.
I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful."

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

"Issattaṁ balavīriyañca,
yasmiṁ vijjetha māṇave;
Taṁ yuddhattho bhare rājā,
nāsūraṁ jātipaccayā.

"Any youth skilled at archery,
powerful and vigorous,
would be employed by a king going to war—

one is not a coward by reason of birth.

Tatheva khantisoraccaṁ,
dhammā yasmiṁ patiṭṭhitā;
Ariyavuttiṁ medhāviṁ,
hīnajaccampi pūjaye.

Just so, whoever is settled
in the qualities of patience and gentleness,
a clever person with noble conduct,
should be venerated even if they're low born.

Kāraye assame ramme,
vāsayettha bahussute;
Papañca vivane kayirā,
dugge saṅkamanāni ca.

You should build lovely hermitages
and settle learned people in them.
You should set up water supplies in barren regions
and passages in places hard to travel.

Annaṁ pānaṁ khādanīyaṁ,
vatthasenāsanāni ca;
Dadeyya ujubhūtesu,
vippasannena cetasā.

Food, drink, edibles,
clothes, and lodgings
should be given to the upright ones,
with a clear and confident heart.

Yathā hi megho thanayaṁ,
vijjumālī satakkaku;
Thalaṁ ninnañca pūreti,
abhivassaṁ vasundharaṁ.

The thundering rain cloud,
its hundred peaks wreathed in lightning,
pours down over the rich earth,
soaking the uplands and valleys.

Tatheva saddho sutavā,
abhisaṅkhacca bhojanaṁ;
Vanibbake tappayati,
annapānena paṇḍito.

So too an astute person,
faithful and learned,
should prepare a meal to satisfy
renunciates with food and drink.

Āmodamāno pakireti,
detha dethāti bhāsati;
Taṁ hissa gajjitaṁ hoti,
devasseva pavassato;
Sā puññadhārā vipulā,
dātāraṁ abhivassatī”ti.

Rejoicing, they strew gifts about,
crying ‘Give! give!’
For that is their thunder,
like the gods when it rains.
That stream of merit so abundant
showers down on the giver.”

3.25 Pabbatūpamasutta:
The Simile of the Mountain

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho rājānaṁ pasenadiṁ kosalaṁ bhagavā etadavoca:
King Pasenadi of Kosala sat to one side, and the Buddha said to him,

“handa kuto nu tvaṁ, mahārāja, āgacchasi divā divassā”ti?
“So, great king, where are you coming from in the middle of the day?”

“Yāni tāni, bhante, raññaṁ khattiyānaṁ muddhāvasittānaṁ issariyamadamattānaṁ kāmagedhapariyuṭṭhitānaṁ janapadatthāvariyappattānaṁ mahantaṁ pathavimaṇḍalaṁ abhivijiya ajjhāvasantānaṁ rājakaraṇīyāni bhavanti, tesu khvāhaṁ, etarahi ussukkamāpanno”ti.
“Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings.”

“Taṁ kiṁ maññasi, mahārāja,
“What do you think, great king?

idha te puriso āgaccheyya puratthimāya disāya saddhāyiko paccayiko.
Suppose a trustworthy and reliable man were to come from the east.

So taṁ upasaṅkamitvā evaṁ vadeyya:
He’d approach you and say:

‘yagghe, mahārāja, jāneyyāsi, ahaṁ āgacchāmi puratthimāya disāya.

‘Please sir, you should know this. I come from the east.

Tatthaddasaṁ mahantaṁ pabbataṁ abbhasamaṁ, sabbe pāṇe nippothento āgacchati.
There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures.

Yaṁ te, mahārāja, karaṇīyaṁ, taṁ karohī’ti.
So then, great king, do what you must!’

Atha dutiyo puriso āgaccheyya pacchimāya disāya …pe…
Then a second trustworthy and reliable man were to come from the west …

atha tatiyo puriso āgaccheyya uttarāya disāya …
a third from the north …

atha catuttho puriso āgaccheyya dakkhiṇāya disāya saddhāyiko paccayiko.
and a fourth from the south.

So taṁ upasaṅkamitvā evaṁ vadeyya:
He’d approach you and say:

‘yagghe, mahārāja, jāneyyāsi, ahaṁ āgacchāmi dakkhiṇāya disāya.
‘Please sir, you should know this. I come from the south.

Tatthaddasaṁ mahantaṁ pabbataṁ abbhasamaṁ sabbe pāṇe nippothento āgacchati.
There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures.

Yaṁ te, mahārāja, karaṇīyaṁ taṁ karohī’ti.
So then, great king, do what you must!’

Evarūpe te, mahārāja, mahati mahabbhaye samuppanne dāruṇe manussakkhaye dullabhe manussatte kimassa karaṇīyan”ti?
Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?”

“Evarūpe me, bhante, mahati mahabbhaye samuppanne dāruṇe manussakkhaye dullabhe manussatte kimassa karaṇīyaṁ aññatra dhammacariyāya aññatra samacariyāya aññatra kusalakiriyāya aññatra puññakiriyāyā”ti?
“Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

“Ārocemi kho te, mahārāja, paṭivedemi kho te, mahārāja, adhivattati kho taṁ, mahārāja, jarāmaraṇaṁ.
“I tell you, great king, I announce to you: old age and death are advancing upon you.

Adhivattamāne ce te, mahārāja, jarāmaraṇe kimassa karaṇīyan”ti?
Since old age and death are advancing upon you, what would you do?”

“Adhivattamāne ca me, bhante, jarāmaraṇe kimassa karaṇīyaṁ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāya?
“Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?

Yāni tāni, bhante, raññaṁ khattiyānaṁ muddhāvasittānaṁ issariyamadamattānaṁ kāmagedhapariyuṭṭhitānaṁ janapadatthāvariyappattānaṁ mahantaṁ pathavimaṇḍalaṁ abhivijiya ajjhāvasantānaṁ hatthiyuddhāni bhavanti;
Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants,

tesampi, bhante, hatthiyuddhānaṁ natthi gati natthi visayo adhivattamāne jarāmaraṇe.
Yānipi tāni, bhante, raññaṁ khattiyānaṁ muddhāvasittānaṁ …pe… ajjhāvasantānaṁ assayuddhāni bhavanti …pe…
cavalry,

rathayuddhāni bhavanti …pe…

chariots,

pattiyuddhāni bhavanti;
or infantry.

tesampi, bhante, pattiyuddhānaṁ natthi gati natthi visayo adhivattamāne jarāmaraṇe.
But there is no place, no scope for such battles when old age and death are advancing.

Santi kho pana, bhante, imasmiṁ rājakule mantino mahāmattā, ye pahonti āgate paccatthike mantehi bhedayituṁ.
In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel.

Tesampi, bhante, mantayuddhānaṁ natthi gati natthi visayo adhivattamāne jarāmaraṇe.
But there is no place, no scope for such diplomatic battles when old age and death are advancing.

Saṁvijjati kho pana, bhante, imasmiṁ rājakule pahūtaṁ hiraññasuvaṇṇaṁ bhūmigatañceva vehāsaṭṭhañca, yena mayaṁ pahoma āgate paccatthike dhanena upalāpetuṁ.
In this royal court there is abundant gold coin and bullion stored in dungeons and towers. Using this wealth we can bribe an approaching enemy.

Tesampi, bhante, dhanayuddhānaṁ natthi gati natthi visayo adhivattamāne jarāmaraṇe.
But there is no place, no scope for such monetary battles when old age and death are advancing.

Adhivattamāne ca me, bhante, jarāmaraṇe kimassa karaṇīyaṁ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāyā”ti?
When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?”

“Evametaṁ, mahārāja, evametaṁ, mahārāja.
“That’s so true, great king! That’s so true!

Adhivattamāne jarāmaraṇe kimassa karaṇīyaṁ aññatra dhammacariyāya samacariyāya kusalakiriyāya puññakiriyāyā”ti?
When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?”

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

“Yathāpi selā vipulā,
nabhaṁ āhacca pabbatā;
Samantānupariyāyeyyuṁ,
nippothento catuddisā.

“Suppose there were vast mountains
of solid rock touching the sky
drawing in from all sides
and crushing the four quarters.

Evaṁ jarā ca maccu ca,
adhivattanti pāṇine;
Khattiye brāhmaṇe vesse,
sudde caṇḍālapukkuse;
Na kiñci parivajjeti,
sabbamevābhimaddati.

So too old age and death
advance upon all living creatures—
aristocrats, brahmins, merchants,
workers, outcastes, and scavengers.
They spare nothing.
They crush all beneath them.

Na tattha hatthīnaṁ bhūmi,
na rathānaṁ na pattiyā;
Na cāpi mantayuddhena,
sakkā jetuṁ dhanena vā.

There's nowhere for elephants to take a stand,
nor chariots nor infantry.
They can't be defeated
by diplomatic battles or by wealth.

Tasmā hi paṇḍito poso,
sampassaṁ atthamattano;
Buddhe dhamme ca saṅghe ca,
dhīro saddhaṁ nivesaye.

That's why an astute person,
seeing what's good for themselves,
being wise, would place faith
in the Buddha, the teaching, and the Saṅgha.

Yo dhammaṁ cari kāyena,
vācāya uda cetasā;
Idheva naṁ pasaṁsanti,
pecca sagge pamodatī"ti.

Whoever lives by the teaching
in body, speech, and mind,
is praised in this life
and departs to rejoice in heaven."

Tatiyo vaggo.

Tassuddānaṁ

Puggalo ayyikā loko,
issattaṁ pabbatūpamā;
Desitaṁ buddhaseṭṭhena,

imaṁ kosalapañcakanti.

Kosalasaṁyuttaṁ samattaṁ.
The Linked Discourses with the Kosalan are completed.

4. Māra Saṁyutta:
With Māra

4.1 Tapokammasutta:
Mortification

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"mutto vatamhi tāya dukkarakārikāya.
"I am truly freed from that grueling work!

Sādhu mutto vatamhi tāya anatthasaṁhitāya dukkarakārikāya.
Thank goodness I'm freed from that pointless grueling work.

Sādhu vatamhi mutto bodhiṁ samajjhagan"ti.
Thank goodness that, steadfast and mindful, I have attained awakening."

Atha kho māro pāpimā bhagavato cetasā cetoparivitakkamaññāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and addressed him in verse:

"Tapokammā apakkamma,
ye na sujjhanti māṇavā;
Asuddho maññasi suddho,
suddhimaggā aparaddho"ti.

“You’ve departed from the practice of mortification
by which humans purify themselves.
You’re impure, but think yourself pure;
you’ve strayed from the path of purity.”

Atha kho bhagavā “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāhi ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

**“Anatthasaṁhitaṁ ñatvā,
yaṁ kiñci amaraṁ tapaṁ;
Sabbaṁ natthāvahaṁ hoti,
phiyārittaṁva dhammani.**

“I realized that it’s pointless;
all that mortification in search of immortality
is as futile
as oars and rudder on dry land.

**Sīlaṁ samādhi paññañca,
Maggaṁ bodhāya bhāvayaṁ;
Pattosmi paramaṁ suddhiṁ,
Nihato tvamasi antakā”ti.**

Ethics, immersion, and wisdom:
by developing this path to awakening
I attained ultimate purity.
You’re beaten, terminator!”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti, dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.2 Hatthirājavaṇṇasutta:
In the Form of an Elephant King

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Tena kho pana samayena bhagavā rattandhakāratimisāyaṁ abbhokāse nisinno hoti, devo ca ekamekaṁ phusāyati.
Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Atha kho māro pāpimā bhagavato bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo mahantaṁ hatthirājavaṇṇaṁ abhinimminitvā yena bhagavā tenupasaṅkami.
Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge elephant king and approached him.

Seyyathāpi nāma mahāariṭṭhako maṇi;
Its head was like a huge block of soapstone.

evamassa sīsaṁ hoti.
Seyyathāpi nāma suddhaṁ rūpiyaṁ;
Its tusks were like pure silver.

evamassa dantā honti.
Seyyathāpi nāma mahatī naṅgalīsā;
Its trunk was like a long plough pole.

evamassa soṇḍo hoti.

Atha kho bhagavā “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Saṁsaraṁ dīghamaddhānaṁ,
Vaṇṇaṁ katvā subhāsubhaṁ;
Alaṁ te tena pāpima,
Nihato tvamasi antakā”ti.

“Transmigrating for such a long time,
you’ve made forms beautiful and ugly.
Enough of this, Wicked One!
You’re beaten, terminator!”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.3 Subhasutta:
Beautiful

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Tena kho pana samayena bhagavā rattandhakāratimisāyaṁ abbhokāse nisinno hoti, devo ca ekamekaṁ phusāyati.
Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Atha kho māro pāpimā, bhagavato bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo, yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre uccāvacā vaṇṇanibhā upadaṁseti, subhā ceva asubhā ca.
Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away generated a rainbow of bright colors, both beautiful and ugly.

Atha kho bhagavā "māro ayaṁ pāpimā" iti viditvā māraṁ pāpimantaṁ gāthāhi ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"Saṁsaraṁ dīghamaddhānaṁ,
vaṇṇaṁ katvā subhāsubhaṁ;
Alaṁ te tena pāpima,

nihato tvamasi antaka.

“Transmigrating for such a long time,
you’ve made forms beautiful and ugly.
Enough of this, Wicked One!
You’re beaten, terminator.

Ye ca kāyena vācāya,
manasā ca susaṁvutā;
Na te māravasānugā,
na te mārassa baddhagū”ti.

Those who are well restrained
in body, speech, and mind
don’t fall under Māra’s sway,
nor are they your lackies.”

Atha kho māro …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.4 Paṭhamamārapāsasutta:
Māra's Snares (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Mayhaṁ kho, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā, anuttarā vimutti sacchikatā.
"Mendicants, I have attained and realized supreme freedom through proper attention and proper effort.

Tumhepi, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttaraṁ vimuttiṁ anupāpuṇātha, anuttaraṁ vimuttiṁ sacchikarothā"ti.
You too should attain and realize supreme freedom through proper attention and proper effort."

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Baddhosi mārapāsena,
ye dibbā ye ca mānusā;
Mārabandhanabaddhosi,
na me samaṇa mokkhasī”ti.

“You’re bound by Māra’s snares,
both human and divine.
You’re bound by Māra’s bonds:
you won’t escape me, ascetic!”

“Muttāhaṁ mārapāsena,
Ye dibbā ye ca mānusā;
Mārabandhanamuttomhi,
Nihato tvamasi antakā”ti.

“I’m freed from Māra’s snares,
both human and divine.
I’m freed from Māra’s bonds.
You’re beaten, terminator!”

Atha kho māro pāpimā …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.5 Dutiyamārapāsasutta:
Māra's Snares (2nd)

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Muttāhaṁ, bhikkhave, sabbapāsehi ye dibbā ye ca mānusā.
"Mendicants, I am freed from all snares, both human and divine.

Tumhepi, bhikkhave, muttā sabbapāsehi ye dibbā ye ca mānusā.
You are also freed from all snares, both human and divine.

Caratha, bhikkhave, cārikaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Mā ekena dve agamittha.
Let not two go by one road.

Desetha, bhikkhave, dhammaṁ ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetha.
Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure.

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.
There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.

Bhavissanti dhammassa aññātāro.
There will be those who understand the teaching!

Ahampi, bhikkhave, yena uruvelā senānigamo tenupasaṅkamissāmi dhammadesanāyā"ti.
I will travel to Uruvelā, the village of Senāni, in order to teach the Dhamma."

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Baddhosi sabbapāsehi,
ye dibbā ye ca mānusā;
Mahābandhanabaddhosi,
na me samaṇa mokkhasī"ti.

"You're bound by all snares,
both human and divine.
You're bound by the great bond:
you won't escape me, ascetic!"

"Muttāhaṁ sabbapāsehi,
Ye dibbā ye ca mānusā;
Mahābandhanamuttomhi,
Nihato tvamasi antakā"ti.

“I’m freed from all snares,
both human and divine.
I’m freed from the great bonds;
You’re beaten, terminator!”

Atha kho māro pāpimā …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.6 Sappasutta:
A Serpent

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena bhagavā rattandhakāratimisāyaṁ abbhokāse nisinno hoti, devo ca ekamekaṁ phusāyati.
Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Atha kho māro pāpimā bhagavato bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo mahantaṁ sapparājavaṇṇaṁ abhinimminitvā yena bhagavā tenupasaṅkami.
Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge serpent king and approached him.

Seyyathāpi nāma mahatī ekarukkhikā nāvā;
Its body was like a huge canoe carved from a single tree.

evamassa kāyo hoti.
Seyyathāpi nāma mahantaṁ soṇḍikākiḷañjaṁ;
Its hood was like a large brewer's sieve.

evamassa phaṇo hoti.
Seyyathāpi nāma mahatī kosalikā kaṁsapāti;
Its eyes were like those big bronze dishes from Kosala.

evamassa akkhīni bhavanti.
Seyyathāpi nāma deve gaḷagaḷāyante vijjullatā niccharanti;

Its tongue flickered from its mouth like lightning flashes in a thunderstorm.

evamassa mukhato jivhā niccharati.
Seyyathāpi nāma kammāragaggariyā dhamamānāya saddo hoti;
The sound of its breathing was like the puffing of a blacksmith's bellows.

evamassa assāsapassāsānaṁ saddo hoti.

Atha kho bhagavā "māro ayaṁ pāpimā" iti viditvā māraṁ pāpimantaṁ gāthāhi ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"Yo suññagehāni sevati,
Seyyā so muni attasaññato;
Vossajja careyya tattha so,
Patirūpañhi tathāvidhassa taṁ.

"A self-controlled sage frequents
empty buildings for lodging.
It's appropriate for such a person
to live there after relinquishing.

Carakā bahū bheravā bahū,
Atho ḍaṁsasarīsapā bahū;
Lomampi na tattha iñjaye,
Suññāgāragato mahāmuni.

Though there are lots of creepy crawlies,
and lots of flies and snakes,
they wouldn't stir a hair
of a great sage in that empty hut.

Nabhaṁ phaleyya pathavī caleyya,
Sabbepi pāṇā uda santaseyyuṁ;
Sallampi ce urasi pakappayeyyuṁ,
Upadhīsu tāṇaṁ na karonti buddhā"ti.

Though the sky may split and the earth may quake,
and all creatures be stricken with fear;
and even if an arrow's aimed at their breast,
the Buddhas take no shelter in attachments."

Atha kho māro pāpimā "jānāti maṁ bhagavā, jānāti maṁ sugato"ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

4.7 Supatisutta:
Sleeping

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho bhagavā bahudevarattiṁ abbhokāse caṅkamitvā rattiyā paccūsasamayaṁ pāde pakkhāletvā vihāraṁ pavisitvā
He spent much of the night walking mindfully in the open. At the crack of dawn he washed his feet and entered his dwelling.

dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
He laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Kiṁ soppasi kiṁ nu soppasi,
Kimidaṁ soppasi dubbhago viya;
Suññamagāranti soppasi,
Kimidaṁ soppasi sūriye uggate"ti.

"What, you're asleep?
  Really, you're asleep?
You sleep like a loser—
  what's up with that?
You sleep, thinking that the hut is empty.
You sleep when the sun has come up—
  what's up with that?"

“Yassa jālinī visattikā,
Taṇhā natthi kuhiñci netave;
Sabbūpadhiparikkhayā buddho,
Soppati kiṁ tavettha mārā”ti.

“For them there is no craving—
the weaver, the clinger—
    to track them anywhere.
With the ending of all attachments
    the awakened Buddha sleeps.
What’s that got to do with you, Māra?”

Atha kho māro pāpimā …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.8 Nandatisutta:
Delighting

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato santike imaṁ gāthaṁ abhāsi:
Then Māra the Wicked went up to the Buddha and recited this verse in the Buddha's presence:

"Nandati puttehi puttimā,
Gomā gobhi tatheva nandati;
Upadhīhi narassa nandanā,
Na hi so nandati yo nirūpadhī"ti.

"Your children bring you delight!
Your cattle also bring you delight!
For attachments are a man's delight;
without attachments there's no delight."

"Socati puttehi puttimā,
Gomā gobhi tatheva socati;
Upadhīhi narassa socanā,
Na hi so socati yo nirūpadhī"ti.

"Your children bring you sorrow.
Your cattle also bring you sorrow.
For attachments are a man's sorrow;

without attachments there are no sorrows.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.9 Paṭhamaāyusutta:
Life Span (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Appamidaṁ, bhikkhave, manussānaṁ āyu.
"Mendicants, the life span of humans is short.

Gamanīyo samparāyo, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ.
You must go to the next life. So you should do what is skillful, you should practice the spiritual life.

Natthi jātassa amaraṇaṁ.
No-one born is immortal.

Yo, bhikkhave, ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo"ti.
A long life is a hundred years or a little more."

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Dīghamāyu manussānaṁ,
na naṁ hīḷe suporiso;
Careyya khīramattova,
natthi maccussa āgamo”ti.

“The life of humans is long!
A good person wouldn’t scorn it.
Live like a suckling babe,
for Death has not come for you.”

“Appamāyu manussānaṁ,
hīḷeyya naṁ suporiso;
Careyyādittasīsova,
natthi maccussa nāgamo”ti.

“The life of humans is short,
and a good person scorns it.
They should live as though their head was on fire,
for Death comes for everyone.”

Atha kho māro …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.10 Dutiyaāyusutta:
Life Span (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā …pe… etadavoca:
There the Buddha … said:

"Appamidaṁ, bhikkhave, manussānaṁ āyu.
"Mendicants, the life span of humans is short.

Gamanīyo samparāyo, kattabbaṁ kusalaṁ, caritabbaṁ brahmacariyaṁ.
You must go to the next life. So you should do what is skillful, you should practice the spiritual life.

Natthi jātassa amaraṇaṁ.
No-one born is immortal.

Yo, bhikkhave, ciraṁ jīvati, so vassasataṁ appaṁ vā bhiyyo"ti.
A long life is a hundred years or a little more."

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Nāccayanti ahorattā,
Jīvitaṁ nūparujjhati;
Āyu anupariyāyati maccānaṁ,
Nemīva rathakubbaran"ti.

“The days and nights don’t rush by,
and life isn’t cut short.
The life of mortals keeps rolling on,
like a chariot’s rim around the hub.”

“Accayanti ahorattā,
jīvitaṁ uparujjhati;
Āyu khīyati maccānaṁ,
kunnadīnaṁva odakan”ti.

“The days and nights rush by,
and then life is cut short.
The life of mortals wastes away,
like the water in tiny streams.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Paṭhamo vaggo.

Tassuddānaṁ

Tapokammañca nāgo ca,
subhaṁ pāsena te duve;
Sappo supati nandanaṁ,
āyunā apare duveti.

4.11 Pāsāṇasutta:
Boulders

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena bhagavā rattandhakāratimisāyaṁ abbhokāse nisinno hoti, devo ca ekamekaṁ phusāyati.
Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Atha kho māro pāpimā bhagavato bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre mahante pāsāṇe padālesi.
Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and crushed some large boulders close by him.

Atha kho bhagavā "māro ayaṁ pāpimā" iti viditvā māraṁ pāpimantaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"Sacepi kevalaṁ sabbaṁ,
gijjhakūṭaṁ calessasi;
Neva sammāvimuttānaṁ,
buddhānaṁ atthi iñjitan"ti.

"Even if you shake
this entire Vulture's Peak,
the rightly released,
the awakened, are unshaken."

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.12 Kinnusīhasutta:
Lion

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṁ deseti.
Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Atha kho mārassa pāpimato etadahosi:
Then Māra thought,

"ayaṁ kho samaṇo gotamo mahatiyā parisāya parivuto dhammaṁ deseti.
"The ascetic Gotama is teaching Dhamma, surrounded by a large assembly.

Yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ vicakkhukammāyā"ti.
Why don't I go and pull the wool over their eyes?"

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Kinnu sīhova nadasi,
parisāyaṁ visārado;
Paṭimallo hi te atthi,
vijitāvī nu maññasī"ti.

"Why now do you roar like a lion?

You’re so self-assured in the assembly!
For there is someone who’ll wrestle with you,
so why do you imagine you’re the victor?”

“Nadanti ve mahāvīrā,
parisāsu visāradā;
Tathāgatā balappattā,
tiṇṇā loke visattikan”ti.

“The great heroes they roar,
self-assured in the assemblies.
The Realized One, attained to power,
has crossed over clinging to the world.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.13 Sakalikasutta:
A Splinter

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati maddakucchismiṁ migadāye.
At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

Tena kho pana samayena bhagavato pādo sakalikāya khato hoti,
Now at that time the Buddha's foot had been cut by a splinter.

bhusā sudaṁ bhagavato vedanā vattanti sārīrikā dukkhā tibbā kharā kaṭukā asātā amanāpā.
The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable.

Tā sudaṁ bhagavā sato sampajāno adhivāseti avihaññamāno.
But he endured unbothered, with mindfulness and situational awareness.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññapetvā dakkhiṇena passena sīhaseyyaṁ kappesi pāde pādaṁ accādhāya sato sampajāno.
And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Mandiyā nu kho sesi udāhu kāveyyamatto,
Atthā nu te sampacurā na santi;
Eko vivitte sayanāsanamhi,

Niddāmukho kimidaṁ soppase vā”ti.

“Are you feeble that you lie down?
Or are you drunk on poetry?
Don’t you have all that you need?
Alone in a secluded lodging,
why this sleeping, sleepyhead?”

“Na mandiyā sayāmi nāpi kāveyyamatto,
Atthaṁ sameccāhamapetasoko;
Eko vivitte sayanāsanamhi,
Sayāmahaṁ sabbabhūtānukampī.

“I’m not feeble that I lie down,
nor am I drunk on poetry.
Having reached the goal, I’m rid of sorrow.
Alone in a secluded lodging,
I lie down full of compassion for all living creatures.

Yesampi sallaṁ urasi paviṭṭhaṁ,
Muhuṁ muhuṁ hadayaṁ vedhamānaṁ;
Tepīdha soppaṁ labhare sasallā,
Tasmā ahaṁ na supe vītasallo.

Even those with a dart stuck in the breast,
piercing the heart again and again,
are able to get some sleep.
So why not I, whose dart is drawn out?

Jaggaṁ na saṅke napi bhemi sottuṁ,
Rattindivā nānutapanti māmaṁ;
Hāniṁ na passāmi kuhiñci loke,
Tasmā supe sabbabhūtānukampī”ti.

I don’t lie awake tense, nor do I fear to sleep.
The days and nights don’t disturb me,
as I see no decline for myself in the world.

That’s why I lie down
    full of compassion for all living creatures.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.14 Patirūpasutta:
Appropriate

Ekaṁ samayaṁ bhagavā kosalesu viharati ekasālāyaṁ brāhmaṇagāme.
At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā.

Tena kho pana samayena bhagavā mahatiyā gihiparisāya parivuto dhammaṁ deseti.
Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

Atha kho mārassa pāpimato etadahosi:
Then Māra thought,

“ayaṁ kho samaṇo gotamo mahatiyā gihiparisāya parivuto dhammaṁ deseti.
“The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople.

Yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ vicakkhukammāyā”ti.
Why don’t I go and pull the wool over their eyes?”

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

“Netaṁ tava patirūpaṁ,
yadaññamanusāsasi;
Anurodhavirodhesu,
mā sajjittho tadācaran”ti.

“It’s not appropriate for you
to instruct others.
As you engage in this,
don’t get caught up in favoring and opposing.”

“Hitānukampī sambuddho,
yadaññamanusāsati;
Anurodhavirodhehi,
vippamutto tathāgato”ti.

“The Buddha instructs others
out of compassion for their welfare.
The Realized One is liberated
from favoring and opposing.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.15 Mānasasutta:
A Mental Snare

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Antalikkhacaro pāso,
yvāyaṁ carati mānaso;
Tena taṁ bādhayissāmi,
na me samaṇa mokkhasī"ti.

"There's a mental snare
wandering the sky.
I'll bind you with it—
you won't escape me, ascetic!"

"Rūpā saddā rasā gandhā,
Phoṭṭhabbā ca manoramā;
Ettha me vigato chando,
Nihato tvamasi antakā"ti.

"Sights, sounds, tastes, smells,
and touches so delightful:
desire for these is gone from me.
You're beaten, terminator!"

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.16 Pattasutta:
The Alms Bowls

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena bhagavā pañcannaṁ upādānakkhandhānaṁ upādāya bhikkhūnaṁ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho mārassa pāpimato etadahosi:
Then Māra thought,

“ayaṁ kho samaṇo gotamo pañcannaṁ upādānakkhandhānaṁ upādāya bhikkhūnaṁ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
“This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And the mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ vicakkhukammāyā”ti.
Why don’t I go and pull the wool over their eyes?”

Tena kho pana samayena sambahulā pattā abbhokāse nikkhittā honti.
At that time several alms bowls were placed in the open air.

Atha kho māro pāpimā balībaddavaṇṇaṁ abhinimminitvā yena te pattā tenupasaṅkami.
Then Māra the Wicked manifested in the form of an ox and approached those bowls.

Atha kho aññataro bhikkhu aññataraṁ bhikkhuṁ etadavoca:
One of the mendicants said to another,

“bhikkhu bhikkhu, eso balībaddo patte bhindeyyā”ti.
“Mendicant, mendicant, that ox will break the bowls.”

Evaṁ vutte, bhagavā taṁ bhikkhuṁ etadavoca:
When this was said, the Buddha said to that mendicant,

“na so, bhikkhu, balībaddo.
“Mendicant, that’s no ox.

Māro eso pāpimā tumhākaṁ vicakkhukammāya āgato”ti.
That’s Māra the Wicked come to pull the wool over your eyes!”

Atha kho bhagavā “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Rūpaṁ vedayitaṁ saññā,
viññāṇaṁ yañca saṅkhataṁ;
Nesohamasmi netaṁ me,
evaṁ tattha virajjati.

“Sights, feeling, and perception,

consciousness and what is chosen:
‘I am not this’ and ‘this is not mine’;
that’s how to be free of desire for them.

Evaṁ virattaṁ khemattaṁ,
sabbasaṁyojanātigaṁ;
Anvesaṁ sabbaṭṭhānesu,
mārasenāpi nājjhagā”ti.

When you’re detached, secure,
all fetters transcended,
though Māra and his army chase everywhere
they never find you.”

Atha kho māro pāpimā …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.17 Chaphassāyatanasutta:
The Six Fields of Contact

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena bhagavā channaṁ phassāyatanānaṁ upādāya bhikkhūnaṁ dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho mārassa pāpimato etadahosi:
Then Māra thought,

“ayaṁ kho samaṇo gotamo channaṁ phassāyatanānaṁ upādāya bhikkhūnaṁ dhammiyā kathāya sandasseti samādapeti samuttejeti sappahaṁseti.
“This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ vicakkhukammāyā”ti.
Why don’t I go and pull the wool over their eyes?”

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato avidūre mahantaṁ bhayabheravaṁ saddamakāsi, apissudaṁ pathavī maññe undrīyati. Atha kho aññataro bhikkhu aññataraṁ bhikkhuṁ etadavoca:
Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering, so that one of the mendicants said to another,

“bhikkhu bhikkhu, esā pathavī maññe undrīyatī”ti.
“Mendicant, mendicant, it seems like the earth is shattering!”

Evaṁ vutte, bhagavā taṁ bhikkhuṁ etadavoca:
When this was said, the Buddha said to that mendicant,

“nesā, bhikkhu, pathavī undrīyati.
“Mendicant, that’s not the earth shattering.

Māro eso pāpimā tumhākaṁ vicakkhukammāya āgato”ti.
That’s Māra the Wicked come to pull the wool over your eyes!”

Atha kho bhagavā “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Rūpā saddā rasā gandhā,
phassā dhammā ca kevalā;
Etaṁ lokāmisaṁ ghoraṁ,
ettha loko vimucchito.

“Sights, sounds, tastes, smells,
touches, and thoughts, the lot of them—
this is the dreadful bait

that the world’s infatuated by.

Etañca samatikkamma,
sato buddhassa sāvako;
Māradheyyaṁ atikkamma,
ādiccova virocatī”ti.

But a mindful disciple of the Buddha
has transcended all that.
Having slipped free of Māra’s sway,
they shine like the sun.”

Atha kho māro pāpimā …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.18 Piṇḍasutta:
Alms Food

Ekaṁ samayaṁ bhagavā magadhesu viharati pañcasālāyaṁ brāhmaṇagāme.
At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā.

Tena kho pana samayena pañcasālāyaṁ brāhmaṇagāme kumārikānaṁ pāhunakāni bhavanti.
Now at that time in Pañcasālā the young women were taking care of guests.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya pañcasālaṁ brāhmaṇagāmaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms.

Tena kho pana samayena pañcasāleyyakā brāhmaṇagahapatikā mārena pāpimatā anvāviṭṭhā bhavanti:
Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought,

“mā samaṇo gotamo piṇḍamalatthā”ti.
“Don’t let the ascetic Gotama get any alms!”

Atha kho bhagavā yathādhotena pattena pañcasālaṁ brāhmaṇagāmaṁ piṇḍāya pāvisi tathādhotena pattena paṭikkami.
Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:

Then Māra the Wicked went up to the Buddha and said to him,

“api tvaṁ, samaṇa, piṇḍamalatthā”ti?
“Well, ascetic, did you get any alms?”

“Tathā nu tvaṁ, pāpima, akāsi yathāhaṁ piṇḍaṁ na labheyyan”ti.
“Wicked One, did you make sure I didn’t get any alms?”

“Tena hi, bhante, bhagavā dutiyampi pañcasālaṁ brāhmaṇagāmaṁ piṇḍāya pavisatu.
“Well then, sir, let the Buddha enter Pañcasālā a second time for alms.

Tathāhaṁ karissāmi yathā bhagavā piṇḍaṁ lacchatī”ti.
I’ll make sure you get alms.”

“Apuññaṁ pasavi māro,
āsajja naṁ tathāgataṁ;
Kiṁ nu maññasi pāpima,
na me pāpaṁ vipaccati.

“Māra’s made bad karma
in attacking the Realized One.
Wicked One, do you imagine that
your wickedness won’t bear fruit?

Susukhaṁ vata jīvāma,
yesaṁ no natthi kiñcanaṁ;
Pītibhakkhā bhavissāma,
devā ābhassarā yathā”ti.

Let us live so very happily,
we who have nothing.
We shall feed on rapture,
like the gods of streaming radiance.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

4.19 Kassakasutta:
A Farmer

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena bhagavā bhikkhūnaṁ nibbānapaṭisaṁyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho mārassa pāpimato etadahosi:
Then Māra thought,

“ayaṁ kho samaṇo gotamo bhikkhūnaṁ nibbānapaṭisaṁyuttāya dhammiyā kathāya …pe…
“The ascetic Gotama is giving a Dhamma talk about extinguishment … and the mendicants are listening well.

yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ vicakkhukammāyā”ti.
Why don’t I go and pull the wool over their eyes?”

Atha kho māro pāpimā kassakavaṇṇaṁ abhinimminitvā mahantaṁ naṅgalaṁ khandhe karitvā dīghapācanayaṭṭhiṁ gahetvā haṭahaṭakeso sāṇasāṭinivattho kaddamamakkhitehi pādehi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:

Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him,

“api, samaṇa, balībadde addasā”ti?
“So, ascetic, did you happen to see any oxen?”

“Kiṁ pana, pāpima, te balībaddehī”ti?
“But what have you to do with oxen, Wicked One?”

“Mameva, samaṇa, cakkhu, mama rūpā, mama cakkhusamphassaviññāṇāyatanaṁ.
“Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness.

Kuhiṁ me, samaṇa, gantvā mokkhasi?
Where can you escape me, ascetic?

Mameva, samaṇa, sotaṁ, mama saddā …pe…
Mine alone is the ear …

mameva, samaṇa, ghānaṁ, mama gandhā;
nose …

mameva, samaṇa, jivhā, mama rasā;
tongue …

mameva, samaṇa, kāyo, mama phoṭṭhabbā;
body …

mameva, samaṇa, mano, mama dhammā, mama manosamphassaviññāṇāyatanaṁ.
mind, mine are thoughts, mine is the field of mind contact consciousness.

Kuhiṁ me, samaṇa, gantvā mokkhasī”ti?
Where can you escape me, ascetic?”

“Taveva, pāpima, cakkhu, tava rūpā, tava cakkhusamphassaviññāṇāyatanaṁ.
“Yours alone, Wicked One, is the eye, yours are sights, yours is the field of eye contact consciousness.

Yattha ca kho, pāpima, natthi cakkhu, natthi rūpā, natthi cakkhusamphassaviññāṇāyatanaṁ, agati tava tattha, pāpima.
Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One!

Taveva, pāpima, sotaṁ, tava saddā, tava sotasamphassaviññāṇāyatanaṁ.
Yours alone is the ear …

Yattha ca kho, pāpima, natthi sotaṁ, natthi saddā, natthi sotasamphassaviññāṇāyatanaṁ, agati tava tattha, pāpima.
Taveva, pāpima, ghānaṁ, tava gandhā, tava ghānasamphassaviññāṇāyatanaṁ.
nose …

Yattha ca kho, pāpima, natthi ghānaṁ, natthi gandhā, natthi ghānasamphassaviññāṇāyatanaṁ, agati tava tattha, pāpima.
Taveva, pāpima, jivhā, tava rasā, tava jivhāsamphassaviññāṇāyatanaṁ …pe…
tongue …

taveva, pāpima, kāyo, tava phoṭṭhabbā, tava kāyasamphassaviññāṇāyatanaṁ …pe…
body …

taveva, pāpima, mano, tava dhammā, tava manosamphassaviññāṇāyatanaṁ.
mind, yours are thoughts, yours is the field of mind contact consciousness.

Yattha ca kho, pāpima, natthi mano, natthi dhammā, natthi manosamphassaviññāṇāyatanaṁ, agati tava tattha, pāpimā”ti.
Where there is no mind, no thoughts, no mind contact consciousness—you have no place there, Wicked One!”

“Yaṁ vadanti mama yidanti,
ye vadanti mamanti ca;
Ettha ce te mano atthi,
na me samaṇa mokkhasī”ti.

“The things they call ‘mine’,
and those who say ‘it’s mine’:
if your mind remains there,
you won’t escape me, ascetic!”

“Yaṁ vadanti na taṁ mayhaṁ,
ye vadanti na te ahaṁ;
Evaṁ pāpima jānāhi,
na me maggampi dakkhasī”ti.

“The things they speak of aren’t mine;
I’m not someone who speaks like that.
So know this, Wicked One:
you won’t even see the path I take.”

Atha kho māro pāpimā …pe… tatthevantaradhāyīti.
Then Māra … vanished right there.

4.20 Rajjasutta:
Ruling

Ekaṁ samayaṁ bhagavā kosalesu viharati himavantapadese araññakuṭikāyaṁ.
At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the slopes of the Himalayas.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

“sakkā nu kho rajjaṁ kāretuṁ ahanaṁ aghātayaṁ ajinaṁ ajāpayaṁ asocaṁ asocāpayaṁ dhammenā”ti?
“I wonder if it’s possible to rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow?”

Atha kho māro pāpimā bhagavato cetasā cetoparivitakkamaññāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
And then Māra the Wicked, knowing what the Buddha was thinking, went up to him and said,

“kāretu, bhante, bhagavā rajjaṁ, kāretu, sugato, rajjaṁ ahanaṁ aghātayaṁ ajinaṁ ajāpayaṁ asocaṁ asocāpayaṁ dhammenā”ti.
“Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow!”

“Kiṁ pana me tvaṁ, pāpima, passasi yaṁ maṁ tvaṁ evaṁ vadesi:
“But what do you see, Wicked One, that you say this to me?”

‘kāretu, bhante, bhagavā rajjaṁ, kāretu sugato, rajjaṁ ahanaṁ aghātayaṁ ajinaṁ ajāpayaṁ asocaṁ asocāpayaṁ dhammenā’”ti?

“Bhagavatā kho, bhante, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā.
“The Blessed One, sir, has developed and cultivated the four bases for psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them.

Ākaṅkhamāno ca, bhante, bhagavā himavantaṁ pabbatarājaṁ suvaṇṇaṁ tveva adhimucceyya suvaṇṇañca panassā”ti.
If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was gold, and it would turn into gold.”

“Pabbatassa suvaṇṇassa,
jātarūpassa kevalo;
Dvittāva nālamekassa,
iti vidvā samañcare.

“Take a golden mountain,
made entirely of gold, and double it—
it’s still not enough for one!
Knowing this, live a moral life.

Yo dukkhamaddakkhi yatonidānaṁ,
Kāmesu so jantu kathaṁ nameyya;
Upadhiṁ viditvā saṅgoti loke,
Tasseva jantu vinayāya sikkhe”ti.

When a person has seen where suffering comes from
how could they incline towards sensual pleasures?
Realizing that attachment is a snare in the world,
a person would train to remove it.”

Atha kho māro pāpimā “jānāti maṁ bhagavā, jānāti maṁ sugato”ti dukkhī dummano tatthevantaradhāyīti.

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

Dutiyo vaggo.

Tassuddānaṁ

Pāsāṇo sīho sakalikaṁ,
Patirūpañca mānasaṁ;
Pattaṁ āyatanaṁ piṇḍaṁ,
Kassakaṁ rajjena te dasāti.

4.21 Sambahulasutta:
Several

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati silāvatiyaṁ.
At one time the Buddha was staying in the land of the Sakyans near Silāvatī.

Tena kho pana samayena sambahulā bhikkhū bhagavato avidūre appamattā ātāpino pahitattā viharanti.
Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute.

Atha kho māro pāpimā brāhmaṇavaṇṇaṁ abhinimminitvā mahantena jaṭaṇḍuvena ajinakkhipanivattho jiṇṇo gopānasivaṅko ghurughurupassāsī udumbaradaṇḍaṁ gahetvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said,

“daharā bhavanto pabbajitā susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikkīḷitāvino kāmesu.
“You’ve gone forth while young, reverends. You’re black-haired, blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures.

Bhuñjantu bhavanto mānusake kāme.
Enjoy human sensual pleasures.

Mā sandiṭṭhikaṁ hitvā kālikaṁ anudhāvitthā”ti.

Don’t give up what is visible in the present to chase after what takes effect over time.”

“Na kho mayaṁ, brāhmaṇa, sandiṭṭhikaṁ hitvā kālikaṁ anudhāvāma.
“Brahmin, that’s not what we’re doing.

Kālikañca kho mayaṁ, brāhmaṇa, hitvā sandiṭṭhikaṁ anudhāvāma.
We’re giving up what takes effect over time to chase after what is visible in the present.

Kālikā hi, brāhmaṇa, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
For the Buddha says that sensual pleasures take effect over time; they give much suffering and distress, and they are all the more full of drawbacks.

Sandiṭṭhiko ayaṁ dhammo akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti.
But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

Evaṁ vutte, māro pāpimā sīsaṁ okampetvā jivhaṁ nillāletvā tivisākhaṁ nalāṭe nalāṭikaṁ vuṭṭhāpetvā daṇḍamolubbha pakkāmi.
When they had spoken, Māra the Wicked shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and departed leaning on his staff.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then those mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said,

“idha mayaṁ, bhante, bhagavato avidūre appamattā ātāpino pahitattā viharāma.
Atha kho, bhante, aññataro brāhmaṇo mahantena jaṭaṇḍuvena ajinakkhipanivattho jiṇṇo gopānasivaṅko ghurughurupassāsī

udumbaradaṇḍaṁ gahetvā yena mayaṁ tenupasaṅkami;
upasaṅkamitvā amhe etadavoca:
‘daharā bhavanto pabbajitā susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikkīḷitāvino kāmesu.
Bhuñjantu bhavanto mānusake kāme.
Mā sandiṭṭhikaṁ hitvā kālikaṁ anudhāvitthā’ti.
Evaṁ vutte, mayaṁ, bhante, taṁ brāhmaṇaṁ etadavocumha:
‘na kho mayaṁ, brāhmaṇa, sandiṭṭhikaṁ hitvā kālikaṁ anudhāvāma.
Kālikañca kho mayaṁ, brāhmaṇa, hitvā sandiṭṭhikaṁ anudhāvāma.
Kālikā hi, brāhmaṇa, kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhiyyo.
Sandiṭṭhiko ayaṁ dhammo akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
Evaṁ vutte, bhante, so brāhmaṇo sīsaṁ okampetvā jivhaṁ nillāletvā tivisākhaṁ nalāṭe nalāṭikaṁ vuṭṭhāpetvā daṇḍamolubbha pakkanto”ti.
“Neso, bhikkhave, brāhmaṇo.
“Mendicants, that was no brahmin.

Māro eso pāpimā tumhākaṁ vicakkhukammāya āgato”ti.
That was Māra the Wicked who came to pull the wool over your eyes!”

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then, understanding this matter, on that occasion the Buddha recited this verse:

“Yo dukkhamaddakkhi yatonidānaṁ,
Kāmesu so jantu kathaṁ nameyya;
Upadhiṁ viditvā saṅgoti loke,
Tasseva jantu vinayāya sikkhe”ti.

“When a person has seen where suffering comes from
how could they incline towards sensual pleasures?
Realizing that attachment is a snare in the world,
a person would train to remove it.”

4.22 Samiddhisutta:
With Samiddhi

Ekaṁ samayaṁ bhagavā sakkesu viharati silāvatiyaṁ.
At one time the Buddha was staying in the land of the Sakyans near Silāvatī.

Tena kho pana samayena āyasmā samiddhi bhagavato avidūre appamatto ātāpī pahitatto viharati.
Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute.

Atha kho āyasmato samiddhissa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Venerable Samiddhi was in private retreat this thought came to his mind,

“lābhā vata me, suladdhaṁ vata me,
“I’m so fortunate, so very fortunate,

yassa me satthā arahaṁ sammāsambuddho.
to have a teacher who is a perfected one, a fully awakened Buddha!

Lābhā vata me, suladdhaṁ vata me,
I’m so fortunate, so very fortunate,

yvāhaṁ evaṁ svākkhāte dhammavinaye pabbajito.
to have gone forth in a teaching and training so well explained!

Lābhā vata me, suladdhaṁ vata me,
I’m so fortunate, so very fortunate,

yassa me sabrahmacārino sīlavanto kalyāṇadhammā”ti.
to have spiritual companions who are ethical and of good character.”

Atha kho māro pāpimā āyasmato samiddhissa cetasā cetoparivitakkamaññāya yenāyasmā samiddhi tenupasaṅkami; upasaṅkamitvā āyasmato samiddhissa avidūre mahantaṁ bhayabheravaṁ saddamakāsi, apissudaṁ pathavī maññe undrīyati.
And then Māra the Wicked, knowing what Samiddhi was thinking, went up to him and made a terrifyingly loud noise close by him. It seemed as if the earth was shattering.

Atha kho āyasmā samiddhi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno āyasmā samiddhi bhagavantaṁ etadavoca:
Then Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said,

“idhāhaṁ, bhante, bhagavato avidūre appamatto ātāpī pahitatto viharāmi.
Tassa mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
‘lābhā vata me, suladdhaṁ vata me,
yassa me satthā arahaṁ sammāsambuddho.
Lābhā vata me, suladdhaṁ vata me,
yvāhaṁ evaṁ svākkhāte dhammavinaye pabbajito.
Lābhā vata me, suladdhaṁ vata me,
yassa me sabrahmacārino sīlavanto kalyāṇadhammā’ti.
Tassa mayhaṁ, bhante, avidūre mahābhayabheravasaddo ahosi, apissudaṁ pathavī maññe undrīyatī”ti.
“Nesā, samiddhi, pathavī undrīyati.
“Samiddhi, that’s not the earth shattering.

Māro eso pāpimā tuyhaṁ vicakkhukammāya āgato.
That’s Māra the Wicked come to pull the wool over your eyes!

Gaccha tvaṁ, samiddhi, tattheva appamatto ātāpī pahitatto viharāhī”ti.
Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute.”

“Evaṁ, bhante”ti kho āyasmā samiddhi bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
“Yes, sir,” replied Samiddhi. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Dutiyampi kho āyasmā samiddhi tattheva appamatto ātāpī pahitatto vihāsi.
And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute.

Dutiyampi kho āyasmato samiddhissa rahogatassa paṭisallīnassa … pe…
And for a second time he had the same thought …

dutiyampi kho māro pāpimā āyasmato samiddhissa cetasā cetoparivitakkamaññāya …pe…
and Māra made an earth-shattering noise.

apissudaṁ pathavī maññe undrīyati.

Atha kho āyasmā samiddhi māraṁ pāpimantaṁ gāthāya ajjhabhāsi:
Then Samiddhi addressed Māra the Wicked One in verse:

“Saddhāyāhaṁ pabbajito,
agārasmā anagāriyaṁ;
Sati paññā ca me buddhā,
cittañca susamāhitaṁ;
Kāmaṁ karassu rūpāni,
neva maṁ byādhayissasī”ti.

“I went forth out of faith
from the lay life to homelessness.
My mindfulness and wisdom are mature,
my mind is serene in immersion.
Make whatever illusions you want,
it won’t bother me.”

Atha kho māro pāpimā “jānāti maṁ samiddhi bhikkhū”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The mendicant Samiddhi knows me!” miserable and sad, vanished right there.

4.23 Godhikasutta:
With Godhika

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā godhiko isigilipasse viharati kāḷasilāyaṁ.
Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock.

Atha kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayikaṁ cetovimuttiṁ phusi.
Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Atha kho āyasmā godhiko tamhā sāmayikāya cetovimuttiyā parihāyi.
But then he fell away from that temporary freedom of heart.

Dutiyampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayikaṁ cetovimuttiṁ phusi.
For a second …

Dutiyampi kho āyasmā godhiko tamhā sāmayikāya cetovimuttiyā parihāyi.
Tatiyampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayikaṁ cetovimuttiṁ phusi.
third …

Tatiyampi kho āyasmā godhiko tamhā …pe… parihāyi.
Catutthampi kho āyasmā godhiko appamatto …pe… vimuttiṁ phusi.

fourth …

Catutthampi kho āyasmā godhiko tamhā …pe… parihāyi.
Pañcamampi kho āyasmā godhiko …pe… cetovimuttiṁ phusi.
fifth …

Pañcamampi kho āyasmā …pe… vimuttiyā parihāyi.
Chaṭṭhampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayikaṁ cetovimuttiṁ phusi.
sixth time Godhika experienced temporary freedom of heart.

Chaṭṭhampi kho āyasmā godhiko tamhā sāmayikāya cetovimuttiyā parihāyi.
But for a sixth time he fell away from it.

Sattamampi kho āyasmā godhiko appamatto ātāpī pahitatto viharanto sāmayikaṁ cetovimuttiṁ phusi.
For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Atha kho āyasmato godhikassa etadahosi:
Then he thought,

“yāva chaṭṭhaṁ khvāhaṁ sāmayikāya cetovimuttiyā parihīno.
“I’ve fallen away from this temporary freedom of heart no less than six times.

Yannūnāhaṁ satthaṁ āhareyyan”ti.
Why don’t I slit my wrists?”

Atha kho māro pāpimā āyasmato godhikassa cetasā cetoparivitakkamaññāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāhi ajjhabhāsi:
And then Māra the Wicked, knowing what Godhika was thinking, went up to the Buddha and addressed him in verse:

“Mahāvīra mahāpaññā,
iddhiyā yasasā jala;
Sabbaverabhayātīta,

pāde vandāmi cakkhuma.

“O great hero, O greatly wise!
Shining with power and glory.
You’ve gone beyond all threats and perils,
I bow to your feet, O seer!

**Sāvako te mahāvīra,
maraṇaṁ maraṇābhibhū;
Ākaṅkhati cetayati,
taṁ nisedha jutindhara.**

Great hero, master of death,
your disciple longs for death,
he’s planning for it.
Stop him, O light-bringer!

**Kathañhi bhagavā tuyhaṁ,
Sāvako sāsane rato;
Appattamānaso sekkho,
Kālaṁ kayirā janesutā”ti.**

For how, Blessed One, can a disciple of yours,
one who loves your teaching,
a trainee who hasn’t achieved their heart’s desire,
take his own life, O renowned one?”

Tena kho pana samayena āyasmatā godhikena satthaṁ āharitaṁ hoti.
Now at that time Venerable Godhika had already slit his wrists.

Atha kho bhagavā “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

**“Evañhi dhīrā kubbanti,
nāvakaṅkhanti jīvitaṁ;**

Samūlaṁ taṇhamabbuyha,
godhiko parinibbuto”ti.

“This is how the wise act,
for they don’t long for life.
Having plucked out craving, root and all,
Godhika is extinguished.”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“āyāma, bhikkhave, yena isigilipassaṁ kāḷasilā tenupasaṅkamissāma yattha godhikena kulaputtena satthaṁ āharitan”ti.
“Come, mendicants, let’s go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, slit his wrists.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṁ yena isigilipassaṁ kāḷasilā tenupasaṅkami.
Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili.

Addasā kho bhagavā āyasmantaṁ godhikaṁ dūratova mañcake vivattakkhandhaṁ semānaṁ.
The Buddha saw Godhika off in the distance lying on his cot, having cast off the aggregates.

Tena kho pana samayena dhūmāyitattaṁ timirāyitattaṁ gacchateva purimaṁ disaṁ, gacchati pacchimaṁ disaṁ, gacchati uttaraṁ disaṁ, gacchati dakkhiṇaṁ disaṁ, gacchati uddhaṁ, gacchati adho, gacchati anudisaṁ.
Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, etaṁ dhūmāyitattaṁ timirāyitattaṁ gacchateva purimaṁ disaṁ, gacchati pacchimaṁ disaṁ, gacchati uttaraṁ disaṁ, gacchati dakkhiṇaṁ disaṁ, gacchati uddhaṁ, gacchati adho, gacchati anudisan”ti?
“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“Evaṁ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, māro pāpimā godhikassa kulaputtassa viññāṇaṁ samanvesati:
“That’s Māra the Wicked searching for Godhika’s consciousness, wondering:

‘kattha godhikassa kulaputtassa viññāṇaṁ patiṭṭhitan’ti?
‘Where is Godhika’s consciousness established?’

Appatiṭṭhitena ca, bhikkhave, viññāṇena godhiko kulaputto parinibbuto”ti.
But since his consciousness is not established, Godhika is extinguished.”

Atha kho māro pāpimā beluvapaṇḍuvīṇaṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra, carrying his arched harp made from the pale timber of wood apple, went up to the Buddha and addressed him in verse:

“Uddhaṁ adho ca tiriyaṁ,
disā anudisā svahaṁ;
Anvesaṁ nādhigacchāmi,
godhiko so kuhiṁ gato”ti.

“Above, below, all round,
in the four quarters and in-between,

I’ve been searching without success:
where has that Godhika got to?”

“Yo dhīro dhitisampanno,
jhāyī jhānarato sadā;
Ahorattaṁ anuyuñjaṁ,
jīvitaṁ anikāmayaṁ.

“He was a wise and steadfast sage,
a meditator who loved absorption.
By day and by night he applied himself,
without concern for his life.

Jetvāna maccuno senaṁ,
anāgantvā punabbhavaṁ;
Samūlaṁ taṇhamabbuyha,
godhiko parinibbuto”ti.

He defeated the army of death,
and won’t return for any future life.
Having plucked out craving, root and all
Godhika is extinguished.”

Tassa sokaparetassa,
vīṇā kacchā abhassatha;
Tato so dummano yakkho,
tatthevantaradhāyathāti.

So stricken with sorrow
that his harp dropped from his armpit,
that spirit, downcast,
vanished right there.

4.24 Sattavassānubandhasutta:
Seven Years of Following

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhe.
At one time the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Tena kho pana samayena māro pāpimā sattavassāni bhagavantaṁ anubandho hoti otārāpekkho otāraṁ alabhamāno.
Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Sokāvatiṇṇo nu vanamhi jhāyasi,
Vittaṁ nu jīno uda patthayāno;
Āguṁ nu gāmasmimakāsi kiñci,
Kasmā janena na karosi sakkhiṁ;
Sakkhī na sampajjati kenaci te"ti.

"Are you swamped by sorrow
that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you've committed
some crime in the village?
Why don't you get too close to people?
And why does no-one get close to you?"

“Sokassa mūlaṁ palikhāya sabbaṁ,
Anāgu jhāyāmi asocamāno;
Chetvāna sabbaṁ bhavalobhajappaṁ,
Anāsavo jhāyāmi pamattabandhū”ti.

“I’ve dug out the root of sorrow completely.
I practice absorption free of guilt or sorrow.
I’ve cut off all greed and prayer for future lives.
Undefiled, I practice absorption,
O kinsman of the negligent!”

“Yaṁ vadanti mama yidanti,
ye vadanti mamanti ca;
Ettha ce te mano atthi,
na me samaṇa mokkhasī”ti.

“The things they call ‘mine’,
and those who say ‘it’s mine’:
if your mind remains there,
you won’t escape me, ascetic!”

“Yaṁ vadanti na taṁ mayhaṁ,
ye vadanti na te ahaṁ;
Evaṁ pāpima jānāhi,
na me maggampi dakkhasī”ti.

“The things they speak of aren’t mine;
I’m not someone who speaks like that.
So know this, Wicked One:
you won’t even see the path I take.”

“Sace maggaṁ anubuddhaṁ,
khemaṁ amatagāminaṁ;
Apehi gaccha tvameveko,
kimaññamanusāsasī”ti.

“If you’ve discovered the path

that’s safe, and leads to the deathless,
go and walk that path alone—
why teach it to anyone else?”

“Amaccudheyyaṁ pucchanti,
ye janā pāragāmino;
Tesāhaṁ puṭṭho akkhāmi,
yaṁ saccaṁ taṁ nirūpadhin”ti.

“Those crossing to the far shore
ask what’s beyond the domain of Death.
When I’m asked, I explain to them
the truth without attachments.”

“Seyyathāpi, bhante, gāmassa vā nigamassa vā avidūre pokkharaṇī.
“Sir, suppose there was a lotus pond not far from a town or village,

Tatrassa kakkaṭako.
and a crab lived there.

Atha kho, bhante, sambahulā kumārakā vā kumārikāyo vā tamhā gāmā vā nigamā vā nikkhamitvā yena sā pokkharaṇī tenupasaṅkameyyuṁ; upasaṅkamitvā taṁ kakkaṭakaṁ udakā uddharitvā thale patiṭṭhapeyyuṁ.
Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on dry land.

Yaṁ yadeva hi so, bhante, kakkaṭako aḷaṁ abhininnāmeyya taṁ tadeva te kumārakā vā kumārikāyo vā kaṭṭhena vā kathalāya vā sañchindeyyuṁ sambhañjeyyuṁ sampalibhañjeyyuṁ.
Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone.

Evañhi so, bhante, kakkaṭako sabbehi aḷehi sañchinnehi sambhaggehi sampalibhaggehi abhabbo taṁ pokkharaṇiṁ otarituṁ.
And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond.

Evameva kho, bhante, yāni kānici visūkāyikāni visevitāni vipphanditāni, sabbāni tāni bhagavatā sañchinnāni sambhaggāni sampalibhaggāni.
In the same way, sir, the Buddha has snapped, cracked, and broken off all my tricks, dodges, and evasions.

Abhabbo dānāhaṁ, bhante, puna bhagavantaṁ upasaṅkamituṁ yadidaṁ otārāpekkho”ti.
Now I’m not able to approach the Buddha again in hopes of finding a vulnerability.”

Atha kho māro pāpimā bhagavato santike imā nibbejanīyā gāthāyo abhāsi:
Then Māra the Wicked recited these verses of disappointment in the Buddha’s presence:

“Medavaṇṇañca pāsāṇaṁ,
vāyaso anupariyagā;
Apettha muduṁ vindema,
api assādanā siyā.

“A crow once circled a stone
that looked like a lump of fat.
‘Perhaps I’ll find something tender,’ it thought,
‘perhaps there’s something tasty.’

Aladdhā tattha assādaṁ,
vāyasetto apakkame;
Kākova selamāsajja,
nibbijjāpema gotamā”ti.

But finding nothing tasty,
the crow left that place.
Like the crow that pecked the stone,
I leave Gotama disappointed.”

4.25 Māradhītusutta:
Māra's Daughters

Atha kho māro pāpimā bhagavato santike imā nibbejanīyā gāthāyo abhāsitvā tamhā ṭhānā apakkamma bhagavato avidūre pathaviyaṁ pallaṅkena nisīdi tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno kaṭṭhena bhūmiṁ vilikhanto.
And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, scratching the ground with a stick.

Atha kho taṇhā ca arati ca ragā ca māradhītaro yena māro pāpimā tenupasaṅkamiṁsu; upasaṅkamitvā māraṁ pāpimantaṁ gāthāya ajjhabhāsiṁsu:
Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked, and addressed him in verse:

"Kenāsi dummano tāta,
purisaṁ kaṁ nu socasi;
Mayaṁ taṁ rāgapāsena,
āraññamiva kuñjaraṁ;
Bandhitvā ānayissāma,
vasago te bhavissatī"ti.

"Why so downhearted, dad?
What man are you upset about?
We'll catch him with the snare of lust,
like an elephant in the wild.
We'll tie him up and bring him back—
he'll fall under your sway!"

"Arahaṁ sugato loke,

na rāgena suvānayo;
Māradheyyaṁ atikkanto,
tasmā socāmahaṁ bhusan”ti.

“In this world he is the perfected one, the Holy One.
He’s not easily seduced by lust.
He has slipped free of Māra’s sway;
that’s why I’m so upset.”

Atha kho taṇhā ca arati ca ragā ca māradhītaro yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ etadavocuṁ:
Then Māra’s daughters Craving, Delight, and Lust went up to the Buddha, and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

Atha kho bhagavā na manasākāsi, yathā taṁ anuttare upadhisaṅkhaye vimutto.
But the Buddha ignored them, since he was freed with the supreme ending of attachments.

Atha kho taṇhā ca arati ca ragā ca māradhītaro ekamantaṁ apakkamma evaṁ samacintesuṁ:
Then Craving, Delight, and Lust withdrew to one side to think up a plan.

“uccāvacā kho purisānaṁ adhippāyā.
“Men have a diverse spectrum of tastes.

Yannūna mayaṁ ekasataṁ ekasataṁ kumārivaṇṇasataṁ abhinimmineyyāmā”ti.
Why don’t we each manifest in the form of a hundred young maidens?”

Atha kho taṇhā ca arati ca ragā ca māradhītaro ekasataṁ ekasataṁ kumārivaṇṇasataṁ abhinimminitvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ etadavocuṁ:
So that’s what they did. Then they went up to the Buddha and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

Tampi bhagavā na manasākāsi, yathā taṁ anuttare upadhisaṅkhaye vimutto.
But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Atha kho taṇhā ca arati ca ragā ca māradhītaro ekamantaṁ apakkamma evaṁ samacintesuṁ:
Then Craving, Delight, and Lust withdrew to one side to think up a plan.

“uccāvacā kho purisānaṁ adhippāyā.
“Men have a diverse spectrum of tastes.

Yannūna mayaṁ ekasataṁ ekasataṁ avijātavaṇṇasataṁ abhinimmineyyāmā”ti.
Why don’t we each manifest in the form of a hundred women who have never given birth?”

Atha kho taṇhā ca arati ca ragā ca māradhītaro ekasataṁ ekasataṁ avijātavaṇṇasataṁ abhinimminitvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ etadavocuṁ:
So that’s what they did. Then they went up to the Buddha and said to him,

“pāde te, samaṇa, paricāremā”ti.
“We serve at your feet, ascetic.”

Tampi bhagavā na manasākāsi, yathā taṁ anuttare upadhisaṅkhaye vimutto.
But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Atha kho taṇhā ca …pe…
Then Craving, Delight, and Lust …

yannūna mayaṁ ekasataṁ ekasataṁ sakiṁ vijātavaṇṇasataṁ abhinimmineyyāmāti.
Atha kho taṇhā ca …pe…

sakiṁ vijātavaṇṇasataṁ abhinimminitvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ etadavocuṁ:
each manifested in the form of a hundred women who have given birth once …

“pāde te, samaṇa, paricāremā”ti.
Tampi bhagavā na manasākāsi, yathā taṁ anuttare upadhisaṅkhaye vimutto.
Atha kho taṇhā ca …pe…
yannūna mayaṁ ekasataṁ ekasataṁ duvijātavaṇṇasataṁ abhinimmineyyāmāti.
Atha kho taṇhā ca …pe…
duvijātavaṇṇasataṁ abhinimminitvā yena bhagavā …pe…
women who have given birth twice …

yathā taṁ anuttare upadhisaṅkhaye vimutto.
Atha kho taṇhā ca …pe…
majjhimitthivaṇṇasataṁ abhinimmineyyāmā”ti.
Atha kho taṇhā ca …pe…
majjhimitthivaṇṇasataṁ abhinimminitvā …pe…
middle-aged women …

anuttare upadhisaṅkhaye vimutto.
Atha kho taṇhā ca …pe…
mahitthivaṇṇasataṁ abhinimmineyyāmāti.
Atha kho taṇhā ca …pe…
mahitthivaṇṇasataṁ abhinimminitvā yena bhagavā …pe…
old women …

anuttare upadhisaṅkhaye vimutto.
But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Atha kho taṇhā ca arati ca ragā ca māradhītaro ekamantaṁ apakkamma etadavocuṁ:
Then Craving, Delight, and Lust withdrew to one side and said,

“saccaṁ kira no pitā avoca:

“What our father said is true:

‘Arahaṁ sugato loke,
na rāgena suvānayo;
Māradheyyaṁ atikkanto,
tasmā socāmahaṁ bhusan’ti.

‘In this world he is the perfected one, the Holy One.
He’s not easily seduced by lust.
He has slipped free of Māra’s sway;
that’s why I’m so upset.’

Yañhi mayaṁ samaṇaṁ vā brāhmaṇaṁ vā avītarāgaṁ iminā upakkamena upakkameyyāma hadayaṁ vāssa phaleyya, uṇhaṁ lohitaṁ vā mukhato uggaccheyya, ummādaṁ vā pāpuṇeyya cittakkhepaṁ vā.
For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he’d spew hot blood from his mouth, or he’d go mad and lose his mind.

Seyyathā vā pana naḷo harito luto ussussati visussati milāyati;
He’d dry up, wither away, and shrivel up like a green reed that was mowed down.”

evameva ussusseyya visusseyya milāyeyyā”ti.

Atha kho taṇhā ca arati ca ragā ca māradhītaro yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā ekamantaṁ aṭṭhaṁsu.
Then Māra’s daughters Craving, Delight, and Lust went up to the Buddha, and stood to one side.

Ekamantaṁ ṭhitā kho taṇhā māradhītā bhagavantaṁ gāthāya ajjhabhāsi:
Māra’s daughter Craving addressed the Buddha in verse:

“Sokāvatiṇṇo nu vanamhi jhāyasi,
Vittaṁ nu jīno uda patthayāno;
Āguṁ nu gāmasmimakāsi kiñci,
Kasmā janena na karosi sakkhiṁ;

Sakkhī na sampajjati kenaci te”ti.

“Are you swamped by sorrow
that you meditate in the forest?
Have you lost a fortune, or do you long for one?
Or perhaps you’ve committed
some crime in the village?
Why don’t you get too close to people?
And why does no-one get close to you?”

“Atthassa pattiṁ hadayassa santiṁ,
Jetvāna senaṁ piyasātarūpaṁ;
Ekohaṁ jhāyaṁ sukhamanubodhiṁ,
Tasmā janena na karomi sakkhiṁ;
Sakkhī na sampajjati kenaci me”ti.

“I’ve reached the goal, peace of heart.
Having conquered the army
of the likable and pleasant,
alone, practicing absorption, I awakened to bliss.
That’s why I don’t get too close to people,
and no-one gets too close to me.”

Atha kho arati māradhītā bhagavantaṁ gāthāya ajjhabhāsi:
Then Māra’s daughter Delight addressed the Buddha in verse:

“Kathaṁvihārībahulodha bhikkhu,
Pañcoghatiṇṇo atarīdha chaṭṭhaṁ;
Kathaṁ jhāyiṁ bahulaṁ kāmasaññā,
Paribāhirā honti aladdha yo tan”ti.

“How does a mendicant who has crossed five floods
usually meditate here while crossing the sixth?
How do they usually practice absorption
so that sensual perceptions
are kept out and don’t get hold of them?”

“Passaddhakāyo suvimuttacitto,
Asaṅkharāno satimā anoko;
Aññāya dhammaṁ avitakkajhāyī,
Na kuppati na sarati na thino.

“With tranquil body and mind well freed,
without making plans, mindful, homeless;
understanding the teaching,
    they practice absorption without placing the mind;
they’re not shaking or drifting or rigid.

Evaṁvihārībahulodha bhikkhu,
Pañcoghatiṇṇo atarīdha chaṭṭhaṁ;
Evaṁ jhāyiṁ bahulaṁ kāmasaññā,
Paribāhirā honti aladdha yo tan”ti.

That’s how a mendicant who has crossed five floods
usually meditates here while crossing the sixth.
That’s how they usually practice absorption
    so that sensual perceptions
are kept out and don’t get hold of them.”

Atha kho ragā māradhītā bhagavato santike gāthāya ajjhabhāsi:
Then Māra’s daughter Lust addressed the Buddha in verse:

“Acchejja taṇhaṁ gaṇasaṅghacārī,
Addhā carissanti bahū ca saddhā;
Bahuṁ vatāyaṁ janataṁ anoko,
Acchejja nessati maccurājassa pāran”ti.

“He lives with his community after cutting off craving,
and many of the faithful will cross over for sure.
Alas, this homeless one will snatch many men away,
and lead them past the King of Death!”

“Nayanti ve mahāvīrā,
saddhammena tathāgatā;

Dhammena nayamānānaṁ,
kā usūyā vijānatan”ti.

“The great heroes they lead
by means of the true teaching.
When the Realized Ones are leading by the teaching,
how could anyone who knows be jealous?”

Atha kho taṇhā ca arati ca ragā ca māradhītaro yena māro pāpimā tenupasaṅkamiṁsu.
Then Māra’s daughters Craving, Delight, and Lust went up to Māra the Wicked.

Addasā kho māro pāpimā taṇhañca aratiñca ragañca māradhītaro dūratova āgacchantiyo.
Māra the Wicked saw them coming off in the distance,

Disvāna gāthāhi ajjhabhāsi:
and addressed them in verse:

“Bālā kumudanāḷehi,
pabbataṁ abhimatthatha;
Giriṁ nakhena khanatha,
ayo dantehi khādatha.

“Fools! You drill into a mountain
with lotus stalks!
You dig up a hill with your nails!
You chew iron with your teeth!

Selaṁva sirasūhacca,
pātāle gādhamesatha;
Khāṇuṁva urasāsajja,
nibbijjāpetha gotamā”ti.

You seek a footing in the deeps, as it were,
while lifting a rock with your head!
After attacking a stump with your breast, as it were,

you leave Gotama disappointed."

"Daddallamānā āgañchuṁ,
taṇhā ca aratī ragā;
Tā tattha panudī satthā,
tūlaṁ bhaṭṭhaṁva māluto"ti.

"They came in their splendor—
Craving, Delight, and Lust.
But the Teacher brushed them off right there,
like the breeze, a fallen tuft."

Tatiyo vaggo.

Tassuddānaṁ

Sambahulā samiddhi ca,
Godhikaṁ sattavassāni;
Dhītaraṁ desitaṁ buddha,
Seṭṭhena imaṁ mārapañcakanti.

Mārasaṁyuttaṁ samattaṁ.
The Linked Discourses with Māra are complete.

5. Bhikkhunī Saṁyutta:
With Nuns

5.1 Āḷavikāsutta:
With Āḷavikā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āḷavikā bhikkhunī pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then the nun Āḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena andhavanaṁ tenupasaṅkami vivekatthinī.
She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest seeking seclusion.

Atha kho māro pāpimā āḷavikāya bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo vivekamhā cāvetukāmo yena āḷavikā bhikkhunī tenupasaṅkami; upasaṅkamitvā āḷavikaṁ bhikkhuniṁ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Āḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

"Natthi nissaraṇaṁ loke,
kiṁ vivekena kāhasi;
Bhuñjassu kāmaratiyo,
māhu pacchānutāpinī"ti.

“There’s no escape in the world,
so what will seclusion do for you?
Enjoy the delights of sensual pleasure;
don’t regret it later.”

Atha kho āḷavikāya bhikkhuniyā etadahosi:
Then the nun Āḷavikā thought,

“ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī”ti?
“Who’s speaking this verse, a human or a non-human?”

Atha kho āḷavikāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo vivekamhā cāvetukāmo gāthaṁ bhāsatī”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!”

Atha kho āḷavikā bhikkhunī “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Āḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

“Atthi nissaraṇaṁ loke,
paññāya me suphussitaṁ;
Pamattabandhu pāpima,
na tvaṁ jānāsi taṁ padaṁ.

“There is an escape in the world,
and I’ve personally experienced it with wisdom.
O Wicked One, kinsman of the negligent,
you don’t know that place.

Sattisūlūpamā kāmā,
khandhāsaṁ adhikuṭṭanā;
Yaṁ tvaṁ kāmaratiṁ brūsi,

arati mayha sā ahū”ti.

Sensual pleasures are like swords and stakes;
the aggregates are their chopping block.
What you call sensual delight
has become no delight for me.”

Atha kho māro pāpimā “jānāti maṁ āḷavikā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Āḷavikā knows me!” miserable and sad, vanished right there.

5.2 Somāsutta:
With Somā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho somā bhikkhunī pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena andhavanaṁ tenupasaṅkami divāvihārāya.
She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest,

Andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
plunged deep into it, and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā somāya bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo yena somā bhikkhunī tenupasaṅkami; upasaṅkamitvā somaṁ bhikkhuniṁ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Yaṁ taṁ isīhi pattabbaṁ,
ṭhānaṁ durabhisambhavaṁ;
Na taṁ dvaṅgulapaññāya,
sakkā pappotumitthiyā"ti.

"That state's very challenging;

it’s for the sages to attain.
It’s not possible for a woman,
with her two-fingered wisdom.”

Atha kho somāya bhikkhuniyā etadahosi:
Then the nun Somā thought,

“ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī”ti?
“Who’s speaking this verse, a human or a non-human?”

Atha kho somāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo gāthaṁ bhāsatī”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Atha kho somā bhikkhunī “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

“Itthibhāvo kiṁ kayirā,
cittamhi susamāhite;
Ñāṇamhi vattamānamhi,
sammā dhammaṁ vipassato.

“What difference does womanhood make
when the mind is serene,
and knowledge is present
as you rightly discern the Dhamma.

Yassa nūna siyā evaṁ,
Itthāhaṁ purisoti vā;
Kiñci vā pana aññasmi,
Taṁ māro vattumarahatī”ti.

Surely someone who might think:
‘I am woman’, or ‘I am man’,
or ‘I am’ anything at all,
is fit for Māra to address.”

Atha kho māro pāpimā “jānāti maṁ somā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Somā knows me!” miserable and sad, vanished right there.

5.3 Kisāgotamīsutta:
With Kisāgotamī

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho kisāgotamī bhikkhunī pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena andhavanaṁ tenupasaṅkami, upasaṅkamitvā divāvihārāya.
She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest,

Andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
plunged deep into it, and sat at the root of a tree for the day’s meditation.

Atha kho māro pāpimā kisāgotamiyā bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo yena kisāgotamī bhikkhunī tenupasaṅkami; upasaṅkamitvā kisāgotamiṁ bhikkhuniṁ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Kiṁ nu tvaṁ mataputtāva,
ekamāsi rudammukhī;
Vanamajjhagatā ekā,
purisaṁ nu gavesasī”ti.

“Why do you sit alone and cry

as if your children have died?
You've come to the woods all alone—
you must be looking for a man!"

Atha kho kisāgotamiyā bhikkhuniyā etadahosi:
Then the nun Kisāgotamī thought,

"ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī"ti?
"Who's speaking this verse, a human or a non-human?"

Atha kho kisāgotamiyā bhikkhuniyā etadahosi:
Then she thought,

"māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo gāthaṁ bhāsatī"ti.
"This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Atha kho kisāgotamī bhikkhunī "māro ayaṁ pāpimā" iti viditvā māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

"Accantaṁ mataputtāmhi,
purisā etadantikā;
Na socāmi na rodāmi,
na taṁ bhāyāmi āvuso.

"I've got over the death of children,
and I'm finished with men.
I don't grieve or lament,
and I'm not afraid of you, sir!

Sabbattha vihatā nandī,
tamokkhandho padālito;
Jetvāna maccuno senaṁ,
viharāmi anāsavā"ti.

Relishing is destroyed in every respect,
and the mass of darkness is shattered.
I’ve defeated the army of death,
and live without defilements.”

Atha kho māro pāpimā “jānāti maṁ kisāgotamī bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Kisāgotamī knows me!”
miserable and sad, vanished right there.

5.4 Vijayāsutta:
With Vijayā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho vijayā bhikkhunī pubbaṇhasamayaṁ nivāsetvā …pe…
Then the nun Vijayā robed up in the morning …

aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā vijayāya bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo yena vijayā bhikkhunī tenupasaṅkami; upasaṅkamitvā vijayaṁ bhikkhuniṁ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Vijayā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Daharā tvaṁ rūpavatī,
ahañca daharo susu;
Pañcaṅgikena turiyena,
ehayyebhiramāmase"ti.

"You're so young and beautiful,
and I'm a youth in my prime.
Come, my lady, let us enjoy
the music of a five-piece band."

Atha kho vijayāya bhikkhuniyā etadahosi:
Then the nun Vijayā thought,

"ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī"ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho vijayāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo gāthaṁ bhāsatī”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Atha kho vijayā bhikkhunī “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

“Rūpā saddā rasā gandhā,
phoṭṭhabbā ca manoramā;
Niyyātayāmi tuyheva,
māra nāhaṁ tenatthikā.

“Sights, sounds, tastes, smells,
and touches so delightful.
I hand them right back to you, Māra,
for I have no use for them.

Iminā pūtikāyena,
bhindanena pabhaṅgunā;
Aṭṭīyāmi harāyāmi,
kāmataṇhā samūhatā.

This body is foul,
decaying and frail.
I’m horrified and repelled by it,
and I’ve eradicated sensual craving.

Ye ca rūpūpagā sattā,
ye ca arūpaṭṭhāyino;

Yā ca santā samāpatti,
sabbattha vihato tamo”ti.

There are beings in the realm of luminous form,
others established in the formless,
and also those peaceful attainments:
I’ve destroyed the darkness regarding all of them.”

Atha kho māro pāpimā “jānāti maṁ vijayā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Vijayā knows me!” miserable and sad, vanished right there.

5.5 Uppalavaṇṇāsutta:
With Uppalavaṇṇā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho uppalavaṇṇā bhikkhunī pubbaṇhasamayaṁ nivāsetvā … pe…
Then the nun Uppalavaṇṇā robed up in the morning …

aññatarasmiṁ supupphitasālarukkhamūle aṭṭhāsi.
and stood at the root of a sal tree in full flower.

Atha kho māro pāpimā uppalavaṇṇāya bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo yena uppalavaṇṇā bhikkhunī tenupasaṅkami; upasaṅkamitvā uppalavaṇṇaṁ bhikkhuniṁ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

“Supupphitaggaṁ upagamma bhikkhuni,
Ekā tuvaṁ tiṭṭhasi sālamūle;
Na catthi te dutiyā vaṇṇadhātu,
Bāle na tvaṁ bhāyasi dhuttakānan”ti.

“You’ve come to this sal tree all crowned with flowers,
and stand at its root all alone, O nun.
Your beauty is second to none;
silly girl, aren’t you afraid of rascals?”

Atha kho uppalavaṇṇāya bhikkhuniyā etadahosi:
Then the nun Uppalavaṇṇā thought,

“ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī”ti?
“Who’s speaking this verse, a human or a non-human?”

Atha kho uppalavaṇṇāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo gāthaṁ bhāsatī”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Atha kho uppalavaṇṇā bhikkhunī “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

“Sataṁ sahassānipi dhuttakānaṁ,
Idhāgatā tādisakā bhaveyyuṁ;
Lomaṁ na iñjāmi na santasāmi,
Na māra bhāyāmi tamekikāpi.

“Even if 100,000 rascals like you
were to come here,
I’d stir not a hair nor panic.
I’m not scared of you, Māra, even alone.

Esā antaradhāyāmi,
kucchiṁ vā pavisāmi te;
Pakhumantarikāyampi,
tiṭṭhantiṁ maṁ na dakkhasi.

I’ll vanish,
or I’ll enter your belly;
I could stand between your eyebrows
and you still wouldn’t see me.

Cittasmiṁ vasībhūtāmhi,

iddhipādā subhāvitā;
Sabbabandhanamuttāmhi,
na taṁ bhāyāmi āvuso”ti.

I’m the master of my own mind,
I’ve developed the bases of psychic power well.
I’m free from all bonds,
and I’m not afraid of you, sir!”

Atha kho māro pāpimā “jānāti maṁ uppalavaṇṇā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Uppalavaṇṇā knows me!” miserable and sad, vanished right there.

5.6 Cālāsutta:
With Cālā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho cālā bhikkhunī pubbaṇhasamayaṁ nivāsetvā …pe…
Then the nun Cālā robed up in the morning …

aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā yena cālā bhikkhunī tenupasaṅkami; upasaṅkamitvā cālaṁ bhikkhuniṁ etadavoca:
Then Māra the Wicked went up to Cālā and said to her,

"kiṁ nu tvaṁ, bhikkhuni, na rocesī"ti?
"Nun, what don't you approve of?"

"Jātiṁ khvāhaṁ, āvuso, na rocemī"ti.
"I don't approve of rebirth, sir."

"Kiṁ nu jātiṁ na rocesi,
jāto kāmāni bhuñjati;
Ko nu taṁ idamādapayi,
jātiṁ mā roca bhikkhunī"ti.

"Why don't you approve of rebirth?
When you're born, you get to enjoy sensual pleasures.
Who put this idea in your head:
'Nun, don't approve of rebirth'?"

"Jātassa maraṇaṁ hoti,

jāto dukkhāni phussati;
Bandhaṁ vadhaṁ pariklesaṁ,
tasmā jātiṁ na rocaye.

“Death comes to those who are born,
when you’re born you undergo sufferings—
killing, caging, misery—
that’s why you shouldn’t approve of rebirth.

Buddho dhammamadesesi,
jātiyā samatikkamaṁ;
Sabbadukkhappahānāya,
so maṁ sacce nivesayi.

The Buddha taught me the Dhamma
for passing beyond rebirth,
for giving up all suffering;
he settled me in the truth.

Ye ca rūpūpagā sattā,
ye ca arūpaṭṭhāyino;
Nirodhaṁ appajānantā,
āgantāro punabbhavan”ti.

There are beings in the realm of luminous form,
and others established in the formless.
Not understanding cessation,
they return in future lives.”

Atha kho māro pāpimā “jānāti maṁ cālā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Cālā knows me!” miserable and sad, vanished right there.

5.7 Upacālāsutta:
With Upacālā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho upacālā bhikkhunī pubbaṇhasamayaṁ nivāsetvā …pe…
Then the nun Upacālā robed up in the morning …

aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā yena upacālā bhikkhunī tenupasaṅkami; upasaṅkamitvā upacālaṁ bhikkhuniṁ etadavoca:
Then Māra the Wicked went up to Upacālā and said to her,

"kattha nu tvaṁ, bhikkhuni, uppajjitukāmā"ti?
"Nun, where do you want to be reborn?"

"Na khvāhaṁ, āvuso, katthaci uppajjitukāmā"ti.
"I don't want to be reborn anywhere, sir."

"Tāvatiṁsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino;
Tattha cittaṁ paṇidhehi,
ratiṁ paccanubhossasī"ti.

"There are the Gods of the Thirty-Three,
and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,

and the Gods Who Control
    the Creations of Others.
Set your heart on such places,
and you'll undergo delight."

"Tāvatiṁsā ca yāmā ca,
tusitā cāpi devatā;
Nimmānaratino devā,
ye devā vasavattino;
Kāmabandhanabaddhā te,
enti māravasaṁ puna.

"The Gods of the Thirty-Three,
    and those of Yama;
also the Joyful Deities,
the Gods Who Love to Create,
and the Gods Who Control
    the Creations of Others—
they're bound with the bonds of sensuality;
they fall under your sway again.

Sabbo ādīpito loko,
sabbo loko padhūpito;
Sabbo pajjālito loko,
sabbo loko pakampito.

All the world is on fire,
all the world is smoldering,
all the world is ablaze,
all the world is rocking.

Akampitaṁ apajjalitaṁ,
aputhujjanasevitaṁ;
Agati yattha mārassa,
tattha me nirato mano"ti.

My mind adores that place

where Māra cannot go;
it’s not shaking or burning,
and not frequented by ordinary people.”

Atha kho māro pāpimā “jānāti maṁ upacālā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Upacālā knows me!” miserable and sad, vanished right there.

5.8 Sīsupacālāsutta:
With Sīsupacālā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho sīsupacālā bhikkhunī pubbaṇhasamayaṁ nivāsetvā …pe…
Then the nun Sīsupacālā robed up in the morning …

aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā yena sīsupacālā bhikkhunī tenupasaṅkami; upasaṅkamitvā sīsupacālaṁ bhikkhuniṁ etadavoca:
Then Māra the Wicked went up to Sīsupacālā and said to her,

"kassa nu tvaṁ, bhikkhuni, pāsaṇḍaṁ rocesī"ti?
"Nun, whose creed do you believe in?"

"Na khvāhaṁ, āvuso, kassaci pāsaṇḍaṁ rocemī"ti.
"I don't believe in anyone's creed, sir."

"Kaṁ nu uddissa muṇḍāsi,
Samaṇī viya dissasi;
Na ca rocesi pāsaṇḍaṁ,
Kimiva carasi momūhā"ti.

"In whose name did you shave your head?
You look like an ascetic,
but you don't believe in any creed.
Why do you live as if lost?"

"Ito bahiddhā pāsaṇḍā,

diṭṭhīsu pasīdanti te;
Na tesaṁ dhammaṁ rocemi,
te dhammassa akovidā.

“Followers of other creeds
are confident in their views.
But I don’t believe in their teaching,
for they’re no experts in the Dhamma.

Atthi sakyakule jāto,
buddho appaṭipuggalo;
Sabbābhibhū māranudo,
sabbatthamaparājito.

But there is one born in the Sakyan clan,
the unrivaled Buddha,
champion, dispeller of Māra,
everywhere undefeated,
Sabbattha mutto asito,
sabbaṁ passati cakkhumā;
Sabbakammakkhayaṁ patto,
vimutto upadhisaṅkhaye;
So mayhaṁ bhagavā satthā,
tassa rocemi sāsanan”ti.

everywhere freed, and unattached,
the all-seeing seer.
He has attained the end of all deeds,
freed with the ending of attachments.
That Blessed One is my Teacher,
and I believe in his instruction.”

Atha kho māro pāpimā “jānāti maṁ sīsupacālā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Sīsupacālā knows me!”
miserable and sad, vanished right there.

5.9 Selāsutta:
With Selā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho selā bhikkhunī pubbaṇhasamayaṁ nivāsetvā …pe…
Then the nun Selā robed up in the morning …

aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā selāya bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo …pe…
Then Māra the Wicked, wanting to make the nun Selā feel fear, terror, and goosebumps …

selaṁ bhikkhuniṁ gāthāya ajjhabhāsi:
addressed her in verse:

"Kenidaṁ pakataṁ bimbaṁ,
kvanu bimbassa kārako;
Kvanu bimbaṁ samuppannaṁ,
kvanu bimbaṁ nirujjhatī"ti.

"Who created this puppet?
Where is its maker?
Where has the puppet arisen?
And where does it cease?"

Atha kho selāya bhikkhuniyā etadahosi:
Then the nun Selā thought,

"ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī"ti?

“Who’s speaking this verse, a human or a non-human?”

Atha kho selāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo gāthaṁ bhāsatī”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Atha kho selā bhikkhunī “māro ayaṁ pāpimā” iti viditvā māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

“Nayidaṁ attakataṁ bimbaṁ,
nayidaṁ parakataṁ aghaṁ;
Hetuṁ paṭicca sambhūtaṁ,
hetubhaṅgā nirujjhati.

“This puppet isn’t self-made,
nor is this misery made by another.
It comes to be because of a cause,
and ceases when the cause breaks up.

Yathā aññataraṁ bījaṁ,
khette vuttaṁ virūhati;
Pathavīrasañcāgamma,
sinehañca tadūbhayaṁ.

It’s like a seed that’s sown
in a field; it grows
relying on both the soil’s nutrients
as well as moisture.

Evaṁ khandhā ca dhātuyo,
cha ca āyatanā ime;
Hetuṁ paṭicca sambhūtā,

hetubhaṅgā nirujjhare”ti.

In the same way the aggregates and elements
and these six sense fields
come to be because of a cause,
and cease when the cause breaks up.”

Atha kho māro pāpimā “jānāti maṁ selā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Selā knows me!” miserable and sad, vanished right there.

5.10 Vajirāsutta:
With Vajirā

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho vajirā bhikkhunī pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena andhavanaṁ tenupasaṅkami divāvihārāya.
She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest,

Andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
plunged deep into it, and sat at the root of a tree for the day's meditation.

Atha kho māro pāpimā vajirāya bhikkhuniyā bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo yena vajirā bhikkhunī tenupasaṅkami; upasaṅkamitvā vajiraṁ bhikkhuniṁ gāthāya ajjhabhāsi:
Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Kenāyaṁ pakato satto,
kuvaṁ sattassa kārako;
Kuvaṁ satto samuppanno,
kuvaṁ satto nirujjhatī"ti.

"Who created this sentient being?

Where is its maker?
Where has the being arisen?
And where does it cease?”

Atha kho vajirāya bhikkhuniyā etadahosi:
Then the nun Vajirā thought,

“ko nu khvāyaṁ manusso vā amanusso vā gāthaṁ bhāsatī”ti?
“Who’s speaking this verse, a human or a non-human?”

Atha kho vajirāya bhikkhuniyā etadahosi:
Then she thought,

“māro kho ayaṁ pāpimā mama bhayaṁ chambhitattaṁ lomahaṁsaṁ uppādetukāmo samādhimhā cāvetukāmo gāthaṁ bhāsatī”ti.
“This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!”

Atha kho vajirā bhikkhunī “māro ayaṁ pāpimā” iti viditvā, māraṁ pāpimantaṁ gāthāhi paccabhāsi:
Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

“Kiṁ nu sattoti paccesi,
māra diṭṭhigataṁ nu te;
Suddhasaṅkhārapuñjoyaṁ,
nayidha sattupalabbhati.

“Why do you believe there’s such a thing as a
‘sentient being’?
Māra, is this your theory?
This is just a pile of conditions,
you won’t find a sentient being here.

Yathā hi aṅgasambhārā,
hoti saddo ratho iti;
Evaṁ khandhesu santesu,

hoti sattoti sammuti.

When the parts are assembled
we use the word ‘chariot’.
So too, when the aggregates are present
‘sentient being’ is the convention we use.

Dukkhameva hi sambhoti,
dukkhaṁ tiṭṭhati veti ca;
Nāññatra dukkhā sambhoti,
nāññaṁ dukkhā nirujjhatī”ti.

But it’s only suffering that comes to be,
lasts a while, then disappears.
Naught but suffering comes to be,
naught but suffering ceases.”

Atha kho māro pāpimā “jānāti maṁ vajirā bhikkhunī”ti dukkhī dummano tatthevantaradhāyīti.
Then Māra the Wicked, thinking, “The nun Vajirā knows me!” miserable and sad, vanished right there.

Bhikkhunīvaggo paṭhamo.

Tassuddānaṁ

Āḷavikā ca somā ca,
Gotamī vijayā saha;
Uppalavaṇṇā ca cālā,
Upacālā sīsupacālā ca;
Selā vajirāya te dasāti.

Bhikkhunīsaṁyuttaṁ samattaṁ.
The Linked Discourses on Nuns are completed.

6. Brahma Saṁyutta:

With Brahmās

6.1 Brahmāyācanasutta:
The Appeal of Brahmā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"adhigato kho myāyaṁ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.
"This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute.

Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā.
But people like attachment, they love it and enjoy it.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṁ idaṁ ṭhānaṁ yadidaṁ idappaccayatāpaṭiccasamuppādo.
It's hard for them to see this thing; that is, specific conditionality, dependent origination.

Idampi kho ṭhānaṁ duddasaṁ yadidaṁ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.
It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Ahañceva kho pana dhammaṁ deseyyaṁ; pare ca me na ājāneyyuṁ; so mamassa kilamatho, sā mamassa vihesā”ti.
And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.”

Apissu bhagavantaṁ imā anacchariyā gāthāyo paṭibhaṁsu pubbe assutapubbā:
And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

“Kicchena me adhigataṁ,
halaṁ dāni pakāsituṁ;
Rāgadosaparetehi,
nāyaṁ dhammo susambudho.

“I’ve struggled hard to realize this,
enough with trying to explain it!
This principle is not easily understood
by those mired in greed and hate.

Paṭisotagāmiṁ nipuṇaṁ,
gambhīraṁ duddasaṁ aṇuṁ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭā”ti.

Those besotted by greed can’t see
what’s subtle, going against the stream,
deep, hard to see, and very fine,
for they’re veiled in a mass of darkness.”

Itiha bhagavato paṭisañcikkhato appossukkatāya cittaṁ namati, no dhammadesanāya.
And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Atha kho brahmuno sahampatissa bhagavato cetasā cetoparivitakkamaññāya etadahosi:
Then Brahmā Sahampati, knowing what the Buddha was thinking, thought,

“nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṁ namati, no dhammadesanāyā”ti.
“Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.”

Atha kho brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇajāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
He arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the Buddha, and said:

“desetu, bhante, bhagavā dhammaṁ, desetu sugato dhammaṁ.
“Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!

Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.
There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

Bhavissanti dhammassa aññātāro”ti.
There will be those who understand the teaching!”

Idamavoca brahmā sahampati, idaṁ vatvā athāparaṁ etadavoca:
This is what Brahmā Sahampati said. Then he went on to say:

“Pāturahosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;

Apāpuretaṁ amatassa dvāraṁ,
Suṇantu dhammaṁ vimalenānubuddhaṁ.

“Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!
Let them hear the teaching
    the immaculate one discovered.

Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janataṁ samantato;
Tathūpamaṁ dhammamayaṁ sumedha,
Pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṁ janatamapetasoko,
Avekkhassu jātijarābhibhūtaṁ.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow,
    oppressed by rebirth and old age.

Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha anaṇa vicara loke;
Desassu bhagavā dhammaṁ,
Aññātāro bhavissantī”ti.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!”

Atha kho bhagavā brahmuno ca ajjhesanaṁ viditvā sattesu ca kāruññataṁ paṭicca buddhacakkhunā lokaṁ volokesi.

Then the Buddha, understanding Brahmā's invitation, surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.

Addasā kho bhagavā buddhacakkhunā lokaṁ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Seyyathāpi nāma uppaliniyaṁ vā paduminiyaṁ vā puṇḍarīkiniyaṁ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakānuggatāni anto nimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni samodakaṁ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṁvaḍḍhāni udakā accuggamma ṭhitāni anupalittāni udakena;
It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

evameva bhagavā buddhacakkhunā lokaṁ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and

hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

Disvāna brahmānaṁ sahampatiṁ gāthāya paccabhāsi:
When he had seen this he replied in verse to Brahmā Sahampati:

“Apārutā tesaṁ amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṁ;
Vihiṁsasaññī paguṇaṁ na bhāsiṁ,
Dhammaṁ paṇītaṁ manujesu brahme”ti.

“Flung open are the doors to the deathless!
Let those with ears to hear commit to faith.
Thinking it would be troublesome, Brahmā,
    I did not teach
the sophisticated, sublime Dhamma among humans.”

Atha kho brahmā sahampati “katāvakāso khomhi bhagavatā dhammadesanāyā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then Brahmā Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

6.2 Gāravasutta:
Respect

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"dukkhaṁ kho agāravo viharati appatisso, kaṁ nu khvāhaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyan"ti?
"It's unpleasant to live without respect and reverence. What ascetic or brahmin should I honor and respect and rely on?"

Atha kho bhagavato etadahosi:
Then it occurred to him:

"aparipuṇṇassa kho sīlakkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
"I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of ethics, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya attanā sīlasampannataraṁ aññaṁ samaṇaṁ vā brāhmaṇaṁ vā, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.

But I don’t see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

Aparipuṇṇassa kho samādhikkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I’d honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of immersion, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke …pe… attanā samādhisampannataraṁ aññaṁ samaṇaṁ vā brāhmaṇaṁ vā, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don’t see any other ascetic or brahmin … who is more accomplished than myself in immersion …

Aparipuṇṇassa paññākkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I’d honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of wisdom, if it were incomplete.

Na kho panāhaṁ passāmi sadevake …pe… attanā paññāsampannataraṁ aññaṁ samaṇaṁ vā brāhmaṇaṁ vā, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don’t see any other ascetic or brahmin … who is more accomplished than myself in wisdom …

Aparipuṇṇassa kho vimuttikkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I’d honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of freedom, if it were incomplete.

Na kho panāhaṁ passāmi sadevake …pe… attanā vimuttisampannataraṁ aññaṁ samaṇaṁ vā brāhmaṇaṁ vā, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don’t see any other ascetic or brahmin … who is more accomplished

than myself in freedom …

Aparipuṇṇassa kho vimuttiñāṇadassanakkhandhassa pāripūriyā aññaṁ samaṇaṁ vā brāhmaṇaṁ vā sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of the knowledge and vision of freedom, if it were incomplete.

Na kho panāhaṁ passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya attanā vimuttiñāṇadassanasampannataraṁ aññaṁ samaṇaṁ vā brāhmaṇaṁ vā, yamahaṁ sakkatvā garuṁ katvā upanissāya vihareyyaṁ.
But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in the knowledge and vision of freedom, who I should honor and respect and rely on.

Yannūnāhaṁ yvāyaṁ dhammo mayā abhisambuddho tameva dhammaṁ sakkatvā garuṁ katvā upanissāya vihareyyan"ti.
Why don't I honor and respect and rely on the same Dhamma to which I was awakened?"

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.
Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Yepi te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tepi bhagavanto dhammaññeva sakkatvā garuṁ katvā upanissāya vihariṁsu;
All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching.

yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā tepi bhagavanto dhammaññeva sakkatvā garuṁ katvā upanissāya viharissanti.
All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching.

Bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho dhammaññeva sakkatvā garuṁ katvā upanissāya viharatū”ti.
May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.”

Idamavoca brahmā sahampati, idaṁ vatvā athāparaṁ etadavoca:
This is what Brahmā Sahampati said. Then he went on to say:

“Ye ca atītā sambuddhā,
ye ca buddhā anāgatā;
Yo cetarahi sambuddho,
bahūnaṁ sokanāsano.

“All Buddhas in the past,
the Buddhas of the future,
and the Buddha at present—
destroyer of the sorrows of many—
Sabbe saddhammagaruno,
vihaṁsu viharanti ca;
Tathāpi viharissanti,
esā buddhāna dhammatā.

respecting the true teaching

they did live, they do live,
and they also will live.
This is the nature of the Buddhas.

Tasmā hi attakāmena,
mahattamabhikaṅkhatā;
Saddhammo garukātabbo,
saraṁ buddhāna sāsanan”ti.

Therefore someone who cares for their own welfare,
and wants to become the very best they can be,
should respect the true teaching,
remembering the instructions of the Buddhas.”

6.3 Brahmadevasutta:
With Brahmadeva

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena aññatarissā brāhmaṇiyā brahmadevo nāma putto bhagavato santike agārasmā anagāriyaṁ pabbajito hoti.
Now at that time a certain brahmin lady had a son called Brahmadeva, who had gone forth from the lay life to homelessness in the presence of the Buddha.

Atha kho āyasmā brahmadevo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Venerable Brahmadeva, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

"Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā"ti abbhaññāsi.
He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence."

Aññataro ca panāyasmā brahmadevo arahataṁ ahosi.
And Venerable Brahmadeva became one of the perfected.

Atha kho āyasmā brahmadevo pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ sapadānaṁ piṇḍāya caramāno yena sakamātu nivesanaṁ tenupasaṅkami.
Wandering indiscriminately for almsfood in Sāvatthī, he approached his own mother's home.

Tena kho pana samayena āyasmato brahmadevassa mātā brāhmaṇī brahmuno āhutiṁ niccaṁ paggaṇhāti.
Now at that time Brahmadeva's mother, the brahmin lady, was offering up a regular oblation to Brahmā.

Atha kho brahmuno sahampatissa etadahosi:
Then Brahmā Sahampati thought,

"ayaṁ kho āyasmato brahmadevassa mātā brāhmaṇī brahmuno āhutiṁ niccaṁ paggaṇhāti.
"This Venerable Brahmadeva's mother, the brahmin lady, offers up a regular oblation to Brahmā.

Yannūnāhaṁ taṁ upasaṅkamitvā saṁvejeyyan"ti.
Why don't I go and stir up a sense of urgency in her?"

Atha kho brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito āyasmato brahmadevassa mātu nivesane pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in the home of Brahmadeva's mother.

Atha kho brahmā sahampati vehāsaṁ ṭhito āyasmato brahmadevassa mātaraṁ brāhmaṇiṁ gāthāya ajjhabhāsi:
Then Brahmā Sahampati, while standing in the air, addressed Brahmadeva's mother in verse:

"Dūre ito brāhmaṇi brahmaloko,
Yassāhutiṁ paggaṇhāsi niccaṁ;
Netādiso brāhmaṇi brahmabhakkho,
Kiṁ jappasi brahmapathaṁ ajānaṁ.

"Far from here is the Brahmā realm, madam,
to which you offer a regular oblation.
But Brahmā doesn't eat that kind of food.
Why pray, when you don't know the path to Brahmā?

Eso hi te brāhmaṇi brahmadevo,
Nirūpadhiko atidevapatto;
Akiñcano bhikkhu anaññaposī,
Yo te so piṇḍāya gharaṁ paviṭṭho.

This Brahmadeva, madam,
free of attachments, has surpassed the gods.
Owning nothing, providing for no other,
a mendicant
has entered your house for alms.

Āhuneyyo vedagu bhāvitatto,
Narānaṁ devānañca dakkhiṇeyyo;
Bāhitvā pāpāni anūpalitto,
Ghāsesanaṁ iriyati sītibhūto.

He's worthy of offerings dedicated to the gods,
a knowledge master, evolved.
He's worthy of a religious donation
from gods and men.
Having banished all evils, he's unsullied.
Cool at heart, he wanders searching for food.

Na tassa pacchā na puratthamatthi,
Santo vidhūmo anigho nirāso;
Nikkhittadaṇḍo tasathāvaresu,
So tyāhutiṁ bhuñjatu aggapiṇḍaṁ.

He has no before and after,
peaceful, unclouded, untroubled,
    with no need for hope,
he has laid down the rod
    for all creatures firm and frail.
So let him enjoy your offering of choice alms.

Visenibhūto upasantacitto,
Nāgova danto carati anejo;
Bhikkhu susīlo suvimuttacitto,
So tyāhutiṁ bhuñjatu aggapiṇḍaṁ.

With peaceful mind, he has left the crowd,
he wanders like a tamed elephant, unperturbed.
He’s a mendicant fair in ethics, with heart well freed.
So let him enjoy your offering of choice alms.

Tasmiṁ pasannā avikampamānā,
Patiṭṭhapehi dakkhiṇaṁ dakkhiṇeyye;
Karohi puññaṁ sukhamāyatikaṁ,
Disvā muniṁ brāhmaṇi oghatiṇṇanti.

With unwavering confidence in him,
present your religious donation
    to one who is worthy of it.
Now that you’ve seen the sage who has crossed over,
    madam,
make merit for the sake of future happiness!”

Tasmiṁ pasannā avikampamānā,
Patiṭṭhapesi dakkhiṇaṁ dakkhiṇeyye;
Akāsi puññaṁ sukhamāyatikaṁ,

Disvā muniṁ brāhmaṇī oghatiṇṇan”ti.

With unwavering confidence in him,
she presented her religious donation
    to one who is worthy of it.
After seeing the sage who had crossed over,
    the brahmin lady
made merit for the sake of future happiness.

6.4 Bakabrahmasutta:
With Baka the Brahmā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena bakassa brahmuno evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Now at that time Baka the Brahmā had the following harmful misconception:

"idaṁ niccaṁ, idaṁ dhuvaṁ, idaṁ sassataṁ, idaṁ kevalaṁ, idaṁ acavanadhammaṁ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati, ito ca panaññaṁ uttari nissaraṇaṁ natthī"ti.
"This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

Atha kho bhagavā bakassa brahmuno cetasā cetoparivitakkamaññāya —seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—jetavane antarahito tasmiṁ brahmaloke pāturahosi.
Then the Buddha knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.

Addasā kho bako brahmā bhagavantaṁ dūratova āgacchantaṁ.

Baka the Brahmā saw the Buddha coming off in the distance

Disvāna bhagavantaṁ etadavoca:
and said to him,

“ehi kho, mārisa, svāgataṁ te, mārisa.
“Come, good sir! Welcome, good sir!

Cirassaṁ kho, mārisa, imaṁ pariyāyamakāsi yadidaṁ idhāgamanāya.
It’s been a long time since you took the opportunity to come here.

Idañhi, mārisa, niccaṁ, idaṁ dhuvaṁ, idaṁ sassataṁ, idaṁ kevalaṁ, idaṁ acavanadhammaṁ, idañhi na jāyati na jīyati na mīyati na cavati na upapajjati. Ito ca panaññaṁ uttari nissaraṇaṁ natthī”ti.
For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there’s no being born, growing old, dying, passing away, or being reborn. And there’s no other escape beyond this.”

Evaṁ vutte, bhagavā bakaṁ brahmānaṁ etadavoca:
When he had spoken, the Buddha said to him,

“avijjāgato vata bho bako brahmā, avijjāgato vata bho bako brahmā.
“Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance!

Yatra hi nāma aniccaṁyeva samānaṁ niccanti vakkhati, adhuvaṁyeva samānaṁ dhuvanti vakkhati, asassataṁyeva samānaṁ sassatanti vakkhati, akevalaṁyeva samānaṁ kevalanti vakkhati, cavanadhammaṁyeva samānaṁ acavanadhammanti vakkhati.
Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable.

Yattha ca pana jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, tañca tathā vakkhati:
And where there is being born, growing old, dying, passing away, and being reborn, he says that

‘idañhi na jāyati na jīyati na mīyati na cavati na upapajjati’.
there’s no being born, growing old, dying, passing away, or being reborn.

Santañca panaññaṁ uttari nissaraṇaṁ, ‘natthaññaṁ uttari nissaraṇan’ti vakkhatī”ti.
And although there is another escape beyond this, he says that there’s no other escape beyond this.”

“Dvāsattati gotama puññakammā,
Vasavattino jātijaraṁ atītā;
Ayamantimā vedagū brahmupapatti,
Asmābhijappanti janā anekā”ti.

“Gotama, we seventy-two merit-makers
    are now wielders of power,
having passed beyond rebirth and old age.
This is our last rebirth as Brahmā, knowledge master.
And now many people pray to us.”

“Appañhi etaṁ na hi dīghamāyu,
Yaṁ tvaṁ baka maññasi dīghamāyuṁ;
Sataṁ sahassānaṁ nirabbudānaṁ,
Āyuṁ pajānāmi tavāhaṁ brahme”ti.

“But, Baka, the life span here is short, not long,
though you think it’s long.
I know that your life span
is two quinquadecillion years, Brahmā.”

“Anantadassī bhagavāhamasmi,
Jātijaraṁ sokamupātivatto;
Kiṁ me purāṇaṁ vatasīlavattaṁ,
Ācikkha me taṁ yamahaṁ vijaññā”ti.

“Blessed One, I am the one of infinite vision,
who has gone beyond rebirth and old age and sorrow.
What precepts and observances
    did I practice in the past?
Explain to me so that I may understand.”

“Yaṁ tvaṁ apāyesi bahū manusse,
Pipāsite ghammani samparete;
Taṁ te purāṇaṁ vatasīlavattaṁ,
Suttappabuddhova anussarāmi.

“You gave drink to many people
who were oppressed by thirst and heat.
They’re the precepts and observances
you practiced in the past.
I recollect it like one who has wakened from sleep.

Yaṁ eṇikūlasmiṁ janaṁ gahītaṁ,
Amocayī gayhakaṁ nīyamānaṁ;
Taṁ te purāṇaṁ vatasīlavattaṁ,
Suttappabuddhova anussarāmi.

When people at Deer River Bank were seized,
you released the captives as they were led away.
That’s the precepts and observances
you practiced in the past.
I recollect it like one who has wakened from sleep.

Gaṅgāya sotasmiṁ gahītanāvaṁ,
Luddena nāgena manussakamyā;
Pamocayittha balasā pasayha,
Taṁ te purāṇaṁ vatasīlavattaṁ;
Suttappabuddhova anussarāmi.

When a boat on the Ganges River was seized
by a fierce dragon desiring human flesh,
you freed it wielding mighty force.
That’s the precepts and observances
you practiced in the past.
I recollect it like one who has wakened from sleep.

Kappo ca te baddhacaro ahosiṁ,
Sambuddhimantaṁ vatinaṁ amaññi;

Taṁ te purāṇaṁ vatasīlavattaṁ,
Suttappabuddhova anussarāmī”ti.

I used to be your servant named Kappa.
You thought he was intelligent and loyal.
That’s the precepts and observances
    you practiced in the past.
I recollect it like one who has wakened from sleep.”

“Addhā pajānāsi mametamāyuṁ,
Aññepi jānāsi tathā hi buddho;
Tathā hi tyāyaṁ jalitānubhāvo,
Obhāsayaṁ tiṭṭhati brahmalokan”ti.

“You certainly understand this life span of mine.
And others, too, you know;
    that’s why you’re the Buddha.
And that’s why your blazing glory
lights up even the Brahmā realm.”

6.5 Aññatarabrahmasutta:
A Certain Brahmā

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena aññatarassa brahmuno evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Now at that time a certain Brahmā had the following harmful misconception:

“natthi so samaṇo vā brāhmaṇo vā yo idha āgaccheyyā”ti.
“No ascetic or brahmin can come here!”

Atha kho bhagavā tassa brahmuno cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso …pe… tasmiṁ brahmaloke pāturahosi.
Then the Buddha knew what that Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm.

Atha kho bhagavā tassa brahmuno upari vehāsaṁ pallaṅkena nisīdi tejodhātuṁ samāpajjitvā.
Then the Buddha sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Atha kho āyasmato mahāmoggallānassa etadahosi:
Then Venerable Mahāmoggallāna thought,

“kahaṁ nu kho bhagavā etarahi viharatī”ti?
“Where is the Buddha staying at present?”

Addasā kho āyasmā mahāmoggallāno bhagavantaṁ dibbena cakkhunā visuddhena atikkantamānusakena tassa brahmuno upari vehāsaṁ pallaṅkena nisinnaṁ tejodhātuṁ samāpannaṁ.

With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that Brahmā, having entered upon the fire element.

Disvāna—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—jetavane antarahito tasmiṁ brahmaloke pāturahosi.
Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.

Atha kho āyasmā mahāmoggallāno puratthimaṁ disaṁ nissāya tassa brahmuno upari vehāsaṁ pallaṅkena nisīdi tejodhātuṁ samāpajjitvā nīcataraṁ bhagavato.
Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Atha kho āyasmato mahākassapassa etadahosi:
Then Venerable Mahākassapa …

"kahaṁ nu kho bhagavā etarahi viharatī"ti?
Addasā kho āyasmā mahākassapo bhagavantaṁ dibbena cakkhunā … pe…
disvāna—seyyathāpi nāma balavā puriso …pe… evameva—jetavane antarahito tasmiṁ brahmaloke pāturahosi.
Atha kho āyasmā mahākassapo dakkhiṇaṁ disaṁ nissāya tassa brahmuno upari vehāsaṁ pallaṅkena nisīdi tejodhātuṁ samāpajjitvā nīcataraṁ bhagavato.
positioned himself in the south …

Atha kho āyasmato mahākappinassa etadahosi:
Venerable Mahākappina …

"kahaṁ nu kho bhagavā etarahi viharatī"ti?
Addasā kho āyasmā mahākappino bhagavantaṁ dibbena cakkhunā … pe… tejodhātuṁ samāpannaṁ.
Disvāna—seyyathāpi nāma balavā puriso …pe…

evameva—jetavane antarahito tasmiṁ brahmaloke pāturahosi.
Atha kho āyasmā mahākappino pacchimaṁ disaṁ nissāya tassa brahmuno upari vehāsaṁ pallaṅkena nisīdi tejodhātuṁ samāpajjitvā nīcataraṁ bhagavato.
positioned himself in the west …

Atha kho āyasmato anuruddhassa etadahosi:
Venerable Anuruddha …

“kahaṁ nu kho bhagavā etarahi viharatī”ti?
Addasā kho āyasmā anuruddho …pe… tejodhātuṁ samāpannaṁ.
Disvāna—seyyathāpi nāma balavā puriso …pe… tasmiṁ brahmaloke pāturahosi.
Atha kho āyasmā anuruddho uttaraṁ disaṁ nissāya tassa brahmuno upari vehāsaṁ pallaṅkena nisīdi tejodhātuṁ samāpajjitvā nīcataraṁ bhagavato.
positioned himself in the north, below the Buddha, sitting cross-legged in the air above that Brahmā, having entered upon the fire element.

Atha kho āyasmā mahāmoggallāno taṁ brahmānaṁ gāthāya ajjhabhāsi:
Then Mahāmoggallāna addressed that Brahmā in verse:

“Ajjāpi te āvuso sā diṭṭhi,
Yā te diṭṭhi pure ahu;
Passasi vītivattantaṁ,
Brahmaloke pabhassaran”ti.

“Sir, do you still have the same view
that you had in the past?
Or do you see the radiance
transcending the Brahmā realm?”

“Na me mārisa sā diṭṭhi,
yā me diṭṭhi pure ahu;
Passāmi vītivattantaṁ,
brahmaloke pabhassaraṁ;

Svāhaṁ ajja kathaṁ vajjaṁ,
ahaṁ niccomhi sassato”ti.

“Good sir, I don’t have that view
that I had in the past.
I see the radiance
transcending the Brahmā realm.
So how could I say today
that I am permanent and eternal?”

Atha kho bhagavā taṁ brahmānaṁ saṁvejetvā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—tasmiṁ brahmaloke antarahito jetavane pāturahosi.
Having inspired a sense of awe in the Brahmā, as easily as a strong person would extend or contract their arm, the Buddha vanished from the Brahmā realm and reappeared in Jeta’s Grove.

Atha kho so brahmā aññataraṁ brahmapārisajjaṁ āmantesi:
Then that Brahmā addressed a member of his retinue,

“ehi tvaṁ, mārisa, yenāyasmā mahāmoggallāno tenupasaṅkama; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ evaṁ vadehi:
“Please, good sir, go up to Venerable Mahāmoggallāna and say to him:

‘atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṁmahiddhikā evaṁmahānubhāvā;
‘Moggallāna my good sir, are there any other disciples of the Buddha who have power and might

seyyathāpi bhavaṁ moggallāno kassapo kappino anuruddho’”ti?
comparable to the masters Moggallāna, Kassapa, Kappina, and Anuruddha?’”

“Evaṁ, mārisā”ti kho so brahmapārisajjo tassa brahmuno paṭissutvā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ etadavoca:

“Yes, good sir,” replied that retinue member. He went to Moggallāna and asked as instructed.

“atthi nu kho, mārisa moggallāna, aññepi tassa bhagavato sāvakā evaṁmahiddhikā evaṁmahānubhāvā;
seyyathāpi bhavaṁ moggallāno kassapo kappino anuruddho”ti?

Atha kho āyasmā mahāmoggallāno taṁ brahmapārisajjaṁ gāthāya ajjhabhāsi:
Then Mahāmoggallāna addressed that member of Brahmā’s retinue in verse:

“Tevijjā iddhipattā ca,
cetopariyāyakovidā;
Khīṇāsavā arahanto,
bahū buddhassa sāvakā”ti.

“There are many disciples of the Buddha
who have the three knowledges,
and have attained psychic power,
    expert in reading minds,
they’re perfected ones with defilements ended.”

Atha kho so brahmapārisajjo āyasmato mahāmoggallānassa bhāsitaṁ abhinanditvā anumoditvā yena so brahmā tenupasaṅkami; upasaṅkamitvā taṁ brahmānaṁ etadavoca:
Then that member of Brahmā’s retinue, having approved and agreed with what Mahāmoggallāna said, went to that Brahmā and said to him,

“āyasmā, mārisa, mahāmoggallāno evamāha:
“Good sir, Venerable Mahāmoggallāna said this:

‘Tevijjā iddhipattā ca,
cetopariyāyakovidā;
Khīṇāsavā arahanto,
bahū buddhassa sāvakā’”ti.

‘There are many disciples of the Buddha
who have the three knowledges,

and have attained psychic power,
    expert in reading minds,
they’re perfected ones with defilements ended.’”

Idamavoca so brahmapārisajjo.
That’s what that member of Brahmā’s retinue said.

Attamano ca so brahmā tassa brahmapārisajjassa bhāsitaṁ abhinandīti.
Satisfied, that Brahmā was happy with what the member of his retinue said.

6.6 Brahmalokasutta:
The Negligent Brahmā

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.
Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā paccekaṁ dvārabāhaṁ upanissāya aṭṭhaṁsu. Atha kho subrahmā paccekabrahmā suddhāvāsaṁ paccekabrahmānaṁ etadavoca:
Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. But Subrahmā said to Suddhāvāsa,

"akālo kho tāva, mārisa, bhagavantaṁ payirupāsituṁ;
"Good sir, it's the wrong time to pay homage to the Buddha.

divāvihāragato bhagavā paṭisallīno ca.
He has gone into retreat for the day's meditation.

Asuko ca brahmaloko iddho ceva phīto ca, brahmā ca tatra pamādavihāraṁ viharati.
But such and such Brahmā realm is successful and prosperous, while the Brahmā living there is negligent.

Āyāma, mārisa, yena so brahmaloko tenupasaṅkamissāma; upasaṅkamitvā taṁ brahmānaṁ saṁvejeyyāmā"ti.
Come, let's go to that Brahmā realm and inspire awe in that Brahmā!"

"Evaṁ, mārisā"ti kho suddhāvāso paccekabrahmā subrahmuno paccekabrahmuno paccassosi.

“Yes, good sir,” replied Suddhāvāsa.

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā —seyyathāpi nāma balavā puriso …pe… evameva—bhagavato purato antarahitā tasmiṁ brahmaloke pāturahesuṁ.
Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that Brahmā realm.

Addasā kho so brahmā te brahmāno dūratova āgacchante. Disvāna te brahmāno etadavoca:
That Brahmā saw those Brahmās coming off in the distance and said to them,

“handa kuto nu tumhe, mārisā, āgacchathā”ti?
“Well now, good sirs, where have you come from?”

“Āgatā kho mayaṁ, mārisa, amha tassa bhagavato santikā arahato sammāsambuddhassa.
“Good sir, we’ve come from the presence of the Blessed One, the perfected one, the fully awakened Buddha.

Gaccheyyāsi pana tvaṁ, mārisa, tassa bhagavato upaṭṭhānaṁ arahato sammāsambuddhassā”ti?
Shouldn’t you go to attend on that Blessed One?”

Evaṁ vutto, kho so brahmā taṁ vacanaṁ anadhivāsento sahassakkhattuṁ attānaṁ abhinimminitvā subrahmānaṁ paccekabrahmānaṁ etadavoca:
When they had spoken, that Brahmā refused to accept their advice. He multiplied himself a thousand times and said to Subrahmā,

“passasi me no tvaṁ, mārisa, evarūpaṁ iddhānubhāvan”ti?
“Good sir, can’t you see that I have such psychic power?”

“Passāmi kho tyāhaṁ, mārisa, evarūpaṁ iddhānubhāvan”ti.
“I see that, good sir.”

“So khvāhaṁ, mārisa, evaṁmahiddhiko evaṁmahānubhāvo kassa aññassa samaṇassa vā brāhmaṇassa vā upaṭṭhānaṁ gamissāmī”ti?
“Since I have such psychic power and might, what other ascetic or brahmin should I go to and attend upon?”

Atha kho subrahmā paccekabrahmā dvisahassakkhattuṁ attānaṁ abhinimminitvā taṁ brahmānaṁ etadavoca:
Then Subrahmā multiplied himself two thousand times and said to that Brahmā,

“passasi me no tvaṁ, mārisa, evarūpaṁ iddhānubhāvan”ti?
“Good sir, can’t you see that I have such psychic power?”

“Passāmi kho tyāhaṁ, mārisa, evarūpaṁ iddhānubhāvan”ti.
“I see that, good sir.”

“Tayā ca kho, mārisa, mayā ca sveva bhagavā mahiddhikataro ceva mahānubhāvataro ca.
“That Buddha has even more psychic power and might than you or me.

Gaccheyyāsi tvaṁ, mārisa, tassa bhagavato upaṭṭhānaṁ arahato sammāsambuddhassā”ti?
Shouldn’t you go to attend on that Blessed One?”

Atha kho so brahmā subrahmānaṁ paccekabrahmānaṁ gāthāya ajjhabhāsi:
Then that Brahmā addressed Subrahmā in verse:

“Tayo supaṇṇā caturo ca haṁsā,
Byagghīnisā pañcasatā ca jhāyino;
Tayidaṁ vimānaṁ jalate ca brahme,
Obhāsayaṁ uttarassaṁ disāyan”ti.

“There are three hundreds of phoenixes,
four of swans, and five of eagles.
This palace belongs to him who practiced absorption.

It shines, Brahmā,
lighting up the northern quarter!”

“Kiñcāpi te taṁ jalate vimānaṁ,
Obhāsayaṁ uttarassaṁ disāyaṁ;
Rūpe raṇaṁ disvā sadā pavedhitaṁ,
Tasmā na rūpe ramatī sumedho”ti.

“So what if your palace shines,
lighting up the northern quarter?
A clever person who has seen the deficiency in form,
its chronic trembling, takes no pleasure in it.”

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā taṁ brahmānaṁ saṁvejetvā tatthevantaradhāyiṁsu.
Then after inspiring awe in that Brahmā, the independent brahmās Subrahmā and Suddhāvāsa vanished right there.

Agamāsi ca kho so brahmā aparena samayena bhagavato upaṭṭhānaṁ arahato sammāsambuddhassāti.
And after some time that Brahmā went to attend on the Buddha.

6.7 Kokālikasutta:
About Kokālika

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.
Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā paccekaṁ dvārabāhaṁ nissāya aṭṭhaṁsu.
Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

Atha kho subrahmā paccekabrahmā kokālikaṁ bhikkhuṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Then Subrahmā recited this verse about the mendicant Kokālika in the Buddha's presence:

"Appameyyaṁ paminanto,
Kodha vidvā vikappaye;
Appameyyaṁ pamāyinaṁ,
Nivutaṁ taṁ maññe puthujjanan"ti.

"What wise person here would judge
the immeasurable by measuring them?
I think anyone who'd do such a thing
must be an ordinary person, shrouded in darkness."

6.8 Katamodakatissasutta:
About Katamorakatissaka

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.
Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho subrahmā ca paccekabrahmā suddhāvāso ca paccekabrahmā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā paccekaṁ dvārabāhaṁ nissāya aṭṭhaṁsu.
Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

Atha kho suddhāvāso paccekabrahmā katamodakatissakaṁ bhikkhuṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
Then Suddhāvāsa recited this verse about the mendicant Katamorakatissaka in the Buddha's presence:

"Appameyyaṁ paminanto,
Kodha vidvā vikappaye;
Appameyyaṁ pamāyinaṁ,
Nivutaṁ taṁ maññe akissavan"ti.

"What wise person here would judge
the immeasurable by measuring them?
I think anyone who'd do such a thing
must be a fool, shrouded in darkness."

6.9 Turūbrahmasutta:
With the Brahmā Tudu

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena kokāliko bhikkhu ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the mendicant Kokālika was sick, suffering, gravely ill.

Atha kho turū paccekabrahmā abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena kokāliko bhikkhu tenupasaṅkami; upasaṅkamitvā vehāsaṁ ṭhito kokālikaṁ bhikkhuṁ etadavoca:
Then, late at night, the beautiful independent brahmā Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him,

"pasādehi, kokālika, sāriputtamoggallānesu cittaṁ.
"Kokālika, have confidence in Sāriputta and Moggallāna,

Pesalā sāriputtamoggallānā"ti.
they're good monks."

"Kosi tvaṁ, āvuso"ti?
"Who are you, reverend?"

"Ahaṁ turū paccekabrahmā"ti.
"I am Tudu the independent brahmā."

"Nanu tvaṁ, āvuso, bhagavatā anāgāmī byākato, atha kiñcarahi idhāgato?

“Didn’t the Buddha declare you a non-returner? So what exactly are you doing back here?

Passa, yāvañca te idaṁ aparaddhan”ti.
See how far you have strayed!”

“Purisassa hi jātassa,
kuṭhārī jāyate mukhe;
Yāya chindati attānaṁ,
bālo dubbhāsitaṁ bhaṇaṁ.

“A man is born
with an axe in his mouth.
A fool cuts themselves with it
when they say bad words.

Yo nindiyaṁ pasaṁsati,
Taṁ vā nindati yo pasaṁsiyo;
Vicināti mukhena so kaliṁ,
Kalinā tena sukhaṁ na vindati.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you’ll never find happiness that way.

Appamattako ayaṁ kali,
Yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā,
Ayameva mahantataro kali;
Yo sugatesu manaṁ padosaye.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What’s really terrible luck
is to hate the holy ones.

Sataṁ sahassānaṁ nirabbudānaṁ,
Chattiṁsati pañca ca abbudāni;
Yamariyagarahī nirayaṁ upeti,
Vācaṁ manañca paṇidhāya pāpakan”ti.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them.”

6.10 Kokālikasutta:
With Kokālika

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kokāliko bhikkhu bhagavantaṁ etadavoca:
Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him,

“pāpicchā, bhante, sāriputtamoggallānā pāpikānaṁ icchānaṁ vasaṁ gatā”ti.
“Sir, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

Evaṁ vutte, bhagavā kokālikaṁ bhikkhuṁ etadavoca:
When this was said, the Buddha said to Kokālika,

“mā hevaṁ, kokālika, avaca; mā hevaṁ, kokālika, avaca.
“Don’t say that, Kokālika! Don’t say that, Kokālika!

Pasādehi, kokālika, sāriputtamoggallānesu cittaṁ. Pesalā sāriputtamoggallānā”ti.
Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Dutiyampi kho kokāliko bhikkhu bhagavantaṁ etadavoca:
For a second time Kokālika said to the Buddha,

“kiñcāpi me, bhante, bhagavā saddhāyiko paccayiko; atha kho pāpicchāva bhante, sāriputtamoggallānā pāpikānaṁ icchānaṁ vasaṁ gatā”ti.

“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

Dutiyampi kho bhagavā kokālikaṁ bhikkhuṁ etadavoca:
For a second time, the Buddha said to Kokālika,

“mā hevaṁ, kokālika, avaca; mā hevaṁ, kokālika, avaca.
“Don’t say that, Kokālika! Don’t say that, Kokālika!

Pasādehi, kokālika, sāriputtamoggallānesu cittaṁ. Pesalā sāriputtamoggallānā”ti.
Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Tatiyampi kho kokāliko bhikkhu bhagavantaṁ etadavoca:
For a third time Kokālika said to the Buddha,

“kiñcāpi …pe… icchānaṁ vasaṁ gatā”ti.
“Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

Tatiyampi kho bhagavā kokālikaṁ bhikkhuṁ etadavoca:
For a third time, the Buddha said to Kokālika,

“mā hevaṁ …pe…
“Don’t say that, Kokālika! Don’t say that, Kokālika!

pesalā sāriputtamoggallānā”ti.
Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Atha kho kokāliko bhikkhu uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Acirapakkantassa ca kokālikassa bhikkhuno sāsapamattīhi pīḷakāhi sabbo kāyo phuṭo ahosi.
Not long after he left his body erupted with boils the size of mustard seeds.

Sāsapamattiyo hutvā muggamattiyo ahesuṁ, muggamattiyo hutvā kalāyamattiyo ahesuṁ, kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṁ, kolaṭṭhimattiyo hutvā kolamattiyo ahesuṁ, kolamattiyo hutvā āmalakamattiyo ahesuṁ, āmalakamattiyo hutvā beluvasalāṭukamattiyo ahesuṁ, beluvasalāṭukamattiyo hutvā billamattiyo ahesuṁ, billamattiyo hutvā pabhijjiṁsu. Pubbañca lohitañca pagghariṁsu.
The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out.

Atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi.
Then the mendicant Kokālika died of that illness.

Kālaṅkato ca kokāliko bhikkhu padumaṁ nirayaṁ upapajji sāriputtamoggallānesu cittaṁ āghātetvā.
He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho brahmā sahampati bhagavantaṁ etadavoca:
Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him,

“kokāliko, bhante, bhikkhu kālaṅkato.
“Sir, the mendicant Kokālika has passed away.

Kālaṅkato ca, bhante, kokāliko bhikkhu padumaṁ nirayaṁ upapanno sāriputtamoggallānesu cittaṁ āghātetvā”ti.
He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

Idamavoca brahmā sahampati.
That’s what Brahmā Sahampati said.

Idaṁ vatvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti.
Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha told the mendicants all that had happened.

“imaṁ, bhikkhave, rattiṁ brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ jetavanaṁ obhāsetvā yenāhaṁ tenupasaṅkami; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho, bhikkhave, brahmā sahampati maṁ etadavoca: ‘kokāliko, bhante, bhikkhu kālaṅkato.
Kālaṅkato ca, bhante, kokāliko bhikkhu padumaṁ nirayaṁ upapanno sāriputtamoggallānesu cittaṁ āghātetvā’ti.

Idamavoca, bhikkhave, brahmā sahampati, idaṁ vatvā maṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyī”ti.

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“kīvadīghaṁ nu kho, bhante, padume niraye āyuppamāṇan”ti?
“Sir, how long is the life span in the Pink Lotus hell?”

“Dīghaṁ kho, bhikkhu, padume niraye āyuppamāṇaṁ.
“It’s long, mendicant.

Taṁ na sukaraṁ saṅkhātuṁ:
It’s not easy to calculate

‘ettakāni vassāni iti vā, ettakāni vassasatāni iti vā, ettakāni vassasahassāni iti vā, ettakāni vassasatasahassāni iti vā’”ti.
how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṁ kātun”ti?
“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca:
“It’s possible,” said the Buddha.

“Seyyathāpi, bhikkhu vīsatikhāriko kosalako tilavāho. Tato puriso vassasatassa vassasatassa accayena ekamekaṁ tilaṁ uddhareyya;
“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it.

khippataraṁ kho so, bhikkhu, vīsatikhāriko kosalako tilavāho iminā upakkamena parikkhayaṁ pariyādānaṁ gaccheyya, na tveva eko abbudo nirayo.
By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell.

Seyyathāpi, bhikkhu, vīsati abbudā nirayā, evameko nirabbudanirayo.
Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell.

Seyyathāpi, bhikkhu, vīsati nirabbudā nirayā, evameko ababo nirayo.
Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell.

Seyyathāpi, bhikkhu, vīsati ababā nirayā, evameko aṭaṭo nirayo.
Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell.

Seyyathāpi, bhikkhu, vīsati aṭaṭā nirayā, evameko ahaho nirayo.
Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell.

Seyyathāpi, bhikkhu, vīsati ahahā nirayā, evameko kumudo nirayo.
Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell.

Seyyathāpi, bhikkhu, vīsati kumudā nirayā, evameko sogandhiko nirayo.

Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell.

Seyyathāpi, bhikkhu, vīsati sogandhikā nirayā, evameko uppalanirayo.
Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell.

Seyyathāpi, bhikkhu, vīsati uppalā nirayā, evameko puṇḍariko nirayo.
Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell.

Seyyathāpi, bhikkhu, vīsati puṇḍarikā nirayā, evameko padumo nirayo.
Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell.

Padume pana, bhikkhu, niraye kokāliko bhikkhu upapanno sāriputtamoggallānesu cittaṁ āghātetvā”ti.
The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Purisassa hi jātassa,
kuṭhārī jāyate mukhe;
Yāya chindati attānaṁ,
bālo dubbhāsitaṁ bhaṇaṁ.

“A man is born
with an axe in his mouth.
A fool cuts themselves with it
when they say bad words.

Yo nindiyaṁ pasaṁsati,

Taṁ vā nindati yo pasaṁsiyo;
Vicināti mukhena so kaliṁ,
Kalinā tena sukhaṁ na vindati.

When you praise someone worthy of criticism,
or criticize someone worthy of praise,
you choose bad luck with your own mouth:
you'll never find happiness that way.

Appamattako ayaṁ kali,
Yo akkhesu dhanaparājayo;
Sabbassāpi sahāpi attanā,
Ayameva mahantaro kali;
Yo sugatesu manaṁ padosaye.

Bad luck at dice is a trivial thing,
if all you lose is your money
and all you own, even yourself.
What's really terrible luck
is to hate the holy ones.

Sataṁ sahassānaṁ nirabbudānaṁ,
Chattiṁsati pañca ca abbudāni;
Yamariyagarahī nirayaṁ upeti,
Vācaṁ manañca paṇidhāya pāpakan"ti.

For more than two quinquadecillion years,
and another five quattuordecillion years,
a slanderer of noble ones goes to hell,
having aimed bad words and thoughts at them."

Paṭhamo vaggo.

Tassuddānaṁ

Āyācanaṁ gāravo brahmadevo,
Bako ca brahmā aparā ca diṭṭhi;

Pamādakokālikatissako ca,
Turū ca brahmā aparo ca kokālikoti.

6.11 Sanaṅkumārasutta:
With Sanaṅkumāra

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati sappinītīre.
At one time the Buddha was staying near Rājagaha, on the bank of the Sappinī river.

Atha kho brahmā sanaṅkumāro abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ sappinītīraṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the beautiful Brahmā Sanaṅkumāra, lighting up the entire Sappinī riverbank, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho brahmā sanaṅkumāro bhagavato santike imaṁ gāthaṁ abhāsi:
and recited this verse in the Buddha's presence:

"Khattiyo seṭṭho janetasmiṁ,
ye gottapaṭisārino;
Vijjācaraṇasampanno,
so seṭṭho devamānuse"ti.

"The aristocrat is first among people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans."

Idamavoca brahmā sanaṅkumāro.
That's what Brahmā Sanaṅkumāra said,

Samanuññho satthā ahosi.

and the teacher approved.

Atha kho brahmā sanaṅkumāro “samanuññho me satthā”ti bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyīti. Then Brahmā Sanaṅkumāra, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

6.12 Devadattasutta:
About Devadatta

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ gijjhakūṭaṁ pabbataṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho brahmā sahampati devadattaṁ ārabbha bhagavato santike imaṁ gāthaṁ abhāsi:
and recited this verse in the Buddha's presence:

"Phalaṁ ve kadaliṁ hanti,
phalaṁ veḷuṁ phalaṁ naḷaṁ;
Sakkāro kāpurisaṁ hanti,
gabbho assatariṁ yathā"ti.

"The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a sinner,
as pregnancy destroys a mule."

6.13 Andhakavindasutta:
At Andhakavinda

Ekaṁ samayaṁ bhagavā māgadhesu viharati andhakavinde.
At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.

Tena kho pana samayena bhagavā rattandhakāratimisāyaṁ abbhokāse nisinno hoti, devo ca ekamekaṁ phusāyati.
Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ andhakavindaṁ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Then, late at night, the beautiful Brahmā Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho brahmā sahampati bhagavato santike imā gāthāyo abhāsi:
and recited these verses in the Buddha's presence:

"Sevetha pantāni senāsanāni,
Careyya saṁyojanavippamokkhā;
Sace ratiṁ nādhigaccheyya tattha,
Saṅghe vase rakkhitatto satīmā.

"One should frequent secluded lodgings,
and practice to be released from fetters.
If you don't find enjoyment there,
live in the Saṅgha, guarded and mindful.

Kulākulaṁ piṇḍikāya caranto,
Indriyagutto nipako satimā;
Sevetha pantāni senāsanāni,
Bhayā pamutto abhaye vimutto.

Walking for alms from family to family,
with senses guarded, alert and mindful.
One should frequent secluded lodgings,
free of fear, freed in the fearless.

Yattha bheravā sarīsapā,
Vijju sañcarati thanayati devo;
Andhakāratimisāya rattiyā,
Nisīdi tattha bhikkhu vigatalomahaṁso.

Where dreadful serpents slither,
where the lightning flashes and the sky thunders
in the dark of the night;
there meditates a mendicant, free of goosebumps.

Idañhi jātu me diṭṭhaṁ,
nayidaṁ itihītihaṁ;
Ekasmiṁ brahmacariyasmiṁ,
sahassaṁ maccuhāyinaṁ.

For this has in fact been seen by me,
it isn’t just what the testament says.
Within a single spiritual dispensation
a thousand are conquerors of Death.

Bhiyyo pañcasatā sekkhā,
dasā ca dasadhā dasa;
Sabbe sotasamāpannā,
atiracchānagāmino.

And of trainees there are more than five hundred,
and ten times ten tens;

all are stream-enterers,
freed from rebirth in the animal realm.

Athāyaṁ itarā pajā,
puññabhāgāti me mano;
Saṅkhātuṁ nopi sakkomi,
musāvādassa ottapan”ti.

And as for other people
who I think have shared in merit—
I couldn’t even number them,
for fear of speaking falsely.”

6.14 Aruṇavatīsutta:
About Aruṇavatī

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati …pe…
At one time the Buddha was staying near Sāvatthī.

tatra kho bhagavā bhikkhū āmantesi:
There he addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Bhūtapubbaṁ, bhikkhave, rājā ahosi aruṇavā nāma.
“Once upon a time, mendicants, there was a king named Aruṇavā.

Rañño kho pana, bhikkhave, aruṇavato aruṇavatī nāma rājadhānī ahosi.
He had a capital named Aruṇavatī.

Aruṇavatiṁ kho pana, bhikkhave, rājadhāniṁ sikhī bhagavā arahaṁ sammāsambuddho upanissāya vihāsi.
Sikhī the Blessed One, the perfected one, the fully awakened Buddha lived supported by Aruṇavatī.

Sikhissa kho pana, bhikkhave, bhagavato arahato sammāsambuddhassa abhibhūsambhavaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.

Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

Atha kho, bhikkhave, sikhī bhagavā arahaṁ sammāsambuddho abhibhuṁ bhikkhuṁ āmantesi:
Then the Buddha Sikhī addressed the mendicant Abhibhū,

‘āyāma, brāhmaṇa, yena aññataro brahmaloko tenupasaṅkamissāma, yāva bhattassa kālo bhavissatī’ti.
‘Come, brahmin, let’s go to one of the brahmā realms until it’s time for our meal.’

‘Evaṁ, bhante’ti kho bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paccassosi.
‘Yes, sir,’ replied Abhibhū.

Atha kho, bhikkhave, sikhī bhagavā arahaṁ sammāsambuddho abhibhū ca bhikkhu—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—aruṇavatiyā rājadhāniyā antarahitā tasmiṁ brahmaloke pāturahesuṁ.
Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavatī and appeared in that Brahmā realm.

Atha kho, bhikkhave, sikhī bhagavā arahaṁ sammāsambuddho abhibhuṁ bhikkhuṁ āmantesi:
Then the Buddha Sikhī addressed the mendicant Abhibhū,

‘paṭibhātu, brāhmaṇa, taṁ brahmuno ca brahmaparisāya ca brahmapārisajjānañca dhammī kathā’ti.
‘Brahmin, teach the Dhamma as you feel inspired for that Brahmā, his assembly, and the members of his retinue.’

‘Evaṁ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā, brahmānañca brahmaparisañca brahmapārisajje ca dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.

‘Yes, sir,’ replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk.

Tatra sudaṁ, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khiyyanti vipācenti:
But the Brahmā, his assembly, and his retinue complained, grumbled, and objected,

‘acchariyaṁ vata, bho, abbhutaṁ vata bho, kathañhi nāma satthari sammukhībhūte sāvako dhammaṁ desessatī’ti.
‘It’s incredible, it’s amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?’

Atha kho, bhikkhave, sikhī bhagavā arahaṁ sammāsambuddho abhibhuṁ bhikkhuṁ āmantesi:
Then the Buddha Sikhī addressed the mendicant Abhibhū,

‘ujjhāyanti kho te, brāhmaṇa, brahmā ca brahmaparisā ca brahmapārisajjā ca—
‘Brahmin, Brahmā, his assembly, and his retinue are complaining

acchariyaṁ vata bho, abbhutaṁ vata bho, kathañhi nāma satthari sammukhībhūte sāvako dhammaṁ desessatīti.
that a disciple teaches Dhamma in the presence of the Teacher.

Tena hi tvaṁ, brāhmaṇa, bhiyyoso mattāya brahmānañca brahmaparisañca brahmapārisajje ca saṁvejehī’ti.
Well then, brahmin, stir them up even more!’

‘Evaṁ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā dissamānenapi kāyena dhammaṁ desesi, adissamānenapi kāyena dhammaṁ desesi, dissamānenapi heṭṭhimena upaḍḍhakāyena adissamānena uparimena upaḍḍhakāyena dhammaṁ desesi, dissamānenapi uparimena upaḍḍhakāyena adissamānena heṭṭhimena upaḍḍhakāyena dhammaṁ desesi.

‘Yes, sir,’ replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible.

Tatra sudaṁ, bhikkhave, brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhutacittajātā ahesuṁ:
And the Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought,

‘acchariyaṁ vata bho, abbhutaṁ vata bho, samaṇassa mahiddhikatā mahānubhāvatā’ti.
‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!’

Atha kho abhibhū bhikkhu sikhiṁ bhagavantaṁ arahantaṁ sammāsambuddhaṁ etadavoca:
Then Abhibhū said to the Buddha Sikhī,

‘abhijānāmi khvāhaṁ, bhante, bhikkhusaṅghassa majjhe evarūpiṁ vācaṁ bhāsitā—
‘Sir, I recall having said this in the middle of the Saṅgha:

pahomi khvāhaṁ, āvuso, brahmaloke ṭhito sahassilokadhātuṁ sarena viññāpetun’ti.
“Standing in the Brahmā realm, I can make my voice heard throughout the galaxy.”’

‘Etassa, brāhmaṇa, kālo, etassa, brāhmaṇa, kālo;
‘Now is the time, brahmin! Now is the time, brahmin!

yaṁ tvaṁ, brāhmaṇa, brahmaloke ṭhito sahassilokadhātuṁ sarena viññāpeyyāsī’ti.
Standing in the Brahmā realm, make your voice heard throughout the galaxy.’

‘Evaṁ, bhante’ti kho, bhikkhave, abhibhū bhikkhu sikhissa bhagavato arahato sammāsambuddhassa paṭissutvā brahmaloke ṭhito imā

gāthāyo abhāsi:
‘Yes, sir,’ replied Abhibhū. Standing in the Brahmā realm, he recited this verse:

‘Ārambhatha nikkamatha,
Yuñjatha buddhasāsane;
Dhunātha maccuno senaṁ,
Naḷāgāraṁva kuñjaro.

‘Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
as an elephant a hut of reeds.

Yo imasmiṁ dhammavinaye,
appamatto vihassati;
Pahāya jātisaṁsāraṁ,
dukkhassantaṁ karissatī’ti.

Whoever shall meditate diligently
in this teaching and training,
giving up transmigration through rebirths,
will make an end of suffering.’

Atha kho, bhikkhave, sikhī ca bhagavā arahaṁ sammāsambuddho abhibhū ca bhikkhu brahmānañca brahmaparisañca brahmapārisajje ca saṁvejetvā—
Having inspired that Brahmā, his assembly, and his retinue with a sense of awe,

seyyathāpi nāma …pe… tasmiṁ brahmaloke antarahitā aruṇavatiyā rājadhāniyā pāturahesuṁ.
as easily as a strong person would extend or contract their arm, Sikhī and Abhibhū vanished from that Brahmā realm and appeared in Aruṇavatī.

Atha kho, bhikkhave, sikhī bhagavā arahaṁ sammāsambuddho bhikkhū āmantesi:

Then the Buddha Sikhī addressed the mendicants,

‘assuttha no tumhe, bhikkhave, abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā’ti?
‘Mendicants, did you hear the mendicant Abhibhū speaking a verse while standing in a Brahmā realm?’

‘Assumha kho mayaṁ, bhante, abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā’ti.
‘We did, sir.’

‘Yathā kathaṁ pana tumhe, bhikkhave, assuttha abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā’ti?
‘But what exactly did you hear?’

Evaṁ kho mayaṁ, bhante, assumha abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassa:
‘This is what we heard, sir:

‘Ārambhatha nikkamatha,
yuñjatha buddhasāsane;
Dhunātha maccuno senaṁ,
naḷāgāraṁva kuñjaro.

“Rouse yourselves! Try harder!
Devote yourselves to the teachings of the Buddha!
Crush the army of Death,
as an elephant a hut of reeds.

Yo imasmiṁ dhammavinaye,
appamatto vihassati;
Pahāya jātisaṁsāraṁ,
dukkhassantaṁ karissatī’ti.

Whoever shall meditate diligently
in this teaching and training,

giving up transmigration through rebirths,
will make an end of suffering.”

‘Evaṁ kho mayaṁ, bhante, assumha abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā’ti.
That’s what we heard, sir.’

‘Sādhu sādhu, bhikkhave;
‘Good, good, mendicants!

sādhu kho tumhe, bhikkhave, assuttha abhibhussa bhikkhuno brahmaloke ṭhitassa gāthāyo bhāsamānassā’”ti.
It’s good that you heard the mendicant Abhibhū speaking this verse while standing in a Brahmā realm.’”

Idamavoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

6.15 Parinibbānasutta:
Final Extinguishment

Ekaṁ samayaṁ bhagavā kusinārāyaṁ viharati upavattane mallānaṁ sālavane antarena yamakasālānaṁ parinibbānasamaye.
At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“handa dāni, bhikkhave, āmantayāmi vo:
“Come now, mendicants, I say to you all:

‘vayadhammā saṅkhārā, appamādena sampādethā’”ti.
‘Conditions fall apart. Persist with diligence.’”

Ayaṁ tathāgatassa pacchimā vācā.
These were the Realized One’s last words.

Atha kho bhagavā paṭhamaṁ jhānaṁ samāpajji. Paṭhamā jhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji. Dutiyā jhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji. Tatiyā jhānā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji. Catutthā jhānā vuṭṭhahitvā ākāsānañcāyatanaṁ samāpajji. Ākāsānañcāyatanā vuṭṭhahitvā viññāṇañcāyatanaṁ samāpajji. Viññāṇañcāyatanā vuṭṭhahitvā ākiñcaññāyatanaṁ samāpajji. Ākiñcaññāyatanā vuṭṭhahitvā nevasaññānāsaññāyatanaṁ samāpajji. Nevasaññānāsaññāyatanā vuṭṭhahitvā saññāvedayitanirodhaṁ samāpajji.
Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the

dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Saññāvedayitanirodhā vuṭṭhahitvā nevasaññānāsaññāyatanaṁ samāpajji. Nevasaññānāsaññāyatanā vuṭṭhahitvā ākiñcaññāyatanaṁ samāpajji. Ākiñcaññāyatanā vuṭṭhahitvā viññāṇañcāyatanaṁ samāpajji. Viññāṇañcāyatanā vuṭṭhahitvā ākāsānañcāyatanaṁ samāpajji. Ākāsānañcāyatanā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji. Catutthā jhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji. Tatiyā jhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji. Dutiyā jhānā vuṭṭhahitvā paṭhamaṁ jhānaṁ samāpajji. Paṭhamā jhānā vuṭṭhahitvā dutiyaṁ jhānaṁ samāpajji. Dutiyā jhānā vuṭṭhahitvā tatiyaṁ jhānaṁ samāpajji. Tatiyā jhānā vuṭṭhahitvā catutthaṁ jhānaṁ samāpajji. Catutthā jhānā vuṭṭhahitvā samanantaraṁ bhagavā parinibbāyi.
Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

Parinibbute bhagavati saha parinibbānā brahmā sahampati imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, along with the full extinguishment, Brahmā Sahampati recited this verse:

“Sabbeva nikkhipissanti,
bhūtā loke samussayaṁ;
Yattha etādiso satthā,
loke appaṭipuggalo;
Tathāgato balappatto,
sambuddho parinibbuto”ti.

“All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivaled in the world,
the Realized One, attained to power,
the Buddha became fully extinguished.”

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

**“Aniccā vata saṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṁ vūpasamo sukho”ti.**

“Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṁ gāthaṁ abhāsi:
When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

**“Tadāsi yaṁ bhiṁsanakaṁ,
tadāsi lomahaṁsanaṁ;
Sabbākāravarūpete,
sambuddhe parinibbute”ti.**

“Then there was terror!
Then they had goosebumps!
When the Buddha, endowed with all fine qualities,
became fully extinguished.”

Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi:
When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

“Nāhu assāsapassāso,
ṭhitacittassa tādino;
Anejo santimārabbha,
cakkhumā parinibbuto.

“There was no more breathing
for the poised one of steady heart.
Imperturbable, committed to peace,
the seer became fully extinguished.

Asallīnena cittena,
vedanaṁ ajjhavāsayi;
Pajjotasseva nibbānaṁ,
vimokkho cetaso ahū”ti.

He put up with painful feelings
without flinching.
The liberation of his heart
was like the extinguishing of a lamp.”

Dutiyo vaggo.

Tassuddānaṁ

Brahmāsanaṁ devadatto,
Andhakavindo aruṇavatī;
Parinibbānena ca desitaṁ,
Idaṁ brahmapañcakanti.

Brahmasaṁyuttaṁ samattaṁ.

The Linked Discourses on Brahmā are complete.

7. Brāhmaṇa Saṁyutta:
With Brahmins

7.1 Dhanañjānīsutta:
With Dhanañjānī

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa dhanañjānī nāma brāhmaṇī abhippasannā hoti buddhe ca dhamme ca saṅghe ca.
Now at that time a certain brahmin lady of the Bhāradvāja clan named Dhanañjānī was devoted to the Buddha, the teaching, and the Saṅgha.

Atha kho dhanañjānī brāhmaṇī bhāradvājagottassa brāhmaṇassa bhattaṁ upasaṁharantī upakkhalitvā tikkhattuṁ udānaṁ udānesi:
Once, while she was bringing her husband his meal she tripped and expressed this heartfelt sentiment three times:

"Namo tassa bhagavato arahato sammāsambuddhassa.
"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassa.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Namo tassa bhagavato arahato sammāsambuddhassā"ti.
Homage to that Blessed One, the perfected one, the fully awakened Buddha!"

Evaṁ vutte, bhāradvājagotto brāhmaṇo dhanañjāniṁ brāhmaṇiṁ etadavoca:
When she said this, the brahmin said to Dhanañjānī:

“evamevaṁ panāyaṁ vasalī yasmiṁ vā tasmiṁ vā tassa muṇḍakassa samaṇassa vaṇṇaṁ bhāsati.
“That’d be right. For the slightest thing this lowlife woman spouts out praise for that bald ascetic.

Idāni tyāhaṁ, vasali, tassa satthuno vādaṁ āropessāmī”ti.
Right now, lowlife woman, I’m going to refute your teacher’s doctrine!”

“Na khvāhaṁ taṁ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo tassa bhagavato vādaṁ āropeyya arahato sammāsambuddhassa.
“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha.

Api ca tvaṁ, brāhmaṇa, gaccha, gantvā vijānissasī”ti.
But anyway, you should go. When you’ve gone you’ll understand.”

Atha kho bhāradvājagotto brāhmaṇo kupito anattamano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṁ nisinno kho bhāradvājagotto brāhmaṇo bhagavantaṁ gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

“Kiṁsu chetvā sukhaṁ seti,
kiṁsu chetvā na socati;
Kissassu ekadhammassa,

vadhaṁ rocesi gotamā”ti.

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?”

**“Kodhaṁ chetvā sukhaṁ seti,
kodhaṁ chetvā na socati;
Kodhassa visamūlassa,
madhuraggassa brāhmaṇa;
Vadhaṁ ariyā pasaṁsanti,
tañhi chetvā na socatī”ti.**

“When anger’s incinerated you sleep at ease.
When anger’s incinerated there is no sorrow.
O brahmin, anger has a poisonous root
and a honey tip.
The noble ones praise its killing,
for when it’s incinerated there is no sorrow.”

Evaṁ vutte, bhāradvājagotto brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ bhoto gotamassa santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
May I receive the going forth, the ordination in the ascetic Gotama’s presence?”

Alattha kho bhāradvājagotto brāhmaṇo bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the brahmin received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

7.2 Akkosasutta:
The Abuser

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Assosi kho akkosakabhāradvājo brāhmaṇo:
The brahmin Bhāradvāja the Rude heard a rumor that

"bhāradvājagotto kira brāhmaṇo samaṇassa gotamassa santike agārasmā anagāriyaṁ pabbajito"ti kupito anattamano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ asabbhāhi pharusāhi vācāhi akkosati paribhāsati. Evaṁ vutte, bhagavā akkosakabhāradvājaṁ brāhmaṇaṁ etadavoca:
a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

"Taṁ kiṁ maññasi, brāhmaṇa,
"What do you think, brahmin?

api nu kho te āgacchanti mittāmaccā ñātisālohitā atithiyo"ti?
Do friends and colleagues, relatives and family members, and guests still come to visit you?"

"Appekadā me, bho gotama, āgacchanti mittāmaccā ñātisālohitā atithiyo"ti.
"Sometimes they do, Master Gotama."

"Taṁ kiṁ maññasi, brāhmaṇa, api nu tesaṁ anuppadesi khādanīyaṁ vā bhojanīyaṁ vā sāyanīyaṁ vā"ti?

“Do you then serve them with fresh and cooked foods and savories?”

“Appekadā nesāhaṁ, bho gotama, anuppademi khādanīyaṁ vā bhojanīyaṁ vā sāyanīyaṁ vā”ti.
“Sometimes I do.”

“Sace kho pana te, brāhmaṇa, nappaṭiggaṇhanti, kassa taṁ hotī”ti?
“But if they don’t accept it, brahmin, who does it belong to?”

“Sace te, bho gotama, nappaṭiggaṇhanti, amhākameva taṁ hotī”ti.
“In that case it still belongs to me.”

“Evameva kho, brāhmaṇa, yaṁ tvaṁ amhe anakkosante akkosasi, arosente rosesi, abhaṇḍante bhaṇḍasi, taṁ te mayaṁ nappaṭiggaṇhāma.
“In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don’t accept it.

Tavevetaṁ, brāhmaṇa, hoti;
It still belongs to you, brahmin,

tavevetaṁ, brāhmaṇa, hoti.
it still belongs to you!

Yo kho, brāhmaṇa, akkosantaṁ paccakkosati, rosentaṁ paṭiroseti, bhaṇḍantaṁ paṭibhaṇḍati, ayaṁ vuccati, brāhmaṇa, sambhuñjati vītiharatīti.
Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it.

Te mayaṁ tayā neva sambhuñjāma na vītiharāma.
But we neither eat your food nor do we have a reaction to it.

Tavevetaṁ, brāhmaṇa, hoti;
It still belongs to you, brahmin,

tavevetaṁ, brāhmaṇa, hotī”ti.

it still belongs to you!”

“Bhavantaṁ kho gotamaṁ sarājikā parisā evaṁ jānāti:
“The king and his retinue believe that Master Gotama is

‘arahaṁ samaṇo gotamo’ti.
a perfected one.

Atha ca pana bhavaṁ gotamo kujjhatī”ti.
And yet he still gets angry.”

“Akkodhassa kuto kodho,
dantassa samajīvino;
Sammadaññā vimuttassa,
upasantassa tādino.

“For one free of anger, tamed, living in balance,
freed by right knowledge,
a poised one who is at peace:
where would anger come from?

Tasseva tena pāpiyo,
yo kuddhaṁ paṭikujjhati;
Kuddhaṁ appaṭikujjhanto,
saṅgāmaṁ jeti dujjayaṁ.

When you get angry at an angry person
you just make things worse for yourself.
When you don’t get angry at an angry person
you win a battle hard to win.

Ubhinnamatthaṁ carati,
attano ca parassa ca;
Paraṁ saṅkupitaṁ ñatvā,
yo sato upasammati.

When you know that the other is angry,

you act for the good of both
yourself and the other
if you're mindful and stay calm.

Ubhinnaṁ tikicchantānaṁ,
attano ca parassa ca;
Janā maññanti bāloti,
ye dhammassa akovidā"ti.

People unfamiliar with the teaching
consider one who heals both
oneself and the other
to be a fool."

Evaṁ vutte, akkosakabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Bhāradvāja the Rude said to the Buddha,

"abhikkantaṁ, bho gotama …pe…
"Excellent, Master Gotama! …

esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhoto gotamassa santike pabbajjaṁ, labheyyaṁ upasampadan"ti.
Sir, may I receive the going forth, the ordination in the ascetic Gotama's presence?"

Alattha kho akkosakabhāradvājo brāhmaṇo bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha's presence.

Acirūpasampanno kho panāyasmā akkosakabhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva— yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti

tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Bhāradvāja the Rude, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

7.3 Asurindakasutta:
With Bhāradvāja the Fiend

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Assosi kho asurindakabhāradvājo brāhmaṇo:
The brahmin Bhāradvāja the Fiend heard a rumor to the effect that

"bhāradvājagotto brāhmaṇo kira samaṇassa gotamassa santike agārasmā anagāriyaṁ pabbajito"ti kupito anattamano yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ asabbhāhi pharusāhi vācāhi akkosati paribhāsati.
a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words.

Evaṁ vutte, bhagavā tuṇhī ahosi.
But when he said this, the Buddha kept silent.

Atha kho asurindakabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
Then Bhāradvāja the Fiend said to the Buddha,

"jitosi, samaṇa, jitosi, samaṇā"ti.
"You're beaten, ascetic, you're beaten!"

"Jayaṁ ve maññati bālo,
vācāya pharusaṁ bhaṇaṁ;
Jayañcevassa taṁ hoti,
yā titikkhā vijānato.

"'Ha! I won!' thinks the fool,

when speaking with harsh words.
Patience is the true victory
for those who understand.

Tasseva tena pāpiyo,
yo kuddhaṁ paṭikujjhati;
Kuddhaṁ appaṭikujjhanto,
saṅgāmaṁ jeti dujjayaṁ.

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

Ubhinnamatthaṁ carati,
attano ca parassa ca;
Paraṁ saṅkupitaṁ ñatvā,
yo sato upasammati.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

Ubhinnaṁ tikicchantānaṁ,
attano ca parassa ca;
Janā maññanti bāloti,
ye dhammassa akovidā"ti.

People unskilled in Dhamma
consider one who heals both
oneself and the other
to be a fool."

Evaṁ vutte, asurindakabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:

When he had spoken, Bhāradvāja the Fiend said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …” …

abbhaññāsi.
Aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

7.4 Bilaṅgikasutta:
With Bhāradvāja the Bitter

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Assosi kho bilaṅgikabhāradvājo brāhmaṇo:
The brahmin Bhāradvāja the Bitter heard a rumor that

"bhāradvājagotto kira brāhmaṇo samaṇassa gotamassa santike agārasmā anagāriyaṁ pabbajito"ti kupito anattamano yena bhagavā tenupasaṅkami; upasaṅkamitvā tuṇhībhūto ekamantaṁ aṭṭhāsi.
a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and stood silently to one side.

Atha kho bhagavā bilaṅgikassa bhāradvājassa brāhmaṇassa cetasā cetoparivitakkamaññāya bilaṅgikaṁ bhāradvājaṁ brāhmaṇaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing what Bhāradvāja the Bitter was thinking, addressed him in verse:

"Yo appaduṭṭhassa narassa dussati,
Suddhassa posassa anaṅgaṇassa;
Tameva bālaṁ pacceti pāpaṁ,
Sukhumo rajo paṭivātaṁva khitto"ti.

"Whoever wrongs a man who has done no wrong,
a pure man who has not a blemish,
the evil backfires on the fool,
like fine dust thrown upwind."

Evaṁ vutte, bilaṅgikabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:

When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …” …

abbhaññāsi.
Aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

7.5 Ahiṁsakasutta:
Harmless

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho ahiṁsakabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Bhāradvāja the Harmless went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho ahiṁsakabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said,

“ahiṁsakāhaṁ, bho gotama, ahiṁsakāhaṁ, bho gotamā”ti.
“I am Harmless, Master Gotama, I am Harmless!”

“Yathā nāmaṁ tathā cassa,
siyā kho tvaṁ ahiṁsako;
Yo ca kāyena vācāya,
manasā ca na hiṁsati;
Sa ve ahiṁsako hoti,
yo paraṁ na vihiṁsatī”ti.

“If you were really like your name,
then you’d be Harmless.
But a truly harmless person
does no harm by way of
body, speech, or mind;

they don’t harm anyone else.”

Evaṁ vutte, ahiṁsakabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …” …

abbhaññāsi.
Aññataro ca panāyasmā ahiṁsakabhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja the Harmless became one of the perfected.

7.6 Jaṭāsutta:
With Bhāradvāja of the Matted Hair

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho jaṭābhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṁ nisinno kho jaṭābhāradvājo brāhmaṇo bhagavantaṁ gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

“Antojaṭā bahijaṭā,
Jaṭāya jaṭitā pajā;
Taṁ taṁ gotama pucchāmi,
Ko imaṁ vijaṭaye jaṭan”ti.

“Tangled within, tangled without:
these people are tangled in tangles.
I ask you this, Gotama:
who can untangle this tangle?”

“Sīle patiṭṭhāya naro sapañño,
Cittaṁ paññañca bhāvayaṁ;
Ātāpī nipako bhikkhu,
So imaṁ vijaṭaye jaṭaṁ.

“A wise person grounded in ethics,
developing the mind and wisdom,
a keen and alert mendicant—
they can untangle this tangle.

Yesaṁ rāgo ca doso ca,
avijjā ca virājitā;
Khīṇāsavā arahanto,
tesaṁ vijaṭitā jaṭā.

Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—
they have untangled the tangle.

Yattha nāmañca rūpañca,
asesaṁ uparujjhati;
Paṭighaṁ rūpasaññā ca,
etthesā chijjate jaṭā”ti.

Where name and form
cease with nothing left over;
as well as impingement and perception of form:
it’s there that the tangle is cut.”

Evaṁ vutte, jaṭābhāradvājo bhagavantaṁ etadavoca:
When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …” …

aññataro ca panāyasmā bhāradvājo arahataṁ ahosī”ti.
And Venerable Bhāradvāja became one of the perfected.

7.7 Suddhikasutta:
With Bhāradvāja the Pure

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho suddhikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Bhāradvāja the Pure went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṁ nisinno kho suddhikabhāradvājo brāhmaṇo bhagavato santike imaṁ gāthaṁ ajjhabhāsi:
and recited this verse in his presence:

“Na brāhmaṇo sujjhati koci,
Loke sīlavāpi tapokaraṁ;
Vijjācaraṇasampanno,
So sujjhati na aññā itarā pajā”ti.

“No brahmin in the world is ever purified
even though he’s ethical and mortifies himself.
But one accomplished in knowledge and conduct
is purified, not these commoners.”

“Bahumpi palapaṁ jappaṁ,
na jaccā hoti brāhmaṇo;
Antokasambu saṅkiliṭṭho,
kuhanaṁ upanissito.

“Even one who mutters many prayers
is no brahmin by birth
if they’re filthy and corrupt within,
supporting themselves by fraud.

Khattiyo brāhmaṇo vesso,
Suddo caṇḍālapukkuso;
Āraddhavīriyo pahitatto,
Niccaṁ daḷhaparakkamo;
Pappoti paramaṁ suddhiṁ,
Evaṁ jānāhi brāhmaṇā”ti.

Regardless of whether you’re an aristocrat,
a brahmin, merchant, worker,
    or an outcaste or scavenger—
if you’re energetic and resolute,
always staunchly vigorous,
you’ll attain ultimate purity.
Know that for a fact, brahmin.”

Evaṁ vutte, suddhikabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Pure said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama …” …

aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

7.8 Aggikasutta:
With Bhāradvāja the Fire-Worshiper

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena aggikabhāradvājassa brāhmaṇassa sappinā pāyaso sannihito hoti:
Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshiper, who thought,

"aggiṁ juhissāmi, aggihuttaṁ paricarissāmī"ti.
"I will serve the sacred flame! I will perform the fire sacrifice!"

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Rājagahe sapadānaṁ piṇḍāya caramāno yena aggikabhāradvājassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi.
Wandering indiscriminately for almsfood in Rājagaha, he approached Bhāradvāja the Fire-Worshiper's home and stood to one side.

Addasā kho aggikabhāradvājo brāhmaṇo bhagavantaṁ piṇḍāya ṭhitaṁ.
Bhāradvāja the Fire-Worshiper saw him standing for alms

Disvāna bhagavantaṁ gāthāya ajjhabhāsi:
and addressed him in verse:

"Tīhi vijjāhi sampanno,

jātimā sutavā bahū;
Vijjācaraṇasampanno,
somaṁ bhuñjeyya pāyasan”ti.

“One who’s accomplished in the three knowledges,
of good lineage and ample learning,
accomplished in knowledge and conduct
may enjoy this milk-rice.”

“Bahumpi palapaṁ jappaṁ,
na jaccā hoti brāhmaṇo;
Antokasambu saṅkiliṭṭho,
kuhanāparivārito.

“Even one who mutters many prayers
is no brahmin by birth
if they’re filthy and corrupt within,
with a following gained by fraud.

Pubbenivāsaṁ yo vedī,
saggāpāyañca passati;
Atho jātikkhayaṁ patto,
abhiññāvosito muni.

But one who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,
that sage has perfect insight.

Etāhi tīhi vijjāhi,
tevijjo hoti brāhmaṇo;
Vijjācaraṇasampanno,
somaṁ bhuñjeyya pāyasan”ti.

Because of these three knowledges
a brahmin is a master of the three knowledges.
Accomplished in knowledge and conduct,

they may enjoy this milk-rice.”

“Bhuñjatu bhavaṁ gotamo.
“Eat, Master Gotama!

Brāhmaṇo bhavan”ti.
you are truly a brahmin.”

“Gāthābhigītaṁ me abhojaneyyaṁ,
Sampassataṁ brāhmaṇa nesa dhammo;
Gāthābhigītaṁ panudanti buddhā,
Dhamme sati brāhmaṇa vuttiresā.

“Food enchanted by a spell isn’t fit for me to eat.
That’s not the principle of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since there is such a principle, brahmin,
that’s how they live.

Aññena ca kevalinaṁ mahesiṁ,
Khīṇāsavaṁ kukkuccavūpasantaṁ;
Annena pānena upaṭṭhahassu,
Khettañhi taṁ puññapekkhassa hotī”ti.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit.”

Evaṁ vutte, aggikabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Fire-Worshiper said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …” …

aññataro ca panāyasmā aggikabhāradvājo arahataṁ ahosīti.

And Venerable Bhāradvāja the Fire-Worshiper became one of the perfected.

7.9 Sundarikasutta:
With Sundarikabhāradvāja

Ekaṁ samayaṁ bhagavā kosalesu viharati sundarikāya nadiyā tīre.
At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarikā river.

Tena kho pana samayena sundarikabhāradvājo brāhmaṇo sundarikāya nadiyā tīre aggiṁ juhati, aggihuttaṁ paricarati.
Now at that time the brahmin Sundarikabhāradvāja was serving the sacred flame and performing the fire sacrifice on the bank of the Sundarikā.

Atha kho sundarikabhāradvājo brāhmaṇo aggiṁ juhitvā aggihuttaṁ paricaritvā uṭṭhāyāsanā samantā catuddisā anuvilokesi:
Then he looked all around the four quarters, wondering,

“ko nu kho imaṁ habyasesaṁ bhuñjeyyā”ti?
“Now who might eat the leftovers of this offering?”

Addasā kho sundarikabhāradvājo brāhmaṇo bhagavantaṁ aññatarasmiṁ rukkhamūle sasīsaṁ pārutaṁ nisinnaṁ.
He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head.

Disvāna vāmena hatthena habyasesaṁ gahetvā dakkhiṇena hatthena kamaṇḍaluṁ gahetvā yena bhagavā tenupasaṅkami.
Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha.

Atha kho bhagavā sundarikabhāradvājassa brāhmaṇassa padasaddena sīsaṁ vivari.
When he heard Sundarikabhāradvāja’s footsteps the Buddha uncovered his head.

Atha kho sundarikabhāradvājo brāhmaṇo “muṇḍo ayaṁ bhavaṁ, muṇḍako ayaṁ bhavan”ti tatova puna nivattitukāmo ahosi.
Sundarikabhāradvāja thought, “This man is shaven, he is shaven!” And he wanted to turn back.

Atha kho sundarikabhāradvājassa brāhmaṇassa etadahosi:
But he thought,

“muṇḍāpi hi idhekacce brāhmaṇā bhavanti;
“Even some brahmins are shaven.

yannūnāhaṁ taṁ upasaṅkamitvā jātiṁ puccheyyan”ti.
Why don’t I go to him and ask about his birth?”

Atha kho sundarikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Then the brahmin Sundarikabhāradvāja went up to the Buddha, and said to him,

“kiṁjacco bhavan”ti?
“Sir, in what caste were you born?”

“Mā jātiṁ puccha caraṇañca puccha,
Kaṭṭhā have jāyati jātavedo;
Nīcākulīnopi muni dhitimā,
Ājānīyo hoti hirīnisedho.

“Don’t ask about birth, ask about conduct;
for any kindling can kindle a flame.
A steadfast sage, even though from a low class family,
is a thoroughbred checked by conscience.

Saccena danto damasā upeto,
Vedantagū vusitabrahmacariyo;
Yaññopanīto tamupavhayetha,
Kālena so juhati dakkhiṇeyye”ti.

Tamed by truth, fulfilled by taming,
a complete knowledge master
    who has completed the spiritual journey—
that's who a sacrificer
    should introduce themselves to,
and make a timely offering
    to one worthy of a religious donation."

"Addhā suyiṭṭhaṁ suhutaṁ mama yidaṁ,
Yaṁ tādisaṁ vedagumaddasāmi;
Tumhādisānañhi adassanena,
Aññho jano bhuñjati habyasesan"ti.

"My sacrificial offering
    must have been well performed,
since I have met such a knowledge master!
It's because I'd never met anyone like you
that others ate the leftover offering.

"Bhuñjatu bhavaṁ gotamo.
Eat, Master Gotama,

Brāhmaṇo bhavan"ti.
you are truly a brahmin."

"Gāthābhigītaṁ me abhojaneyyaṁ,
Sampassataṁ brāhmaṇa nesa dhammo;
Gāthābhigītaṁ panudanti buddhā,
Dhamme sati brāhmaṇa vuttiresā.

"Food enchanted by a spell isn't fit for me to eat.
That's not the principle of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since there is such a principle, brahmin,
    that's how they live.

Aññena ca kevalinaṁ mahesiṁ,

Khīṇāsavaṁ kukkuccavūpasantaṁ;
Annena pānena upaṭṭhahassu,
Khettañhi taṁ puññapekkhassa hotī”ti.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit.”

“Atha kassa cāhaṁ, bho gotama, imaṁ habyasesaṁ dammī”ti?
“Then, Master Gotama, to whom should I give the leftovers of this offering?”

“Na khvāhaṁ, brāhmaṇa, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yasseso habyaseso bhutto sammā pariṇāmaṁ gaccheyya aññatra, brāhmaṇa, tathāgatassa vā tathāgatasāvakassa vā.
“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest these leftovers, except for the Realized One or one of his disciples.

Tena hi tvaṁ, brāhmaṇa, taṁ habyasesaṁ appaharite vā chaḍḍehi appāṇake vā udake opilāpehī”ti.
Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures.”

Atha kho sundarikabhāradvājo brāhmaṇo taṁ habyasesaṁ appāṇake udake opilāpesi.
So Sundarikabhāradvāja dropped the leftover offering in water that had no living creatures.

Atha kho so habyaseso udake pakkhitto cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati.
And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Seyyathāpi nāma phālo divasaṁsantatto udake pakkhitto cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati;
Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming.

evameva so habyaseso udake pakkhitto cicciṭāyati ciṭiciṭāyati sandhūpāyati sampadhūpāyati.
In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Atha kho sundarikabhāradvājo brāhmaṇo saṁviggo lomahaṭṭhajāto yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi.
Then the brahmin Sundarikabhāradvāja, shocked and awestruck, went up to the Buddha, and stood to one side.

Ekamantaṁ ṭhitaṁ kho sundarikabhāradvājaṁ brāhmaṇaṁ bhagavā gāthāhi ajjhabhāsi:
The Buddha addressed him in verse:

“Mā brāhmaṇa dāru samādahāno,
Suddhiṁ amaññi bahiddhā hi etaṁ;
Na hi tena suddhiṁ kusalā vadanti,
Yo bāhirena parisuddhimicche.

“When you’re kindling the wood, brahmin,
don’t imagine this is purity, for it’s just an external.
For experts say this is no way to purity,
when one seeks purity in externals.

Hitvā ahaṁ brāhmaṇa dārudāhaṁ,
Ajjhattamevujjalayāmi jotiṁ;
Niccagginī niccasamāhitatto,
Arahaṁ ahaṁ brahmacariyaṁ carāmi.

I’ve given up kindling firewood, brahmin,
now I just light the inner flame.
Always blazing, always serene,
I am a perfected one leading the spiritual life.

Māno hi te brāhmaṇa khāribhāro,
Kodho dhumo bhasmani mosavajjaṁ;
Jivhā sujā hadayaṁ jotiṭhānaṁ,
Attā sudanto purisassa joti.

Conceit, brahmin, is the burden of your possessions,
anger your smoke, and lies your ashes.
The tongue is the ladle and the heart the fire altar;
a well-tamed self is a person's light.

Dhammo rahado brāhmaṇa sīlatittho,
Anāvilo sabbhi sataṁ pasattho;
Yattha have vedaguno sinātā,
Anallagattāva taranti pāraṁ.

The teaching is a lake with shores of ethics, brahmin,
unclouded, praised by the fine to the good.
There the knowledge masters go to bathe,
and cross to the far shore without getting wet.

Saccaṁ dhammo saṁyamo brahmacariyaṁ,
Majjhe sitā brāhmaṇa brahmapatti;
Sa tujjubhūtesu namo karohi,
Tamahaṁ naraṁ dhammasārīti brūmī"ti.

Truth, principle, restraint, the spiritual life;
the attainment of the supreme based on the middle,
brahmin.
Pay homage to the upright ones—
I declare that man to be
one who follows the teaching."

Evaṁ vutte, sundarikabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Sundarikabhāradvāja said to the Buddha,

"abhikkantaṁ, bho gotama …pe…
"Excellent, Master Gotama …" …

aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

7.10 Bahudhītarasutta:
Many Daughters

Ekaṁ samayaṁ bhagavā kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa catuddasa balībaddā naṭṭhā honti.
Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen.

Atha kho bhāradvājagotto brāhmaṇo te balībadde gavesanto yena so vanasaṇḍo tenupasaṅkami; upasaṅkamitvā addasa bhagavantaṁ tasmiṁ vanasaṇḍe nisinnaṁ pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
While looking for them he went to that forest, where he saw the Buddha sitting down cross-legged, his body set straight, and mindfulness established in front of him.

Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato santike imā gāthāyo abhāsi:
He went up to the Buddha, and recited these verses in the Buddha's presence:

"Na hi nūnimassa samaṇassa,
Balībaddā catuddasa;
Ajjasaṭṭhiṁ na dissanti,
Tenāyaṁ samaṇo sukhī.

"This ascetic mustn't have
fourteen oxen
missing for the past six days:
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
Tilākhettasmi pāpakā;
Ekapaṇṇā dupaṇṇā ca,
Tenāyaṁ samaṇo sukhī.

This ascetic mustn't have
a field of sesame ruined,
with just one or two leaves:
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
Tucchakoṭṭhasmi mūsikā;
Ussoḷhikāya naccanti,
Tenāyaṁ samaṇo sukhī.

This ascetic mustn't have
rats in a vacant barn
dancing merrily:
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
Santhāro sattamāsiko;
Uppāṭakehi sañchanno,
Tenāyaṁ samaṇo sukhī.

This ascetic mustn't have
carpets that for seven months
have been infested with fleas:
that's why this ascetic is happy.

Na hi nūnimassa samaṇassa,
Vidhavā satta dhītaro;
Ekaputtā duputtā ca,
Tenāyaṁ samaṇo sukhī.

This ascetic mustn't have
seven widowed daughters

with one or two children each:
that’s why this ascetic is happy.

Na hi nūnimassa samaṇassa,
Piṅgalā tilakāhatā;
Sottaṁ pādena bodheti,
Tenāyaṁ samaṇo sukhī.

This ascetic mustn’t have
a wife with sallow, blotchy skin
to wake him with a kick:
that’s why this ascetic is happy.

Na hi nūnimassa samaṇassa,
Paccūsamhi iṇāyikā;
Detha dethāti codenti,
Tenāyaṁ samaṇo sukhī”ti.

This ascetic mustn’t have
creditors knocking at dawn,
warning, ‘Pay up! Pay up!’:
that’s why this ascetic is happy.”

“Na hi mayhaṁ brāhmaṇa,
balībaddā catuddasa;
Ajjasaṭṭhiṁ na dissanti,
tenāhaṁ brāhmaṇā sukhī.

“You’re right, brahmin, I don’t have
fourteen oxen
missing for the past six days:
that’s why I’m happy, brahmin.

Na hi mayhaṁ brāhmaṇa,
tilākhettasmi pāpakā;
Ekapaṇṇā dupaṇṇā ca,
tenāhaṁ brāhmaṇā sukhī.

You’re right, brahmin, I don’t have
a field of sesame ruined,
with just one or two leaves:
that’s why I’m happy, brahmin.

Na hi mayhaṁ brāhmaṇa,
tucchakoṭṭhasmi mūsikā;
Ussoḷhikāya naccanti,
tenāhaṁ brāhmaṇā sukhī.

You’re right, brahmin, I don’t have
rats in a vacant barn
dancing merrily:
that’s why I’m happy, brahmin.

Na hi mayhaṁ brāhmaṇa,
santhāro sattamāsiko;
Uppāṭakehi sañchanno,
tenāhaṁ brāhmaṇā sukhī.

You’re right, brahmin, I don’t have
carpets that for seven months
have been infested with fleas:
that’s why I’m happy, brahmin.

Na hi mayhaṁ brāhmaṇa,
vidhavā satta dhītaro;
Ekaputtā duputtā ca,
tenāhaṁ brāhmaṇā sukhī.

You’re right, brahmin, I don’t have
seven widowed daughters
with one or two children each:
that’s why I’m happy, brahmin.

Na hi mayhaṁ brāhmaṇa,
piṅgalā tilakāhatā;

Sottaṁ pādena bodheti,
tenāhaṁ brāhmaṇā sukhī.

You're right, brahmin, I don't have
a wife with blotchy, pockmarked skin
to wake me up with a kick:
that's why I'm happy, brahmin.

Na hi mayhaṁ brāhmaṇa,
paccūsamhi iṇāyikā;
Detha dethāti codenti,
tenāhaṁ brāhmaṇā sukhī"ti.

You're right, brahmin, I don't have
creditors knocking at dawn,
warning, 'Pay up! Pay up!':
that's why I'm happy, brahmin."

Evaṁ vutte, bhāradvājagotto brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin said to the Buddha,

"abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
"Excellent, Master Gotama! Excellent! …

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evameva bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ bhoto gotamassa santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
May I receive the going forth, the ordination in the ascetic Gotama’s presence?”

Alattha kho bhāradvājagotto brāhmaṇo bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the brahmin received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno panāyasmā bhāradvājo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bhāradvājo arahataṁ ahosīti.
And Venerable Bhāradvāja became one of the perfected.

Arahantavaggo paṭhamo.

Tassuddānaṁ

Dhanañjānī ca akkosaṁ,
asurindaṁ bilaṅgikaṁ;

Ahiṁsakaṁ jaṭā ceva,
suddhikañceva aggikā;
Sundarikaṁ bahudhīta—
rena ca te dasāti.

7.11 Kasibhāradvājasutta:
With Bhāradvāja the Farmer

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā magadhesu viharati dakkhiṇāgirismiṁ ekanāḷāyaṁ brāhmaṇagāme.
At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa.

Tena kho pana samayena kasibhāradvājassa brāhmaṇassa pañcamattāni naṅgalasatāni payuttāni honti vappakāle.
Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena kasibhāradvājassa brāhmaṇassa kammanto tenupasaṅkami.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

Tena kho pana samayena kasibhāradvājassa brāhmaṇassa parivesanā vattati.
Now at that time Bhāradvāja the Farmer was distributing food.

Atha kho bhagavā yena parivesanā tenupasaṅkami; upasaṅkamitvā ekamantaṁ aṭṭhāsi.
Then the Buddha went to where the distribution was taking place and stood to one side.

Addasā kho kasibhāradvājo brāhmaṇo bhagavantaṁ piṇḍāya ṭhitaṁ.
Bhāradvāja the Farmer saw him standing for alms

Disvā bhagavantaṁ etadavoca:

and said to him,

“ahaṁ kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmi.
“I plough and sow, ascetic, and then I eat.

Tvampi, samaṇa, kasassu ca vapassu ca, kasitvā ca vapitvā ca bhuñjassū”ti.
You too should plough and sow, then you may eat.”

“Ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmī”ti.
“I too plough and sow, brahmin, and then I eat.”

“Na kho mayaṁ passāma bhoto gotamassa yugaṁ vā naṅgalaṁ vā phālaṁ vā pācanaṁ vā balībadde vā, atha ca pana bhavaṁ gotamo evamāha:
“I don’t see Master Gotama with a yoke or plow or plowshare or goad or oxen, yet he says:

‘ahampi kho, brāhmaṇa, kasāmi ca vapāmi ca, kasitvā ca vapitvā ca bhuñjāmī’”ti.
‘I too plough and sow, brahmin, and then I eat.’”

Atha kho kasibhāradvājo brāhmaṇo bhagavantaṁ gāthāya ajjhabhāsi:
Then Bhāradvāja the Farmer addressed the Buddha in verse:

“Kassako paṭijānāsi,
na ca passāmi te kasiṁ;
Kassako pucchito brūhi,
kathaṁ jānemu taṁ kasin”ti.

“You claim to be a farmer,
but I don’t see you farming.
Tell me how you’re a farmer when asked:
how am I to recognize your farming?”

“Saddhā bījaṁ tapo vuṭṭhi,
paññā me yuganaṅgalaṁ;
Hirī īsā mano yottaṁ,
sati me phālapācanaṁ.

“Faith is my seed, fervor my rain,
and wisdom is my yoke and plough.
Conscience is my pole, mind my strap,
mindfulness my plowshare and goad.

Kāyagutto vacīgutto,
āhāre udare yato;
Saccaṁ karomi niddānaṁ,
soraccaṁ me pamocanaṁ.

Guarded in body and speech,
I restrict my intake of food.
I use truth as my scythe,
and gentleness is my release.

Vīriyaṁ me dhuradhorayhaṁ,
yogakkhemādhivāhanaṁ;
Gacchati anivattantaṁ,
yattha gantvā na socati.

Energy is my beast of burden,
transporting me to a place of sanctuary.
It goes without turning back
to where there is no sorrow.

Evamesā kasī kaṭṭhā,
sā hoti amatapphalā;
Etaṁ kasiṁ kasitvāna,
sabbadukkhā pamuccatī”ti.

That’s how to do the farming
that has the Deathless as its fruit.

When you finish this farming
you're released from all suffering."

"Bhuñjatu bhavaṁ gotamo.
"Eat, Master Gotama,

Kassako bhavaṁ.
you are truly a farmer.

Yañhi bhavaṁ gotamo amatapphalampi kasiṁ kasatī"ti.
For Master Gotama does the farming that has the Deathless as its fruit."

"Gāthābhigītaṁ me abhojaneyyaṁ,
Sampassataṁ brāhmaṇa nesa dhammo;
Gāthābhigītaṁ panudanti buddhā,
Dhamme sati brāhmaṇa vuttiresā.

"Food enchanted by a spell isn't fit for me to eat.
That's not the principle of those who see, brahmin.
The Buddhas reject things enchanted with spells.
Since there is such a principle, brahmin,
that's how they live.

Aññena ca kevalinaṁ mahesiṁ,
Khīṇāsavaṁ kukkuccavūpasantaṁ;
Annena pānena upaṭṭhahassu,
Khettañhi taṁ puññapekkhassa hotī"ti.

Serve with other food and drink
the consummate one, the great hermit,
with defilements ended and remorse stilled.
For he is the field for the seeker of merit."

Evaṁ vutte, kasibhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Farmer said to the Buddha,

"abhikkantaṁ, bho gotama …pe…

“Excellent, Master Gotama …

ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.12 Udayasutta:
With Udaya

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena udayassa brāhmaṇassa nivesanaṁ tenupasaṅkami.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya.

Atha kho udayo brāhmaṇo bhagavato pattaṁ odanena pūresi.
Then Udaya filled the Buddha's bowl with rice.

Dutiyampi kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena udayassa brāhmaṇassa nivesanaṁ tenupasaṅkami …pe…
The next day … and the day after that … Udaya filled the Buddha's bowl with rice.

tatiyampi kho udayo brāhmaṇo bhagavato pattaṁ odanena pūretvā bhagavantaṁ etadavoca:
But when he had filled the Buddha's bowl for a third time, he said to the Buddha,

"pakaṭṭhakoyaṁ samaṇo gotamo punappunaṁ āgacchatī"ti.
"This insatiable ascetic Gotama keeps coming back again and again!"

"Punappunañceva vapanti bījaṁ,
Punappunaṁ vassati devarājā;
Punappunaṁ khettaṁ kasanti kassakā,
Punappunaṁ dhaññamupeti raṭṭhaṁ.

“Again and again, they sow the seed;
again and again, the lord god sends rain;
again and again, farmers plough the field;
again and again, grain is produced for the nation.

Punappunaṁ yācakā yācayanti,
Punappunaṁ dānapatī dadanti;
Punappunaṁ dānapatī daditvā,
Punappunaṁ saggamupenti ṭhānaṁ.

Again and again, the beggars beg;
again and again, the donors give.
Again and again, when the donors have given,
again and again, they take their place in heaven.

Punappunaṁ khīranikā duhanti,
Punappunaṁ vaccho upeti mātaraṁ;
Punappunaṁ kilamati phandati ca,
Punappunaṁ gabbhamupeti mando.

Again and again, dairy farmers milk;
again and again, a calf cleaves to its mother;
again and again, oppressing and intimidating;
that idiot is reborn again and again.

Punappunaṁ jāyati mīyati ca,
Punappunaṁ sivathikaṁ haranti;
Maggañca laddhā apunabbhavāya,
Na punappunaṁ jāyati bhūripaññoˮti.

Again and again, you’re reborn and die;
again and again, you get carried to a charnel ground.
But when they’ve gained the path
    for no further rebirth,
one of vast wisdom is not reborn again and again.”

Evaṁ vutte, udayo brāhmaṇo bhagavantaṁ etadavoca:

When he had spoken, the brahmin Udaya said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.13 Devahitasutta:
With Devahita

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena bhagavā vātehābādhiko hoti;
Now at that time the Buddha was afflicted by winds.

āyasmā ca upavāṇo bhagavato upaṭṭhāko hoti.
Venerable Upavāna was his carer.

Atha kho bhagavā āyasmantaṁ upavāṇaṁ āmantesi:
Then the Buddha said to Upavāna,

“iṅgha me tvaṁ, upavāṇa, uṇhodakaṁ jānāhī”ti.
“Please, Upavāna, find some hot water for me.”

“Evaṁ, bhante”ti kho āyasmā upavāṇo bhagavato paṭissutvā nivāsetvā pattacīvaramādāya yena devahitassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā tuṇhībhūto ekamantaṁ aṭṭhāsi.
“Yes, sir,” replied Upavāna. He robed up, and, taking his bowl and robe, went to the home of the brahmin Devahita, and stood silently to one side.

Addasā kho devahito brāhmaṇo āyasmantaṁ upavāṇaṁ tuṇhībhūtaṁ ekamantaṁ ṭhitaṁ.
Devahita saw him standing there

Disvāna āyasmantaṁ upavāṇaṁ gāthāya ajjhabhāsi:
and addressed him in verse:

“Tuṇhībhūto bhavaṁ tiṭṭhaṁ,
muṇḍo saṅghāṭipāruto;
Kiṁ patthayāno kiṁ esaṁ,

kiṁ nu yācitumāgato”ti.

“Silent stands the Master,
shaven, wrapped in his outer robe.
What do you want? What are you looking for?
What have you come here to ask for?”

“Arahaṁ sugato loke,
vātehābādhiko muni;
Sace uṇhodakaṁ atthi,
munino dehi brāhmaṇa.

“The perfected one, the Holy One in the world,
the sage is afflicted by winds.
If there’s hot water,
give it to the sage, brahmin.

Pūjito pūjaneyyānaṁ,
sakkareyyāna sakkato;
Apacito apaceyyānaṁ,
tassa icchāmi hātave”ti.

I wish to bring it to the one
who is esteemed by the estimable,
honored by the honorable,
venerated by the venerable.”

Atha kho devahito brāhmaṇo uṇhodakassa kājaṁ purisena gāhāpetvā phāṇitassa ca puṭaṁ āyasmato upavāṇassa pādāsi.
Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāna with a jar of molasses.

Atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ uṇhodakena nhāpetvā uṇhodakena phāṇitaṁ āloletvā bhagavato pādāsi.

Then Venerable Upavāna went up to the Buddha and bathed him with the hot water. Then he stirred molasses into hot water and presented it to the Buddha.

Atha kho bhagavato ābādho paṭippassambhi.
Then the Buddha's illness died down.

Atha kho devahito brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Devahita went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side,

Ekamantaṁ nisinno kho devahito brāhmaṇo bhagavantaṁ gāthāya ajjhabhāsi:
and addressed the Buddha in verse:

"Kattha dajjā deyyadhammaṁ,
kattha dinnaṁ mahapphalaṁ;
Kathañhi yajamānassa,
kathaṁ ijjhati dakkhiṇā"ti.

"Where should you give an available gift?
Where is a gift very fruitful?
How does one who is donating
ensure the success of their religious donation?"

"Pubbenivāsaṁ yo vedī,
saggāpāyañca passati;
Atho jātikkhayaṁ patto,
abhiññāvosito muni.

"One who knows their past lives,
and sees heaven and places of loss,
and has attained the ending of rebirth,

that sage has perfect insight.

Ettha dajjā deyyadhammaṁ,
ettha dinnaṁ mahapphalaṁ;
Evañhi yajamānassa,
evaṁ ijjhati dakkhiṇā”ti.

Here you should give an available gift;
what’s given here is very fruitful.
That’s how a sponsor of sacrifices
ensures the success of their religious donation.”

Evaṁ vutte, devahito brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Devahita said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.14 Mahāsālasutta:
A well-to-do brahmin

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro brāhmaṇamahāsālo lūkho lūkhapāvuraṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho taṁ brāhmaṇamahāsālaṁ bhagavā etadavoca:
When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“kiṁ nu tvaṁ, brāhmaṇa, lūkho lūkhapāvuraṇo”ti?
“Brahmin, why are you so shabby, wearing a shabby cloak?”

“Idha me, bho gotama, cattāro puttā.
“Master Gotama, I have four sons.

Te maṁ dārehi sampuccha gharā nikkhāmentī”ti.
At their wives’ bidding they expelled me from my house.”

“Tena hi tvaṁ, brāhmaṇa, imā gāthāyo pariyāpuṇitvā sabhāyaṁ mahājanakāye sannipatite puttesu ca sannisinnesu bhāsassu:
“Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

‘Yehi jātehi nandissaṁ,
yesañca bhavamicchisaṁ;
Te maṁ dārehi sampuccha,
sāva vārenti sūkaraṁ.

‘I was overjoyed when they were born,
and wished for them the very best.
But at their wives’ bidding they chased me out,
like hounds after hogs.

Asantā kira maṁ jammā,
tāta tātāti bhāsare;
Rakkhasā puttarūpena,
te jahanti vayogataṁ.

It turns out they’re wicked, those nasty men,
though they called me their dear old Dad.
They’re monsters in the shape of sons,
throwing me out as I’ve grown old.

Assova jiṇṇo nibbhogo,
khādanā apanīyati;
Bālakānaṁ pitā thero,
parāgāresu bhikkhati.

Like an old, useless horse
led away from its fodder,
the elderly father of those kids
begs for alms at others’ homes.

Daṇḍova kira me seyyo,
yañce puttā anassavā;
Caṇḍampi goṇaṁ vāreti,
atho caṇḍampi kukkuraṁ.

Even my staff is better
than those disobedient sons,

for it wards off a wild bull,
and even a wild dog.

Andhakāre pure hoti,
gambhīre gādhamedhati;
Daṇḍassa ānubhāvena,
khalitvā patitiṭṭhatī’”ti.

It goes before me in the dark;
in deep waters it supports me.
By the wonderful power of this staff,
when I stumble, I stand firm again.’”

Atha kho so brāhmaṇamahāsālo bhagavato santike imā gāthāyo pariyāpuṇitvā sabhāyaṁ mahājanakāye sannipatite puttesu ca sannisinnesu abhāsi:
Having memorized those verses in the Buddha’s presence, the brahmin recited them to his sons when they were all seated in the council hall with a large crowd. …

“Yehi jātehi nandissaṁ,
yesañca bhavamicchisaṁ;
Te maṁ dārehi sampuccha,
sāva vārenti sūkaraṁ.

Asantā kira maṁ jammā,
tāta tātāti bhāsare;
Rakkhasā puttarūpena,
te jahanti vayogataṁ.

Assova jiṇṇo nibbhogo,
khādanā apanīyati;

Bālakānaṁ pitā thero,
parāgāresu bhikkhati.

Daṇḍova kira me seyyo,
yañce puttā anassavā;
Caṇḍampi goṇaṁ vāreti,
atho caṇḍampi kukkuraṁ.

Andhakāre pure hoti,
gambhīre gādhamedhati;
Daṇḍassa ānubhāvena,
khalitvā patitiṭṭhatī”ti.

Atha kho naṁ brāhmaṇamahāsālaṁ puttā gharaṁ netvā nhāpetvā paccekaṁ dussayugena acchādesuṁ.
Then the brahmin’s sons led him back home, bathed him, and each clothed him with a fine pair of garments.

Atha kho so brāhmaṇamahāsālo ekaṁ dussayugaṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin, taking one pair of garments, went to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho brāhmaṇamahāsālo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“mayaṁ, bho gotama, brāhmaṇā nāma ācariyassa ācariyadhanaṁ pariyesāma.
“Master Gotama, we brahmins seek a fee for our teacher.

Paṭiggaṇhatu me bhavaṁ gotamo ācariyadhanan”ti.
May Master Gotama please accept my teacher’s fee!”

Paṭiggahesi bhagavā anukampaṁ upādāya.
So the Buddha accepted it out of compassion.

Atha kho so brāhmaṇamahāsālo bhagavantaṁ etadavoca:
Then the well-to-do brahmin said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.15 Mānatthaddhasutta:
Stuck-Up

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena mānatthaddho nāma brāhmaṇo sāvatthiyaṁ paṭivasati.
Now at that time a brahmin named Stuck-Up was residing in Sāvatthī.

So neva mātaraṁ abhivādeti, na pitaraṁ abhivādeti, na ācariyaṁ abhivādeti, na jeṭṭhabhātaraṁ abhivādeti.
He didn't bow to his mother or father, his teacher, or his oldest brother.

Tena kho pana samayena bhagavā mahatiyā parisāya parivuto dhammaṁ deseti.
Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Atha kho mānatthaddhassa brāhmaṇassa etadahosi:
Then Stuck-Up thought,

"ayaṁ kho samaṇo gotamo mahatiyā parisāya parivuto dhammaṁ deseti.
"The ascetic Gotama is teaching Dhamma, surrounded by a large assembly.

Yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ.
Why don't I approach him?

Sace maṁ samaṇo gotamo ālapissati, ahampi taṁ ālapissāmi.
If he speaks to me, I'll speak to him.

No ce maṁ samaṇo gotamo ālapissati, ahampi nālapissāmī"ti.
But if he doesn't speak, neither will I."

Atha kho mānatthaddho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā tuṇhībhūto ekamantaṁ aṭṭhāsi.
Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side.

Atha kho bhagavā taṁ nālapi.
But the Buddha didn't speak to him.

Atha kho mānatthaddho brāhmaṇo:
Then Stuck-Up thought,

"nāyaṁ samaṇo gotamo kiñci jānātī"ti tatova puna nivattitukāmo ahosi.
"This ascetic Gotama knows nothing!" And he wanted to go back from there right away.

Atha kho bhagavā mānatthaddhassa brāhmaṇassa cetasā cetoparivitakkamaññāya mānatthaddhaṁ brāhmaṇaṁ gāthāya ajjhabhāsi:
Then the Buddha, knowing what Stuck-Up was thinking, addressed him in verse:

"Na mānaṁ brāhmaṇa sādhu,
atthikassīdha brāhmaṇa;
Yena atthena āgacchi,
tamevamanubrūhaye"ti.

"It's not good to foster conceit
if you want what's good for you, brahmin.
You should foster the goal
which brought you here."

Atha kho mānatthaddho brāhmaṇo:
Then Stuck-Up thought,

"cittaṁ me samaṇo gotamo jānātī"ti tattheva bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati pāṇīhi ca parisambāhati, nāmañca sāveti:

“The ascetic Gotama knows my mind!” He bowed with his head at the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name:

“mānatthaddhāhaṁ, bho gotama, mānatthaddhāhaṁ, bho gotamā”ti.
“Master Gotama, I am Stuck-Up! I am Stuck-Up!”

Atha kho sā parisā abbhutavittajātā ahosi:
Then that assembly was stunned:

“acchariyaṁ vata bho, abbhutaṁ vata bho.
“It’s incredible, it’s amazing!

Ayañhi mānatthaddho brāhmaṇo neva mātaraṁ abhivādeti, na pitaraṁ abhivādeti, na ācariyaṁ abhivādeti, na jeṭṭhabhātaraṁ abhivādeti;
This brahmin Stuck-Up doesn’t bow to his mother or father, his teacher, or his oldest brother.

atha ca pana samaṇe gotame evarūpaṁ paramanipaccakāraṁ karotī”ti.
Yet he shows such utmost devotion to the ascetic Gotama!”

Atha kho bhagavā mānatthaddhaṁ brāhmaṇaṁ etadavoca:
Then the Buddha said to the brahmin Stuck-Up,

“alaṁ, brāhmaṇa, uṭṭhehi, sake āsane nisīda.
“Enough, brahmin. Get up, and take your own seat.

Yato te mayi cittaṁ pasannan”ti.
For your mind has confidence in me.”

Atha kho mānatthaddho brāhmaṇo sake āsane nisīditvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Stuck-Up took his seat and said to the Buddha:

“Kesu na mānaṁ kayirātha,
kesu cassa sagāravo;
Kyassa apacitā assu,

kyassu sādhu supūjitā”ti.

“Regarding whom should you not be conceited?
Who should you respect?
Who should you esteem?
Who is it good to venerate properly?”

“Mātari pitari cāpi,
atho jeṭṭhamhi bhātari;
Ācariye catutthamhi,
tesu na mānaṁ kayirātha;
Tesu assa sagāravo,
tyassa apacitā assu;
Tyassu sādhu supūjitā.

“Your mother and father,
and also your oldest brother,
with teacher as fourth.
Regarding these you should not be conceited.
They are who you should respect.
They are who you should esteem.
And they’re who it’s good to venerate properly.

Arahante sītībhūte,
katakicce anāsave;
Nihacca mānaṁ athaddho,
te namasse anuttare”ti.

And when you’ve humbled conceit,
and aren’t stuck-up,
show supreme reverence for
the perfected ones, cooled,
their task complete, free of defilements.”

Evaṁ vutte, mānatthaddho brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Stuck-Up said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.16 Paccanīkasutta:
The Contraphile

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena paccanīkasāto nāma brāhmaṇo sāvatthiyaṁ paṭivasati.
Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvatthī.

Atha kho paccanīkasātassa brāhmaṇassa etadahosi:
Then Contraphile thought,

“yannūnāhaṁ yena samaṇo gotamo tenupasaṅkameyyaṁ.
“Why don’t I go to the ascetic Gotama and

Yaṁ yadeva samaṇo gotamo bhāsissati taṁ tadevassāhaṁ paccanīkāssan”ti.
contradict everything he says?”

Tena kho pana samayena bhagavā abbhokāse caṅkamati.
At that time the Buddha was walking mindfully in the open air.

Atha kho paccanīkasāto brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ caṅkamantaṁ etadavoca:
Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking,

“bhaṇa samaṇadhamman”ti.
“Ascetic, preach the Dhamma.”

“Na paccanīkasātena,

suvijānaṁ subhāsitaṁ;
Upakkiliṭṭhacittena,
sārambhabahulena ca.

“Fine words aren’t easy to understand
by a lover of contradiction,
whose mind is tainted
and full of aggression.

Yo ca vineyya sārambhaṁ,
appasādañca cetaso;
Āghātaṁ paṭinissajja,
sa ve jaññā subhāsitan”ti.

But when you’ve dispelled aggression,
and your suspicious mind,
and you’ve got rid of resentment,
then you’ll understand fine words.”

Evaṁ vutte, paccanīkasāto brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Contraphile said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.17 Navakammikasutta:
The Builder

Ekaṁ samayaṁ bhagavā kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena navakammikabhāradvājo brāhmaṇo tasmiṁ vanasaṇḍe kammantaṁ kārāpeti.
Now at that time the brahmin Bhāradvāja the Builder was doing some building work in that jungle thicket.

Addasā kho navakammikabhāradvājo brāhmaṇo bhagavantaṁ aññatarasmiṁ sālarukkhamūle nisinnaṁ pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
He saw the Buddha sitting down cross-legged at the root of a certain sal tree, his body set straight, and mindfulness established in front of him.

Disvānassa etadahosi:
Seeing this, it occurred to him,

“ahaṁ kho imasmiṁ vanasaṇḍe kammantaṁ kārāpento ramāmi.
“I enjoy doing this building work here in the jungle.

Ayaṁ samaṇo gotamo kiṁ kārāpento ramatī”ti?
I wonder what the ascetic Gotama enjoys doing?”

Atha kho navakammikabhāradvājo brāhmaṇo yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

“Ke nu kammantā karīyanti,
bhikkhu sālavane tava;

Yadekako araññasmiṁ,
ratiṁ vindati gotamo”ti.

“What kind of work do you do
as a mendicant in the sal jungle?
How do you find enjoyment
alone in the wilderness, Gotama?”

“Na me vanasmiṁ karaṇīyamatthi,
Ucchinnamūlaṁ me vanaṁ visūkaṁ;
Svāhaṁ vane nibbanatho visallo,
Eko rame aratiṁ vippahāyā”ti.

“There’s nothing I need to do in the jungle;
my jungle’s cut down at the root, it’s withered away.
With jungle cleared and free of thorns,
I enjoy being alone in the jungle,
having given up discontent.”

Evaṁ vutte, navakammikabhāradvājo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.18 Kaṭṭhahārasutta:
Collecting Firewood

Ekaṁ samayaṁ bhagavā kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena aññatarassa bhāradvājagottassa brāhmaṇassa sambahulā antevāsikā kaṭṭhahārakā māṇavakā yena vanasaṇḍo tenupasaṅkamiṁsu; upasaṅkamitvā addasaṁsu bhagavantaṁ tasmiṁ vanasaṇḍe nisinnaṁ pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā. Disvāna yena bhāradvājagotto brāhmaṇo tenupasaṅkamiṁsu; upasaṅkamitvā bhāradvājagottaṁ brāhmaṇaṁ etadavocuṁ:
Then several youths, students of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, his body set straight, and mindfulness established in front of him. Seeing this, they went up to Bhāradvāja and said to him,

“yagghe bhavaṁ jāneyyāsi.
“Please sir, you should know this.

Asukasmiṁ vanasaṇḍe samaṇo nisinno pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā”.
In such and such a forest grove the ascetic Gotama is sitting down cross-legged, his body set straight, and mindfulness established in front of him.”

Atha kho bhāradvājagotto brāhmaṇo tehi māṇavakehi saddhiṁ yena so vanasaṇḍo tenupasaṅkami.
Then Bhāradvāja together with those students went to that forest grove

Addasā kho bhagavantaṁ tasmiṁ vanasaṇḍe nisinnaṁ pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.

where he saw the Buddha sitting down cross-legged, his body set straight, and mindfulness established in front of him.

Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
He went up to the Buddha and addressed him in verse:

“Gambhīrarūpe bahubherave vane,
Suññaṁ araññaṁ vijanaṁ vigāhiya;
Aniñjamānena ṭhitena vaggunā,
Sucārurūpaṁ vata bhikkhu jhāyasi.

“Deep in the jungle so full of terrors,
you’ve plunged into the empty, desolate wilderness.
Still, steady, and graceful:
how beautifully you meditate, mendicant!

Na yattha gītaṁ napi yattha vāditaṁ,
Eko araññe vanavassito muni;
Accherarūpaṁ paṭibhāti maṁ idaṁ,
Yadekako pītimano vane vase.

Where there is no song or music,
a lonely sage resorts to the wilderness.
This strikes me as an amazing thing,
that you dwell so joyfully alone in the jungle.

Maññāmahaṁ lokādhipatisahabyataṁ,
Ākaṅkhamāno tidivaṁ anuttaraṁ;
Kasmā bhavaṁ vijanamaraññamassito,
Tapo idha kubbasi brahmapattiyā”ti.

I suppose you wish to be reborn in the company
of the supreme sovereign
of the heaven of the Three and Thirty.
Is that why you resort to the desolate wilderness,
to practice fervor for attaining Brahmā?”

“Yā kāci kaṅkhā abhinandanā vā,
Anekadhātūsu puthū sadāsitā;
Aññāṇamūlappabhavā pajappitā,
Sabbā mayā byantikatā samūlikā.

“Any wishes and hopes that are always attached
to the many and various realms—
the yearnings sprung from the root of unknowing—
I’ve eliminated them all down to the root.

Svāhaṁ akaṅkho asito anūpayo,
Sabbesu dhammesu visuddhadassano;
Pappuyya sambodhimanuttaraṁ sivaṁ,
Jhāyāmahaṁ brahma raho visārado”ti.

So I’m wishless, unattached, disengaged;
amongst all things, my vision is clear.
I’ve attained the state of grace,
the supreme awakening;
I meditate alone, brahmin, and self-assured.”

Evaṁ vutte, bhāradvājagotto brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Bhāradvāja said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.19 Mātuposakasutta:
The Brahmin Who Provided for His Mother

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho mātuposako brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a brahmin who provided for his mother went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mātuposako brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“ahañhi, bho gotama, dhammena bhikkhaṁ pariyesāmi, dhammena bhikkhaṁ pariyesitvā mātāpitaro posemi.
“Master Gotama, I seek alms by legitimate means, which I use to provide for my mother and father.

Kaccāhaṁ, bho gotama, evaṅkārī kiccakārī homī”ti?
In doing so, am I doing my duty?”

“Taggha tvaṁ, brāhmaṇa, evaṅkārī kiccakārī hosi.
“Indeed, brahmin, in so doing you are doing your duty.

Yo kho, brāhmaṇa, dhammena bhikkhaṁ pariyesati, dhammena bhikkhaṁ pariyesitvā mātāpitaro poseti, bahuṁ so puññaṁ pasavatīti.
Whoever seeks alms by legitimate means, and uses them to provide for their mother and father makes much merit.

Yo mātaraṁ pitaraṁ vā,
macco dhammena posati;
Tāya naṁ pāricariyāya,
mātāpitūsu paṇḍitā;
Idheva naṁ pasaṁsanti,
pecca sagge pamodatī”ti.

A mortal provides for their mother
and father by legitimate means;
because they look after
their parents like this,
they’re praised in this life by the astute,
and they depart to rejoice in heaven.”

Evaṁ vutte, mātuposako brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin who provided for his mother said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.20 Bhikkhakasutta:
A Beggar

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho bhikkhako brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a begging brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho bhikkhako brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“ahampi kho, bho gotama, bhikkhako, bhavampi bhikkhako, idha no kiṁ nānākaraṇan”ti?
“Master Gotama, both you and I are beggars. What, then, is the difference between us?”

“Na tena bhikkhako hoti,
yāvatā bhikkhate pare;
Vissaṁ dhammaṁ samādāya,
bhikkhu hoti na tāvatā.

“You don’t become a beggar
just by begging from others.
One who has undertaken domestic duties
has not yet become a mendicant.

Yodha puññañca pāpañca,
bāhitvā brahmacariyaṁ;
Saṅkhāya loke carati,
sa ve bhikkhūti vuccatī”ti.

But one living a spiritual life
who has banished both merit and evil,
and wanders having assessed the world,
is said to be a mendicant.”

Evaṁ vutte, bhikkhako brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, the begging brahmin said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.21 Saṅgāravasutta:
With Saṅgārava

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena saṅgāravo nāma brāhmaṇo sāvatthiyaṁ paṭivasati udakasuddhiko, udakena parisuddhiṁ pacceti, sāyaṁ pātaṁ udakorohanānuyogamanuyutto viharati.
Now at that time there was a brahmin named Saṅgārava staying in Sāvatthī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at dawn and dusk.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, saṅgāravo nāma brāhmaṇo sāvatthiyaṁ paṭivasati udakasuddhiko, udakena suddhiṁ pacceti, sāyaṁ pātaṁ udakorohanānuyogamanuyutto viharati.
“Sir, there is a brahmin named Saṅgārava staying in Sāvatthī. He practices purification by water, believing in purification by water. He lives committed to the practice of immersing himself in water at dawn and dusk.

Sādhu, bhante, bhagavā yena saṅgāravassa brāhmaṇassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā”ti.
Please visit him at his home out of compassion.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena saṅgāravassa brāhmaṇassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out.

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho saṅgāravaṁ brāhmaṇaṁ bhagavā etadavoca:
When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him,

“saccaṁ kira tvaṁ, brāhmaṇa, udakasuddhiko, udakena suddhiṁ paccesi, sāyaṁ pātaṁ udakorohanānuyogamanuyutto viharasī”ti?
“Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at dawn and dusk?”

“Evaṁ, bho gotama”.
“Yes, Master Gotama.”

“Kiṁ pana tvaṁ, brāhmaṇa, atthavasaṁ sampassamāno udakasuddhiko, udakasuddhiṁ paccesi, sāyaṁ pātaṁ

udakorohanānuyogamanuyutto viharasī”ti?
“But brahmin, for what reason do you practice purification by water?”

“Idha me, bho gotama, yaṁ divā pāpakammaṁ kataṁ hoti, taṁ sāyaṁ nhānena pavāhemi, yaṁ rattiṁ pāpakammaṁ kataṁ hoti taṁ pātaṁ nhānena pavāhemi.
“It’s because, Master Gotama, whatever bad deeds I’ve done during the day I wash off by bathing at dusk; and whatever bad deeds I’ve done during the night, I wash off by bathing at dawn.

Imaṁ khvāhaṁ, bho gotama, atthavasaṁ sampassamāno udakasuddhiko, udakena suddhiṁ paccemi, sāyaṁ pātaṁ udakorohanānuyogamanuyutto viharāmī”ti.
That’s the reason why I practice purification by water.”

“Dhammo rahado brāhmaṇa sīlatittho,
Anāvilo sabbhi sataṁ pasattho;
Yattha have vedaguno sinātā,
Anallagattāva taranti pāran”ti.

“The teaching is a lake with shores of ethics, brahmin,
unclouded, praised by the fine to the good.
There the knowledge masters go to bathe,
and cross to the far shore without getting wet.”

Evaṁ vutte, saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When he had spoken, Saṅgārava said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

7.22 Khomadussasutta:
At Khomadussa

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati khomadussaṁ nāmaṁ sakyānaṁ nigamo.
At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya khomadussaṁ nigamaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms.

Tena kho pana samayena khomadussakā brāhmaṇagahapatikā sabhāyaṁ sannipatitā honti kenacideva karaṇīyena, devo ca ekamekaṁ phusāyati.
Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down.

Atha kho bhagavā yena sā sabhā tenupasaṅkami.
Then the Buddha approached that council.

Addasaṁsu khomadussakā brāhmaṇagahapatikā bhagavantaṁ dūratova āgacchantaṁ.
The brahmins and householders saw the Buddha coming off in the distance,

Disvāna etadavocuṁ:
and said,

“ke ca muṇḍakā samaṇakā, ke ca sabhādhammaṁ jānissantī”ti?

“Who are these shavelings, these fake ascetics? Don’t they understand the council rules?”

Atha kho bhagavā khomadussake brāhmaṇagahapatike gāthāya ajjhabhāsi:
Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

“Nesā sabhā yattha na santi santo,
Santo na te ye na vadanti dhammaṁ;
Rāgañca dosañca pahāya mohaṁ,
Dhammaṁ vadantā ca bhavanti santo”ti.

“If good people are not present it is no true council;
and those whose speak against principle
are not good people.
Having given up greed, hate, and delusion,
speakers of principle are good people.”

Evaṁ vutte, khomadussakā brāhmaṇagahapatikā bhagavantaṁ etadavocuṁ:
When he had spoken, the brahmins and householders of Khomadussa said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.
“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Ete mayaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṁ gotamo dhāretu ajjatagge pāṇupete saraṇaṁ gate”ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Upāsakavaggo dutiyo.

Tassuddānaṁ

Kasi udayo devahito,
Aññataramahāsālaṁ;
Mānatthaddhaṁ paccanīkaṁ,
Navakammi kaṭṭhahāraṁ;
Mātuposakaṁ bhikkhako,
Saṅgāravo ca khomadussena dvādasāti.

Brāhmaṇasaṁyuttaṁ samattaṁ.
The Linked Discourses with Brahmins are complete.

8. Vaṅgīsa Saṁyutta:

With Vaṅgīsa

8.1 Nikkhantasutta:
Renounced

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā vaṅgīso āḷaviyaṁ viharati aggāḷave cetiye āyasmatā nigrodhakappena upajjhāyena saddhiṁ.
At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

Tena kho pana samayena āyasmā vaṅgīso navako hoti acirapabbajito ohiyyako vihārapālo.
Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling.

Atha kho sambahulā itthiyo samalaṅkaritvā yena aggāḷavako ārāmo tenupasaṅkamiṁsu vihārapekkhikāyo.
Then several women dressed in all their finery went to the monastery at Aggāḷava in order to inspect the dwelling.

Atha kho āyasmato vaṅgīsassa tā itthiyo disvā anabhirati uppajjati, rāgo cittaṁ anuddhaṁseti.
When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then he thought,

“alābhā vata me, na vata me lābhā; dulladdhaṁ vata me, na vata me suladdhaṁ;
“It’s my loss, my misfortune,

yassa me anabhirati uppannā, rāgo cittaṁ anuddhaṁseti, taṁ kutettha labbhā, yaṁ me paro anabhiratiṁ vinodetvā abhiratiṁ uppādeyya.
that I've become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction?

Yannūnāhaṁ attanāva attano anabhiratiṁ vinodetvā abhiratiṁ uppādeyyan"ti.
Why don't I do it myself?"

Atha kho āyasmā vaṅgīso attanāva attano anabhiratiṁ vinodetvā abhiratiṁ uppādetvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

"Nikkhantaṁ vata maṁ santaṁ,
agārasmānagāriyaṁ;
Vitakkā upadhāvanti,
pagabbhā kaṇhato ime.

"Now that I've renounced
the home life for homelessness
I'm overrun
by the rude thoughts of the Dark One.

Uggaputtā mahissāsā,
sikkhitā daḷhadhammino;
Samantā parikireyyuṁ,
sahassaṁ apalāyinaṁ.

Even if a thousand mighty princes and great archers,
well trained, with strong bows,
were to completely surround me;
I would never flee.

Sacepi etato bhiyyo,
āgamissanti itthiyo;

Neva maṁ byādhayissanti,
dhamme samhi patiṭṭhitaṁ.

And even if women come,
many more than that,
they won’t scare me,
for I stand firm in the teaching.

Sakkhī hi me sutaṁ etaṁ,
buddhassādiccabandhuno;
Nibbānagamanaṁ maggaṁ,
tattha me nirato mano.

I heard this with my own ears
from the Buddha, kinsman of the Sun,
about the path going to extinguishment;
that’s what delights my mind.

Evañce maṁ viharantaṁ,
pāpima upagacchasi;
Tathā maccu karissāmi,
na me maggampi dakkhasī”ti.

Wicked One, if you come near me
as I meditate like this,
I’ll make sure that you, Death,
won’t even see the path I take.”

8.2 Aratīsutta:
Dissatisfaction

Ekaṁ samayaṁ …pe… āyasmā vaṅgīso āḷaviyaṁ viharati aggāḷave cetiye āyasmatā nigrodhakappena upajjhāyena saddhiṁ.
At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

Tena kho pana samayena āyasmā nigrodhakappo pacchābhattaṁ piṇḍapātapaṭikkanto vihāraṁ pavisati, sāyaṁ vā nikkhamati aparajju vā kāle.
Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from almsround, he would enter his dwelling and not emerge for the rest of that day, or the next.

Tena kho pana samayena āyasmato vaṅgīsassa anabhirati uppannā hoti, rāgo cittaṁ anuddhaṁseti.
And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then he thought,

“alābhā vata me, na vata me lābhā; dulladdhaṁ vata me, na vata me suladdhaṁ;
“It’s my loss, my misfortune,

yassa me anabhirati uppannā, rāgo cittaṁ anuddhaṁseti; taṁ kutettha labbhā, yaṁ me paro anabhiratiṁ vinodetvā abhiratiṁ uppādeyya.
that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction?

Yannūnāhaṁ attanāva attano anabhiratiṁ vinodetvā abhiratiṁ uppādeyyan”ti.
Why don’t I do it myself?”

Atha kho āyasmā vaṅgīso attanāva attano anabhiratiṁ vinodetvā abhiratiṁ uppādetvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Aratiñca ratiñca pahāya,
Sabbaso gehasitañca vitakkaṁ;
Vanathaṁ na kareyya kuhiñci,
Nibbanatho arato sa hi bhikkhu.

“Giving up discontent and desire,
along with all thoughts of the lay life,
they wouldn’t get entangled in anything;
unentangled, undesiring: that’s a real mendicant.

Yamidha pathaviñca vehāsaṁ,
Rūpagatañca jagatogadhaṁ;
Kiñci parijīyati sabbamaniccaṁ,
Evaṁ samecca caranti mutattā.

Whether on this earth or in the sky,
whatever in the world is included in form
wears out, it is all impermanent;
the thoughtful live having comprehended this truth.

Upadhīsu janā gadhitāse,
Diṭṭhasute paṭighe ca mute ca;
Ettha vinodaya chandamanejo,
Yo ettha na limpati taṁ munimāhu.

People are bound to their attachments,
to what is seen, heard, felt, and thought.
Unstirred, dispel desire for these things;

for one called ‘a sage’ does not cling to them.

Atha saṭṭhinissitā savitakkā,
Puthū janatāya adhammā niviṭṭhā;
Na ca vaggagatassa kuhiñci,
No pana duṭṭhullabhāṇī sa bhikkhu.

Attached to the sixty wrong views,
    and full of their own opinions,
ordinary people are fixed in wrong principles.
But that mendicant wouldn’t join a sectarian group,
still less would they utter lewd speech.

Dabbo cirarattasamāhito,
Akuhako nipako apihālu;
Santaṁ padaṁ ajjhagamā muni paṭicca,
Parinibbuto kaṅkhati kālan”ti.

Clever, long serene,
free of deceit, alert, without envy,
the sage has reached the state of peace;
and because he’s extinguished, he bides his time.”

8.3 Pesalasutta:
Good-Hearted

Ekaṁ samayaṁ āyasmā vaṅgīso āḷaviyaṁ viharati aggāḷave cetiye āyasmatā nigrodhakappena upajjhāyena saddhiṁ.
At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

Tena kho pana samayena āyasmā vaṅgīso attano paṭibhānena aññe pesale bhikkhū atimaññati.
Now at that time Venerable Vaṅgīsa looked down upon other good-hearted mendicants because of his own poetic virtuosity.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then he thought,

“alābhā vata me, na vata me lābhā; dulladdhaṁ vata me, na vata me suladdhaṁ;
“It’s my loss, my misfortune,

yvāhaṁ attano paṭibhānena aññe pesale bhikkhū atimaññāmī”ti.
that I look down on other good-hearted mendicants because of my own poetic virtuosity.”

Atha kho āyasmā vaṅgīso attanāva attano vippaṭisāraṁ uppādetvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then, on the occasion of arousing remorse in himself, he recited these verses:

“Mānaṁ pajahassu gotama,
Mānapathañca pajahassu;
Asesaṁ mānapathasmiṁ,
Samucchito vippaṭisārīhuvā cirarattaṁ.

“Give up conceit, Gotama!
Completely abandon the different kinds of conceit!
Besotted with the different kinds of conceit,
you’ve had regrets for a long time.

Makkhena makkhitā pajā,
Mānahatā nirayaṁ papatanti;
Socanti janā cirarattaṁ,
Mānahatā nirayaṁ upapannā.

Smeared by smears and slain by conceit,
people fall into hell.
When people slain by conceit are reborn in hell,
they grieve for a long time.

Na hi socati bhikkhu kadāci,
Maggajino sammāpaṭipanno;
Kittiñca sukhañca anubhoti,
Dhammadasoti tamāhu pahitattaṁ.

But a mendicant who practices rightly,
winner of the path, never grieves.
They enjoy happiness and a good reputation,
and they rightly call him a ‘Seer of Truth’.

Tasmā akhilodha padhānavā,
Nīvaraṇāni pahāya visuddho;
Mānañca pahāya asesaṁ,
Vijjāyantakaro samitāvī”ti.

So don’t be hard-hearted, be energetic,
with hindrances given up, be pure.
Then with conceit given up completely,
use knowledge to make an end, and be at peace.”

8.4 Ānandasutta:
With Ānanda

Ekaṁ samayaṁ āyasmā ānando sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi āyasmatā vaṅgīsena pacchāsamaṇena.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms with Venerable Vaṅgīsa as his second monk.

Tena kho pana samayena āyasmato vaṅgīsassa anabhirati uppannā hoti, rāgo cittaṁ anuddhaṁseti.
And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

Atha kho āyasmā vaṅgīso āyasmantaṁ ānandaṁ gāthāya ajjhabhāsi:
Then he addressed Ānanda in verse:

"Kāmarāgena ḍayhāmi,
cittaṁ me pariḍayhati;
Sādhu nibbāpanaṁ brūhi,
anukampāya gotamā"ti.

"I've got a burning desire for pleasure;
My mind is on fire!
Please, out of compassion, Gotama,
tell me how to quench the flames."

"Saññāya vipariyesā,

cittaṁ te pariḍayhati;
Nimittaṁ parivajjehi,
subhaṁ rāgūpasaṁhitaṁ.

“Your mind is on fire
because of a perversion of perception.
Turn away from the feature of things
that’s attractive, provoking lust.

Saṅkhāre parato passa,
dukkhato mā ca attato;
Nibbāpehi mahārāgaṁ,
mā ḍayhittho punappunaṁ.

See all conditioned phenomena as other,
as suffering and not-self.
Extinguish the great fire of lust,
don’t burn up again and again.

Asubhāya cittaṁ bhāvehi,
ekaggaṁ susamāhitaṁ;
Sati kāyagatā tyatthu,
nibbidābahulo bhava.

With mind unified and serene,
meditate on the ugly aspects of the body.
With mindfulness immersed in the body,
be full of disillusionment.

Animittañca bhāvehi,
mānānusayamujjaha;
Tato mānābhisamayā,
upasanto carissasī”ti.

Meditate on the signless,
give up the underlying tendency to conceit;
and when you comprehend conceit,

you will live at peace.”

8.5 Subhāsitasutta:
Well-Spoken Words

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Catūhi, bhikkhave, aṅgehi samannāgatā vācā subhāsitā hoti, no dubbhāsitā; anavajjā ca ananuvajjā ca viññūnaṁ.
“Mendicants, speech that has four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.

Katamehi catūhi?
What four?

Idha, bhikkhave, bhikkhu subhāsitaṁyeva bhāsati no dubbhāsitaṁ, dhammaṁyeva bhāsati no adhammaṁ, piyaṁyeva bhāsati no appiyaṁ, saccaṁyeva bhāsati no alikaṁ.
It’s when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely.

Imehi kho, bhikkhave, catūhi aṅgehi samannāgatā vācā subhāsitā hoti, no dubbhāsitā, anavajjā ca ananuvajjā ca viññūnan”ti.

Speech with these four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Subhāsitaṁ uttamamāhu santo,
Dhammaṁ bhaṇe nādhammaṁ taṁ dutiyaṁ;
Piyaṁ bhaṇe nāppiyaṁ taṁ tatiyaṁ,
Saccaṁ bhaṇe nālikaṁ taṁ catutthan"ti.

"Good people say well-spoken words are foremost;
second, speak on the teaching, not against it;
third, speak pleasantly, not unpleasantly;
and fourth, speak truthfully, not falsely."

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

"paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā"ti.
"I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

"Paṭibhātu taṁ, vaṅgīsā"ti bhagavā avoca.
"Then speak as you feel inspired," said the Buddha.

Atha kho āyasmā vaṅgīso bhagavantaṁ sammukhā sāruppāhi gāthāhi abhitthavi:
Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

"Tameva vācaṁ bhāseyya,
yāyattānaṁ na tāpaye;
Pare ca na vihiṁseyya,

sā ve vācā subhāsitā.

“Speak only such words
as do not hurt yourself
nor harm others;
such speech is truly well spoken.

Piyavācaṁva bhāseyya,
yā vācā paṭinanditā;
Yaṁ anādāya pāpāni,
paresaṁ bhāsate piyaṁ.

Speak only pleasing words,
words gladly welcomed.
Pleasing words are those
that bring nothing bad to others.

Saccaṁ ve amatā vācā,
esa dhammo sanantano;
Sacce atthe ca dhamme ca,
āhu santo patiṭṭhitā.

Truth itself is the undying word:
this is an eternal truth.
Good people say that the teaching and its meaning
are grounded in the truth.

Yaṁ buddho bhāsate vācaṁ,
khemaṁ nibbānapattiyā;
Dukkhassantakiriyāya,
sā ve vācānamuttamā”ti.

The words spoken by the Buddha
for realizing the sanctuary, extinguishment,
for making an end of suffering:
this really is the best kind of speech.”

8.6 Sāriputtasutta:
With Sāriputta

Ekaṁ samayaṁ āyasmā sāriputto sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā sāriputto bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā.
Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

"ayaṁ kho āyasmā sāriputto bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā.
"This Venerable Sāriputta is educating the mendicants. …

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṁ āyasmantaṁ sāriputtaṁ sammukhā sāruppāhi gāthāhi abhitthaveyyan”ti.
Why don’t I extoll him in his presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yenāyasmā sāriputto tenañjaliṁ paṇāmetvā āyasmantaṁ sāriputtaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward Sāriputta, and said,

“paṭibhāti maṁ, āvuso sāriputta, paṭibhāti maṁ, āvuso sāriputtā”ti.
“I feel inspired to speak, Reverend Sāriputta! I feel inspired to speak, Reverend Sāriputta!”

“Paṭibhātu taṁ, āvuso vaṅgīsā”ti.
“Then speak as you feel inspired,” said Sāriputta.

Atha kho āyasmā vaṅgīso āyasmantaṁ sāriputtaṁ sammukhā sāruppāhi gāthāhi abhitthavi:
Then Vaṅgīsa extolled Sāriputta in his presence with fitting verses:

“Gambhīrapañño medhāvī,
maggāmaggassa kovido;
Sāriputto mahāpañño,
dhammaṁ deseti bhikkhunaṁ.

“Deep in wisdom, intelligent,
expert in the variety of paths;
Sāriputta, so greatly wise,
teaches Dhamma to the mendicants.

Saṅkhittenapi deseti,
vitthārenapi bhāsati;
Sāḷikāyiva nigghoso,
paṭibhānaṁ udīrayi.

He teaches in brief,
or he speaks at length.
His call, like a myna bird,
overflows with inspiration.

Tassa taṁ desayantassa,
suṇanti madhuraṁ giraṁ;
Sarena rajanīyena,
savanīyena vaggunā;
Udaggacittā muditā,
sotaṁ odhenti bhikkhavo”ti.

While he teaches
the mendicants listen to his sweet voice,
sounding attractive,
clear and graceful.
They listen joyfully,
their hearts elated.”

8.7 Pavāraṇāsutta:
The Invitation to Admonish

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones.

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya bhikkhusaṅghaparivuto abbhokāse nisinno hoti.
Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish.

Atha kho bhagavā tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them:

"handa dāni, bhikkhave, pavāremi vo.
"Come now, monks, I invite you all:

Na ca me kiñci garahatha kāyikaṁ vā vācasikaṁ vā"ti.
Is there anything I've done by way of body or speech that you would criticize?"

Evaṁ vutte, āyasmā sāriputto uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
When he had spoken, Venerable Sāriputta got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“na kho mayaṁ, bhante, bhagavato kiñci garahāma kāyikaṁ vā vācasikaṁ vā.
“There is nothing, sir, that you’ve done by way of body or speech that we would criticize.

Bhagavā hi, bhante, anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā, maggaññū maggavidū maggakovido.
For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path.

Maggānugā ca, bhante, etarahi sāvakā viharanti pacchā samannāgatā;
And now the disciples live following the path; they acquire it later.

ahañca kho, bhante, bhagavantaṁ pavāremi.
And sir, I invite the Blessed One.

Na ca me bhagavā kiñci garahati kāyikaṁ vā vācasikaṁ vā”ti.
Is there anything I’ve done by way of body or speech that you would criticize?”

“Na khvāhaṁ te, sāriputta, kiñci garahāmi kāyikaṁ vā vācasikaṁ vā.
“There is nothing, Sāriputta, that you’ve done by way of body or speech that I would criticize.

Paṇḍito tvaṁ, sāriputta, mahāpañño tvaṁ, sāriputta, puthupañño tvaṁ, sāriputta, hāsapañño tvaṁ, sāriputta, javanapañño tvaṁ, sāriputta, tikkhapañño tvaṁ, sāriputta, nibbedhikapañño tvaṁ, sāriputta.
Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, penetrating wisdom.

Seyyathāpi, sāriputta, rañño cakkavattissa jeṭṭhaputto pitarā pavattitaṁ cakkaṁ sammadeva anuppavatteti;
A wheel-turning monarch’s oldest son rightly keeps wielding the power set in motion by his father.

evameva kho tvaṁ, sāriputta, mayā anuttaraṁ dhammacakkaṁ pavattitaṁ sammadeva anuppavattesī”ti.
In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me.”

“No ce kira me, bhante, bhagavā kiñci garahati kāyikaṁ vā vācasikaṁ vā.
“Since it seems I have done nothing worthy of the Blessed One’s criticism,

Imesaṁ pana, bhante, bhagavā pañcannaṁ bhikkhusatānaṁ na kiñci garahati kāyikaṁ vā vācasikaṁ vā”ti.
is there anything these five hundred monks have done by way of body or speech that you would criticize?”

“Imesampi khvāhaṁ, sāriputta, pañcannaṁ bhikkhusatānaṁ na kiñci garahāmi kāyikaṁ vā vācasikaṁ vā.
“There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize.

Imesañhi, sāriputta, pañcannaṁ bhikkhusatānaṁ saṭṭhi bhikkhū tevijjā, saṭṭhi bhikkhū chaḷabhiññā, saṭṭhi bhikkhū ubhatobhāgavimuttā, atha itare paññāvimuttā”ti.
For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom.”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ, vaṅgīsā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso bhagavantaṁ sammukhā sāruppāhi gāthāhi abhitthavi:
Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Ajja pannarase visuddhiyā,
Bhikkhū pañcasatā samāgatā;
Saṁyojanabandhanacchidā,
Anīghā khīṇapunabbhavā isī.

“Today, on the fifteenth day sabbath,
five hundred monks have gathered together
to purify their precepts.
These untroubled sages
have cut off their fetters and bonds,
they will not be reborn again.

Cakkavattī yathā rājā,
amaccaparivārito;
Samantā anupariyeti,
sāgarantaṁ mahiṁ imaṁ.

Just as a wheel-turning monarch
surrounded by ministers
travels all around this
land that’s girt by sea.

Evaṁ vijitasaṅgāmaṁ,
satthavāhaṁ anuttaraṁ;
Sāvakā payirupāsanti,
tevijjā maccuhāyino.

So disciples with the three knowledges,
conquerors of death,
revere the winner of the battle,
the unsurpassed caravan leader.

Sabbe bhagavato puttā,

palāpettha na vijjati;
Taṇhāsallassa hantāraṁ,
vande ādiccabandhunan”ti.

All are sons of the Blessed One—
there is no rubbish here.
I bow to the kinsman of the Sun,
destroyer of the dart of craving.”

8.8 Parosahassasutta:
Over a Thousand

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme mahatā bhikkhusaṅghena saddhiṁ aḍḍhatelasehi bhikkhusatehi.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, together with a large Saṅgha of 1,250 mendicants.

Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṁyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

"ayaṁ kho bhagavā bhikkhū nibbānapaṭisaṁyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
"The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants are paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Yannūnāhaṁ bhagavantaṁ sammukhā sāruppāhi gāthāhi abhitthaveyyan”ti.
Why don’t I extoll him in his presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ, vaṅgīsā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso bhagavantaṁ sammukhā sāruppāhi gāthāhi abhitthavi:
Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Parosahassaṁ bhikkhūnaṁ,
sugataṁ payirupāsati;
Desentaṁ virajaṁ dhammaṁ,
nibbānaṁ akutobhayaṁ.

“Over a thousand mendicants
revere the Holy One
as he teaches the immaculate Dhamma,
extinguishment, fearing nothing from any quarter.

Suṇanti dhammaṁ vimalaṁ,
sammāsambuddhadesitaṁ;
Sobhati vata sambuddho,
bhikkhusaṅghapurakkhato.

They listen to the immaculate Dhamma
taught by the fully awakened Buddha;

the Buddha is so brilliant,
at the fore of the mendicant Saṅgha,
Nāganāmosi bhagavā,
isīnaṁ isisattamo;
Mahāmeghova hutvāna,
sāvake abhivassati.

Blessed One, your name is ‘Giant’,
seventh of the sages.
You are like a great cloud
that rains on your disciples.

Divāvihārā nikkhamma,
satthudassanakamyatā;
Sāvako te mahāvīra,
pāde vandati vaṅgiso”ti.

I’ve left my day’s meditation,
out of desire to see the teacher.
Great hero, your disciple Vaṅgīsa
bows at your feet.”

“Kiṁ nu te, vaṅgīsa, imā gāthāyo pubbe parivitakkitā, udāhu ṭhānasova taṁ paṭibhantī”ti?
“Vaṅgīsa, had you previously composed these verses, or did they spring to mind in the moment?”

“Na kho me, bhante, imā gāthāyo pubbe parivitakkitā, atha kho ṭhānasova maṁ paṭibhantī”ti.
“They sprang to mind in the moment, sir.”

“Tena hi taṁ, vaṅgīsa, bhiyyoso mattāya pubbe aparivitakkitā gāthāyo paṭibhantū”ti.
“Well then, Vaṅgīsa, speak some more spontaneously inspired verses.”

“Evaṁ, bhante”ti kho āyasmā vaṅgīso bhagavato paṭissutvā bhiyyoso mattāya bhagavantaṁ pubbe aparivitakkitāhi gāthāhi abhitthavi:
“Yes, sir,” replied Vaṅgīsa. Then he extolled the Buddha with some more spontaneously inspired verses, not previously composed:

“Ummaggapathaṁ mārassa abhibhuyya,
Carasi pabhijja khilāni;
Taṁ passatha bandhapamuñcakaraṁ,
Asitaṁ bhāgaso pavibhajaṁ.

“Having overcome Māra’s devious path,
you wander with hard-heartedness dissolved.
See him, the liberator from bonds, unattached,
analyzing the teaching.

Oghassa nittharaṇatthaṁ,
Anekavihitaṁ maggaṁ akkhāsi;
Tasmiñce amate akkhāte,
Dhammaddasā ṭhitā asaṁhīrā.

You have explained in many ways
the path to cross the flood.
The Seers of Truth stand unfaltering
in the deathless you’ve explained.

Pajjotakaro ativijjha,
Sabbaṭṭhitīnaṁ atikkamamaddasa;
Ñatvā ca sacchikatvā ca,
Aggaṁ so desayi dasaddhānaṁ.

As the bringer of light who has pierced the truth,
you’ve seen what lies beyond all realms.
When you saw and realized this for yourself,
you taught it first to the group of five.

Evaṁ sudesite dhamme,
Ko pamādo vijānataṁ dhammaṁ;

Tasmā hi tassa bhagavato sāsane,
Appamatto sadā namassamanusikkhe”ti.

When the Dhamma has been so well taught,
how could those who know it be negligent?
That’s why, being diligent, we should always train
respectfully in the Buddha’s teaching.”

8.9 Koṇḍaññasutta:
With Koṇḍaññā

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā aññāsikoṇḍaññō sucirasseva yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti:
Then Venerable Koṇḍaññā Who Understood approached the Buddha after a very long absence. He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

"koṇḍaññohaṁ, bhagavā, koṇḍaññohaṁ, sugatā"ti.
"I am Koṇḍaññā, Blessed One! I am Koṇḍaññā, Holy One!"

Atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

"ayaṁ kho āyasmā aññāsikoṇḍaññō sucirasseva yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato pādesu sirasā nipatitvā bhagavato pādāni mukhena ca paricumbati, pāṇīhi ca parisambāhati, nāmañca sāveti:
"This Venerable Koṇḍaññā Who Understood has approached the Buddha after a very long absence. He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name:

'koṇḍaññohaṁ, bhagavā, koṇḍaññohaṁ, sugatā'ti.
'I am Koṇḍaññā, Blessed One! I am Koṇḍaññā, Holy One!'

Yannūnāhaṁ āyasmantaṁ aññāsikoṇḍaññaṁ bhagavato sammukhā sāruppāhi gāthāhi abhitthaveyyan"ti.

Why don’t I extoll him in the Buddha’s presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ, vaṅgīsā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso āyasmantaṁ aññāsikoṇḍaññaṁ bhagavato sammukhā sāruppāhi gāthāhi abhitthavi:
Then Vaṅgīsa extolled Koṇḍañña in the Buddha’s presence with fitting verses:

“Buddhānubuddho so thero,
koṇḍañño tibbanikkamo;
Lābhī sukhavihārānaṁ,
vivekānaṁ abhiṇhaso.

“The senior monk who was awakened
right after the Buddha,
Koṇḍañña, is keenly energetic.
He regularly gains blissful meditative states,
and the three kinds of seclusion.

Yaṁ sāvakena pattabbaṁ,
satthusāsanakārinā;
Sabbassa taṁ anuppattaṁ,
appamattassa sikkhato.

Whatever can be attained by a disciple
who does the Teacher’s bidding,

he has attained it all,
through diligently training himself.

Mahānubhāvo tevijjo,
cetopariyāyakovido;
Koṇḍañño buddhadāyādo,
pāde vandati satthuno”ti.

With great power and the three knowledges,
expert in comprehending the minds of others,
Koṇḍañña, the heir to the Buddha,
bows at the Teacher’s feet.”

8.10 Moggallānasutta:
With Moggallāna

Ekaṁ samayaṁ bhagavā rājagahe viharati isigilipasse kāḷasilāyaṁ mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi.
At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

Tesaṁ sudaṁ āyasmā mahāmoggallāno cetasā cittaṁ samannesati vippamuttaṁ nirupadhiṁ.
Thereupon, with his mind, Venerable Mahāmoggallāna checked to see whose mind was liberated and free of attachments.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

“ayaṁ kho bhagavā rājagahe viharati isigilipasse kāḷasilāyaṁ mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sabbeheva arahantehi.
“The Buddha is staying on the slopes of Isigili … with five hundred perfected ones.

Tesaṁ sudaṁ āyasmā mahāmoggallāno cetasā cittaṁ samannesati vippamuttaṁ nirupadhiṁ.
Mahāmoggallāna is checking to see whose mind is liberated and free of attachments.

Yannūnāhaṁ āyasmantaṁ mahāmoggallānaṁ bhagavato sammukhā sāruppāhi gāthāhi abhitthaveyyan”ti.
Why don’t I extoll him in the Buddha’s presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ, vaṅgīsā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso āyasmantaṁ mahāmoggallānaṁ bhagavato sammukhā sāruppāhi gāthāhi abhitthavi:
Then Vaṅgīsa extolled Mahāmoggallāna in his presence with fitting verses:

“Nagassa passe āsīnaṁ,
muniṁ dukkhassa pāraguṁ;
Sāvakā payirupāsanti,
tevijjā maccuhāyino.

“As the sage, who has gone beyond suffering,
sits upon the mountain slope,
he is revered by disciples with the three knowledges,
conquerors of death.

Te cetasā anupariyeti,
Moggallāno mahiddhiko;
Cittaṁ nesaṁ samannesaṁ,
Vippamuttaṁ nirūpadhiṁ.

Moggallāna, of great psychic power,
comprehends with his mind,
scrutinizing their minds,
liberated, free of attachments.

Evaṁ sabbaṅgasampannaṁ,
Muniṁ dukkhassa pāraguṁ;

Anekākārasampannaṁ,
Payirupāsanti gotaman”ti.

So they revere Gotama,
the sage gone beyond suffering,
who is endowed with all path factors,
and with a multitude of attributes.”

8.11 Gaggarāsutta:
At Gaggarā

Ekaṁ samayaṁ bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sattahi ca upāsakasatehi sattahi ca upāsikāsatehi anekehi ca devatāsahassehi.
At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities.

Tyāssudaṁ bhagavā atirocati vaṇṇena ceva yasasā ca.
But the Buddha outshone them all in beauty and glory.

Atha kho āyasmato vaṅgīsassa etadahosi:
Then Venerable Vaṅgīsa thought,

“ayaṁ kho bhagavā campāyaṁ viharati gaggarāya pokkharaṇiyā tīre mahatā bhikkhusaṅghena saddhiṁ pañcamattehi bhikkhusatehi sattahi ca upāsakasatehi sattahi ca upāsikāsatehi anekehi ca devatāsahassehi.
“The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of around five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities.

Tyāssudaṁ bhagavā atirocati vaṇṇena ceva yasasā ca.
And he outshines them all in beauty and glory.

Yannūnāhaṁ bhagavantaṁ sammukhā sāruppāya gāthāya abhitthaveyyan”ti.
Why don’t I extoll him in his presence with fitting verses?”

Atha kho āyasmā vaṅgīso uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said,

“paṭibhāti maṁ, bhagavā, paṭibhāti maṁ, sugatā”ti.
“I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Paṭibhātu taṁ, vaṅgīsā”ti bhagavā avoca.
“Then speak as you feel inspired,” said the Buddha.

Atha kho āyasmā vaṅgīso bhagavantaṁ sammukhā sāruppāya gāthāya abhitthavi:
Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Cando yathā vigatavalāhake nabhe,
Virocati vigatamalova bhāṇumā;
Evampi aṅgīrasa tvaṁ mahāmuni,
Atirocasi yasasā sabbalokan”ti.

“Like the moon on a cloudless night,
like the shining immaculate sun,
so too Aṅgīrasa, O great sage,
your glory outshines the entire world.”

8.12 Vaṅgīsasutta:
With Vaṅgīsa

Ekaṁ samayaṁ āyasmā vaṅgīso sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Vaṅgīsa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā vaṅgīso aciraarahattappatto hutvā vimuttisukhaṁ paṭisaṁvedī tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

"Kāveyyamattā vicarimha pubbe,
Gāmā gāmaṁ purā puraṁ;
Athaddasāma sambuddhaṁ,
Saddhā no upapajjatha.

"We used to wander, drunk on poetry,
village to village, town to town.
Then we saw the Buddha,
and faith arose in us.

So me dhammamadesesi,
khandhāyatanadhātuyo;
Tassāhaṁ dhammaṁ sutvāna,
pabbajiṁ anagāriyaṁ.

He taught me Dhamma:
the aggregates, sense fields, and elements.
When I heard his teaching
I went forth to homelessness.

Bahunnaṁ vata atthāya,
bodhiṁ ajjhagamā muni;
Bhikkhūnaṁ bhikkhunīnañca,
ye niyāmagataddasā.

It was truly for the benefit of many
that the sage achieved awakening—
for the monks and for the nuns
who see that they've reached certainty.

Svāgataṁ vata me āsi,
mama buddhassa santike;
Tisso vijjā anuppattā,
kataṁ buddhassa sāsanaṁ.

It was so welcome for me
to be in the presence of the Buddha.
I've attained the three knowledges,
and fulfilled the Buddha's instructions.

Pubbenivāsaṁ jānāmi,
Dibbacakkhuṁ visodhitaṁ;
Tevijjo iddhipattomhi,
Cetopariyāyakovido"ti.

I know my past lives,
my clairvoyance is purified,
I am master of three knowledges,
attained in psychic power,
expert in comprehending the minds of others."

Tassuddānaṁ

Nikkhantaṁ arati ceva,
pesalā atimaññanā;
Ānandena subhāsitā,
sāriputtapavāraṇā;

Parosahassaṁ koṇḍaññho,
moggallānena gaggarā;
Vaṅgīsena dvādasāti.

Vaṅgīsasaṁyuttaṁ samattaṁ.
The Linked Discourses with Vaṅgīsa are complete.

9. Vana Saṁyutta:
In the Woods

9.1 Vivekasutta:
Seclusion

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi gehanissite.
Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the lay life.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṁ bhikkhuṁ saṁvejetukāmā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāhi ajjhabhāsi:
The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Vivekakāmosi vanaṁ paviṭṭho,
Atha te mano niccharatī bahiddhā;
Jano janasmiṁ vinayassu chandaṁ,
Tato sukhī hohisi vītarāgo.

"You entered the woods desiring seclusion,
yet your mind strays to outward things.
As a person, you should dispel the desire for people.
Then you'll be happy, free of greed.

Aratiṁ pajahāsi sato,
Bhavāsi sataṁ taṁ sārayāmase;
Pātālarajo hi duttaro,
Mā taṁ kāmarajo avāhari.

Mindful, give up discontent;
let us remind you of the way of the good.
The dusty abyss is so hard to cross;
don’t let sensual dust drag you down.

Sakuṇo yathā paṁsukunthito,
Vidhunaṁ pātayati sitaṁ rajaṁ;
Evaṁ bhikkhu padhānavā satimā,
Vidhunaṁ pātayati sitaṁ rajan”ti.

Just as a bird strewn with dirt
sheds that clingy dust with a shake;
so too, an energetic, mindful mendicant
sheds that clingy dust with a shake.”

Atha kho so bhikkhu tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, that mendicant was struck with a sense of urgency.

9.2 Upaṭṭhānasutta:
Getting Up

Ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu divāvihāragato supati.
Now at that time that mendicant fell asleep during the day's meditation.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṁ bhikkhuṁ saṁvejetukāmā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāhi ajjhabhāsi:
The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Uṭṭhehi bhikkhu kiṁ sesi,
ko attho supitena te;
Āturassa hi kā niddā,
sallaviddhassa ruppato.

"Get up, mendicant! Why lie down?
What's the point in sleeping?
How can the afflicted slumber
when injured by an arrow strike?

Yāya saddhāya pabbajito,
agārasmānagāriyaṁ;
Tameva saddhaṁ brūhehi,
mā niddāya vasaṁ gamī"ti.

You should amplify the faith
that led you to go forth
from the home life to homelessness.
Don’t fall under the sway of slumber.”

“Aniccā addhuvā kāmā,
yesu mandova mucchito;
Baddhesu muttaṁ asitaṁ,
kasmā pabbajitaṁ tape.

“Sensual pleasures are impermanent and unstable,
but idiots still fall for them.
Among those who are bound,
    they’re free and unattached:
why bother a renunciate?

Chandarāgassa vinayā,
avijjāsamatikkamā;
Taṁ ñāṇaṁ paramodānaṁ,
kasmā pabbajitaṁ tape.

By removing desire and greed,
by going beyond ignorance,
that knowledge has been perfectly cleansed:
why bother a renunciate?

Chetvā avijjaṁ vijjāya,
āsavānaṁ parikkhayā;
Asokaṁ anupāyāsaṁ,
kasmā pabbajitaṁ tape.

By breaking ignorance with knowledge,
by the ending of defilements,
they’re sorrowless, unstressed:
why bother a renunciate?

Āraddhavīriyaṁ pahitattaṁ,

Niccaṁ daḷhaparakkamaṁ;
Nibbānaṁ abhikaṅkhantaṁ,
Kasmā pabbajitaṁ tape”ti.

Energetic, resolute,
always staunchly vigorous,
aspiring to extinguishment:
why bother a renunciate?”

9.3 Kassapagottasutta:
With Kassapagotta

Ekaṁ samayaṁ āyasmā kassapagotto kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena āyasmā kassapagotto divāvihāragato aññataraṁ chetaṁ ovadati.
Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a tribal hunter.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā āyasmantaṁ kassapagottaṁ saṁvejetukāmā yenāyasmā kassapagotto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ kassapagottaṁ gāthāhi ajjhabhāsi:
Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:

"Giriduggacaraṁ chetaṁ,
appapaññaṁ acetasaṁ;
Akāle ovadaṁ bhikkhu,
mandova paṭibhāti maṁ.

"A tribal hunter wandering the rugged hills
is unintelligent, unthinking.
It's a waste of time to advise him;
this mendicant seems to me like an idiot.

Suṇāti na vijānāti,
Āloketi na passati;
Dhammasmiṁ bhaññamānasmiṁ,
Atthaṁ bālo na bujjhati.

The tribal hunter listens without understanding,
he looks without seeing.
Though the teaching is spoken,
the fool doesn’t get it.

Sacepi dasa pajjote,
dhārayissasi kassapa;
Neva dakkhati rūpāni,
cakkhu hissa na vijjatī”ti.

Even if you lit ten lamps
and brought them to him, Kassapa,
he wouldn’t see anything,
for he has no eyes to see.”

Atha kho āyasmā kassapagotto tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, Venerable Kassapagotta was struck with a sense of urgency.

9.4 Sambahulasutta:
Several Mendicants Set Out Wandering

Ekaṁ samayaṁ sambahulā bhikkhū kosalesu viharanti aññatarasmiṁ vanasaṇḍe.
At one time several mendicants were staying in the land of the Kosalans in a certain forest grove.

Atha kho te bhikkhū vassaṁvuṭṭhā temāsaccayena cārikaṁ pakkamiṁsu.
Then after completing the three months of the rainy season residence, those mendicants set out wandering.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā te bhikkhū apassantī paridevamānā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Not seeing those mendicants, the deity haunting that forest cried. And on that occasion they recited this verse:

“Arati viya mejja khāyati,
Bahuke disvāna vivitte āsane;
Te cittakathā bahussutā,
Kome gotamasāvakā gatā”ti.

“Seeing so many vacated seats today,
it seems to me they must have become dissatisfied.
They were so learned, such brilliant speakers!
Where have these disciples of Gotama gone?”

Evaṁ vutte, aññatarā devatā taṁ devataṁ gāthāya paccabhāsi:
When they had spoken, another deity replied with this verse:

“Māgadhaṁ gatā kosalaṁ gatā,
Ekacciyā pana vajjibhūmiyā;
Magā viya asaṅgacārino,

Aniketā viharanti bhikkhavo”ti.

“They’ve gone to Magadha, they’ve gone to Kosala,
and some are in the Vajjian lands.
Like deer that wander free of ties,
the mendicants live with no abode.”

9.5 Ānandasutta:
With Ānanda

Ekaṁ samayaṁ āyasmā ānando kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena āyasmā ānando ativelaṁ gihisaññattibahulo viharati.
Now at that time Ānanda was spending too much time informing the lay people.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā āyasmato ānandassa anukampikā atthakāmā āyasmantaṁ ānandaṁ saṁvejetukāmā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ gāthāya ajjhabhāsi:
Then the deity haunting that forest had compassion for Ānanda, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

"Rukkhamūlagahanaṁ pasakkiya,
Nibbānaṁ hadayasmiṁ opiya;
Jhāya gotama mā pamādo,
Kiṁ te biḷibiḷikā karissatī"ti.

"You've left for the jungle, the root of a tree,
with quenching in your heart.
Practice absorption, Gotama, don't be negligent!
What is this hullabaloo to you?"

Atha kho āyasmā ānando tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, Venerable Ānanda was struck with a sense of

urgency.

9.6 Anuruddhasutta:
With Anuruddha

Ekaṁ samayaṁ āyasmā anuruddho kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove.

Atha kho aññatarā tāvatiṁsakāyikā devatā jālinī nāma āyasmato anuruddhassa purāṇadutiyikā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamitvā āyasmantaṁ anuruddhaṁ gāthāya ajjhabhāsi:
Then a certain deity of the company of the Thirty-Three named Penelope had been Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:

"Tattha cittaṁ paṇidhehi,
yattha te vusitaṁ pure;
Tāvatiṁsesu devesu,
sabbakāmasamiddhisu;
Purakkhato parivuto,
devakaññāhi sobhasī"ti.

"Set your heart there,
where you used to live;
among the gods of the Thirty-Three,
whose every desire is granted!
At the fore of a retinue
of divine maidens, you'll shine!"

"Duggatā devakaññāyo,
sakkāyasmiṁ patiṭṭhitā;
Te cāpi duggatā sattā,
devakaññāhi patthitā"ti.

“Divine maidens are in a sorry state,
stuck in self-identity.
And those beings too are in a sorry state,
who are attached to divine maidens.”

“Na te sukhaṁ pajānanti,
ye na passanti nandanaṁ;
Āvāsaṁ naradevānaṁ,
tidasānaṁ yasassinan”ti.

“They don’t know pleasure
who don’t see the Garden of Delight!
It’s the abode of lordly gods,
the glorious host of Thirty!”

“Na tvaṁ bāle vijānāsi,
yathā arahataṁ vaco;
Aniccā sabbasaṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṁ vūpasamo sukho.

“Fool, don’t you understand
the saying of the perfected ones:
all conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.

Natthi dāni punāvāso,
devakāyasmi jālini;
Vikkhīṇo jātisaṁsāro,
natthi dāni punabbhavo”ti.

Penelope, weaver of the web,
there’ll be no more lives in the hosts of gods.
Transmigration through births is finished,

now there’ll be no more future lives.”

9.7 Nāgadattasutta:
With Nāgadatta

Ekaṁ samayaṁ āyasmā nāgadatto kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena āyasmā nāgadatto atikālena gāmaṁ pavisati, atidivā paṭikkamati.
Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā āyasmato nāgadattassa anukampikā atthakāmā āyasmantaṁ nāgadattaṁ saṁvejetukāmā yenāyasmā nāgadatto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ nāgadattaṁ gāthāhi ajjhabhāsi:
Then the deity haunting that forest had compassion for Nāgadatta, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

"Kāle pavisa nāgadatta,
Divā ca āgantvā ativelacārī;
Saṁsaṭṭho gahaṭṭhehi,
Samānasukhadukkho.

"Entering too early,
and returning after spending too much of the day,
Nāgadatta socializes with lay people,
sharing their joys and sorrows.

Bhāyāmi nāgadattaṁ suppagabbhaṁ,
Kulesu vinibaddhaṁ;
Mā heva maccurañño balavato,

Antakassa vasaṁ upesī”ti.

I’m afraid for Nāgadatta; he’s so reckless
in his attachment to families.
May he not come under the King of Death’s power,
under the sway of the terminator!”

Atha kho āyasmā nāgadatto tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, Venerable Nāgadatta was struck with a sense of urgency.

9.8 Kulagharaṇīsutta:
The Mistress of the House

Ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the monks was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu aññatarasmiṁ kule ativelaṁ ajjhogāḷhappatto viharati.
Now at that time that monk had become too closely involved in the affairs of a certain family.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṁ bhikkhuṁ saṁvejetukāmā yā tasmiṁ kule kulagharaṇī, tassā vaṇṇaṁ abhinimminitvā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāya ajjhabhāsi:
The deity haunting that forest had compassion for that monk, wanting what's best for him. So, wanting to stir him up, they manifested in the appearance of the mistress of that family, approached the monk, and addressed him in verse:

"Nadītīresu saṇṭhāne,
sabhāsu rathiyāsu ca;
Janā saṅgamma mantenti,
mañca tañca kimantaran"ti.

"On the banks of the rivers and in the guest houses,
in meeting halls and highways,
people come together and gossip:
what's going on between you and me?"

"Bahūhi saddā paccūhā,
khamitabbā tapassinā;

Na tena maṅku hotabbaṁ,
na hi tena kilissati.

“There are lots of annoying sounds
that an austere ascetic must endure.
But they mustn’t be dismayed by that,
for that’s not what defiles you.

Yo ca saddaparittāsī,
vane vātamigo yathā;
Lahucittoti taṁ āhu,
nāssa sampajjate vatan”ti.

If you’re startled by every little sound,
like a wind-deer in the wood,
they’ll call you ‘flighty minded’;
and your practice won’t succeed.”

9.9 Vajjiputtasutta:
A Vajji

Ekaṁ samayaṁ aññataro vajjiputtako bhikkhu vesāliyaṁ viharati aññatarasmiṁ vanasaṇḍe.
At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove.

Tena kho pana samayena vesāliyaṁ vajjiputtako sabbaratticāro hoti.
Now at that time the Vajjis were holding an all-night event in Vesālī.

Atha kho so bhikkhu vesāliyā tūriyatāḷitavāditanigghosasaddaṁ sutvā paridevamāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then that mendicant, groaning at the noise of musical instruments being beaten and played, on that occasion recited this verse:

“Ekakā mayaṁ araññe viharāma,
Apaviddhaṁva vanasmiṁ dārukaṁ;
Etādisikāya rattiyā,
Ko su nāmamhehi pāpiyo”ti.

“We dwell alone in the wilderness,
like a cast-off log in the forest.
On a night like this,
who’s worse off than me?”

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṁ bhikkhuṁ saṁvejetukāmā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāya ajjhabhāsi:
The deity haunting that forest had compassion for that mendicant, and wanted what’s best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“Ekakova tvaṁ arañña viharasi,
Apaviddhaṁva vanasmiṁ dārukaṁ;
Tassa te bahukā pihayanti,
Nerayikā viya saggagāminan”ti.

“You dwell alone in the wilderness,
like a cast-off log in the forest.
Lots of people are jealous of you,
like beings in hell of those going to heaven.”

Atha kho so bhikkhu tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, that mendicant was struck with a sense of urgency.

9.10 Sajjhāyasutta:
Recitation

Ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu yaṁ sudaṁ pubbe ativelaṁ sajjhāyabahulo viharati so aparena samayena appossukko tuṇhībhūto saṅkasāyati.
Now at that time that mendicant had previously been spending too much time in recitation. But some time later they adhered to passivity and silence.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno dhammaṁ asuṇantī yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāya ajjhabhāsi:
Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:

“Kasmā tuvaṁ dhammapadāni bhikkhu,
Nādhīyasi bhikkhuhi saṁvasanto;
Sutvāna dhammaṁ labhatippasādaṁ,
Diṭṭheva dhamme labhatippasaṁsan”ti.

“Mendicant, why don’t you recite
passages of the teaching,
living together with other mendicants?
When you hear the teaching confidence grows;
and the reciter is praised in the present life.”

“Ahu pure dhammapadesu chando,
Yāva virāgena samāgamimha;
Yato virāgena samāgamimha,

Yaṁ kiñci diṭṭhaṁva sutaṁ mutaṁ vā;
Aññāya nikkhepanamāhu santo”ti.

“I used to be enthusiastic about
    passages of the teaching,
so long as I’d not realized dispassion.
But then I realized dispassion, which the good call
the laying to rest by completely understanding
whatever is seen, heard, and thought.”

9.11 Akusalavitakkasutta:
Unskillful Thoughts

Ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu divāvihāragato pāpake akusale vitakke vitakketi, seyyathidaṁ—
Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts, that is:

kāmavitakkaṁ, byāpādavitakkaṁ, vihiṁsāvitakkaṁ.
sensual, malicious, and cruel thoughts.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṁ bhikkhuṁ saṁvejetukāmā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāhi ajjhabhāsi:
The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Ayoniso manasikārā,
so vitakkehi khajjasi;
Ayoniso paṭinissajja,
yoniso anucintaya.

"Because of improper attention,
you're consumed by your thoughts.
When you've given up irrationality,
make sure your thoughts are rational.

Satthāraṁ dhammamārabbha,
saṅghaṁ sīlāni attano;
Adhigacchasi pāmojjaṁ,
pītisukhamasaṁsayaṁ;
Tato pāmojjabahulo,
dukkhassantaṁ karissasī”ti.

Thinking about the Teacher, the teaching,
the Saṅgha, and your own ethics,
you’ll find gladness,
and rapture and bliss as well, no doubt.
And when you’re full of joy,
you’ll make an end to suffering.”

Atha kho so bhikkhu tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, that mendicant was struck with a sense of urgency.

9.12 Majjhanhikasutta:
Midday

Ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Atha kho tasmiṁ vanasaṇḍe adhivatthā devatā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā tassa bhikkhuno santike imaṁ gāthaṁ abhāsi:
The deity haunting that forest approached that mendicant and recited this verse in their presence:

“Ṭhite majjhanhike kāle,
sannisīvesu pakkhisu;
Saṇateva brahāraññaṁ,
taṁ bhayaṁ paṭibhāti maṁ.

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so scary to me!”

Ṭhite majjhanhike kāle,
sannisīvesu pakkhisu;
Saṇateva brahāraññaṁ,
sā rati paṭibhāti man”ti.

“In the still of high noon,
when the birds have settled down,
the formidable jungle whispers to itself:
that seems so delightful to me!”

9.13 Pākatindriyasutta:
Undisciplined Faculties

Ekaṁ samayaṁ sambahulā bhikkhū kosalesu viharanti aññatarasmiṁ vanasaṇḍe uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā vibbhantacittā pākatindriyā.
At one time several mendicants were staying in the Kosalan lands in a certain forest grove. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tesaṁ bhikkhūnaṁ anukampikā atthakāmā te bhikkhū saṁvejetukāmā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū gāthāhi ajjhabhāsi:
The deity haunting that forest had compassion for those mendicants, and wanted what's best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:

"Sukhajīvino pure āsuṁ,
bhikkhū gotamasāvakā;
Anicchā piṇḍamesanā,
anicchā sayanāsanaṁ;
Loke aniccataṁ ñatvā,
dukkhassantaṁ akaṁsu te.

"The mendicants used to live happily,
as disciples of Gotama.
Desireless they sought alms;
desireless they used their lodgings.
Knowing that the world was impermanent
they made an end of suffering.

Dupposaṁ katvā attānaṁ,

gāme gāmaṇikā viya;
Bhutvā bhutvā nipajjanti,
parāgāresu mucchitā.

But now they've made themselves hard to look after,
like chiefs in a village.
They eat and eat and then lie down,
unconscious in the homes of others.

Saṅghassa añjaliṁ katvā,
idhekacce vadāmahaṁ;
Apaviddhā anāthā te,
yathā petā tatheva te.

Having raised my joined palms to the Saṅgha,
I speak here only about certain people.
They're rejects, with no protector,
just like those who have passed away.

Ye kho pamattā viharanti,
te me sandhāya bhāsitaṁ;
Ye appamattā viharanti,
namo tesaṁ karomahan"ti.

I'm speaking about
those who live negligently.
To those who live diligently
I pay homage."

Atha kho te bhikkhū tāya devatāya saṁvejitā saṁvegamāpādunti.
Impelled by that deity, those mendicants were struck with a sense of urgency.

9.14 Gandhatthenasutta:
The Thief of Scent

Ekaṁ samayaṁ aññataro bhikkhu kosalesu viharati aññatarasmiṁ vanasaṇḍe.
At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Tena kho pana samayena so bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto pokkharaṇiṁ ogāhetvā padumaṁ upasiṅghati.
Now at that time, after the meal, on their return from almsround, that mendicant plunged into a lotus pond and sniffed a pink lotus.

Atha kho yā tasmiṁ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṁ bhikkhuṁ saṁvejetukāmā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ gāthāya ajjhabhāsi:
The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Yametaṁ vārijaṁ pupphaṁ,
adinnaṁ upasiṅghasi;
Ekaṅgametaṁ theyyānaṁ,
gandhatthenosi mārisā"ti.

"This water flower has not been given.
When you sniff it,
this is one factor of theft.
Good sir, you are a thief of scent!"

"Na harāmi na bhañjāmi,
ārā siṅghāmi vārijaṁ;
Atha kena nu vaṇṇena,

gandhatthenoti vuccati.

“I do not take, nor do I break;
I sniff the water flower from afar.
So based on what evidence
do you call me a thief of scent?

**Yvāyaṁ bhisāni khanati,
puṇḍarīkāni bhañjati;
Evaṁ ākiṇṇakammanto,
kasmā eso na vuccatī”ti.**

Why don’t you accuse someone
who does such vandalizing
as digging up the roots,
or breaking off the flowers?”

**“Ākiṇṇaluddo puriso,
dhāticelaṁva makkhito;
Tasmiṁ me vacanaṁ natthi,
tvañcārahāmi vattave.**

“I have nothing to say
to a person who is a crude vandal,
soiled like a used nappy.
You’re the one who deserves to be spoken to.

**Anaṅgaṇassa posassa,
niccaṁ sucigavesino;
Vālaggamattaṁ pāpassa,
abbhāmattaṁva khāyatī”ti.**

To the man who has not a blemish
who is always seeking purity,
even a hair-tip of evil
seems as big as a cloud.”

“Addhā maṁ yakkha jānāsi,
atho me anukampasi;
Punapi yakkha vajjāsi,
yadā passasi edisan”ti.

“Indeed, O spirit, you understand me,
and you empathize with me.
Please speak to me again,
whenever you see something like this.”

“Neva taṁ upajīvāma,
napi te bhatakāmhase;
Tvameva bhikkhu jāneyya,
yena gaccheyya suggatin”ti.

“I’m no dependent of yours,
nor am I your servant.
You yourself should know, mendicant,
the way that leads to a good place.”

Atha kho so bhikkhu tāya devatāya saṁvejito saṁvegamāpādīti.
Impelled by that deity, that mendicant was struck with a sense of urgency.

Vanavaggo paṭhamo.

Tassuddānaṁ

Vivekaṁ upaṭṭhānañca,
Kassapagottena sambahulā;
Ānando anuruddho ca,
Nāgadattañca kulagharaṇī.

Vajjiputto ca vesālī,
Sajjhāyena ayoniso;
Majjhanhikālamhi pākatindriya—

Padumapupphena cuddasa bhaveti.

Vanasaṁyuttaṁ samattaṁ.
The Linked Discourses in the Forest are completed.

10. Yakkha Saṁyutta:
With Spirits

10.1 Indakasutta:
With Indaka

Evaṁ me sutaṁ—
So I have heard.

**ekaṁ samayaṁ bhagavā rājagahe viharati indakūṭe pabbate,
indakassa yakkhassa bhavane.**
At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka.

**Atha kho indako yakkho yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:**
Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

**"Rūpaṁ na jīvanti vadanti buddhā,
Kathaṁ nvayaṁ vindatimaṁ sarīraṁ;
Kutassa aṭṭhīyakapiṇḍameti,
Kathaṁ nvayaṁ sajjati gabbharasmin"ti.**

"The Buddhas say that form is not the soul.
Then how does this body manifest?
Where do the bones and liver come from?
And how does one cling on in the womb?"

**"Paṭhamaṁ kalalaṁ hoti,
kalalā hoti abbudaṁ;
Abbudā jāyate pesi,
pesi nibbattatī ghano;
Ghanā pasākhā jāyanti,
kesā lomā nakhāpi ca.**

"First there's a drop of coagulate;

from there a little bud appears;
next it becomes a piece of flesh;
which produces a swelling.
From that swelling the limbs appear,
the head hair, body hair, and teeth.

Yañcassa bhuñjatī mātā,
annaṁ pānañca bhojanaṁ;
Tena so tattha yāpeti,
mātukucchigato naro”ti.

And whatever the mother eats—
the food and drink that she consumes—
nourishes them there,
the person in the mother’s womb.”

10.2 Sakkanāmasutta:
With a Spirit Named Sakka

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho sakkanāmako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ gāthāya ajjhabhāsi:
Then a spirit named Sakka went up to the Buddha, and addressed him in verse:

"Sabbaganthappahīnassa,
vippamuttassa te sato;
Samaṇassa na taṁ sādhu,
yadaññamanusāsasī"ti.

"You've given up all ties,
and are fully freed.
It's not a good idea for you, ascetic,
to be instructing others."

"Yena kenaci vaṇṇena,
saṁvāso sakka jāyati;
Na taṁ arahati sappañño,
manasā anukampituṁ.

"No matter what the apparent reason
why people are together, Sakka,
it's unworthy for a wise person
to not think of the other with compassion.

Manasā ce pasannena,

yadaññamanusāsati;
Na tena hoti saṁyutto,
yānukampā anuddayā”ti.

If you instruct others
with a mind clear and confident,
your compassion and empathy
don’t create attachments.”

10.3 Sūcilomasutta:
With Spiky

Ekaṁ samayaṁ bhagavā gayāyaṁ viharati ṭaṅkitamañce sūcilomassa yakkhassa bhavane.
At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit.

Tena kho pana samayena kharo ca yakkho sūcilomo ca yakkho bhagavato avidūre atikkamanti.
Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha.

Atha kho kharo yakkho sūcilomaṁ yakkhaṁ etadavoca:
So Shaggy said to Spiky,

“eso samaṇo”ti.
“That’s an ascetic.”

“Neso samaṇo, samaṇako eso.
“That’s no ascetic, he’s a faker!

Yāva jānāmi yadi vā so samaṇo yadi vā pana so samaṇako”ti.
I’ll soon find out whether he’s an ascetic or a faker.”

Atha kho sūcilomo yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato kāyaṁ upanāmesi.
Then Spiky went up to the Buddha and leaned up against his body,

Atha kho bhagavā kāyaṁ apanāmesi.
but the Buddha pulled away.

Atha kho sūcilomo yakkho bhagavantaṁ etadavoca:

Then Spiky said to the Buddha,

“bhāyasi maṁ, samaṇā”ti?
“Are you afraid, ascetic?”

“Na khvāhaṁ taṁ, āvuso, bhāyāmi;
“No, sir, I’m not afraid.

api ca te samphasso pāpako”ti.
But your touch is nasty.”

“Pañhaṁ taṁ, samaṇa, pucchissāmi.
“I will ask you a question, ascetic.

Sace me na byākarissasi, cittaṁ vā te khipissāmi, hadayaṁ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmī”ti.
If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“Na khvāhaṁ taṁ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo me cittaṁ vā khipeyya hadayaṁ vā phāleyya pādesu vā gahetvā pāragaṅgāya khipeyya;
“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me.

api ca tvaṁ, āvuso, puccha yadā kaṅkhasī”ti. (…)
But anyway, ask what you wish.”

“Rāgo ca doso ca kutonidānā,
Aratī ratī lomahaṁso kutojā;
Kuto samuṭṭhāya manovitakkā,
Kumārakā dhaṅkamivossajantī”ti.

“Where do greed and hate come from?
From where spring discontent, desire, and terror?

Where do the mind’s thoughts originate,
like a crow let loose by boys.”

“Rāgo ca doso ca itonidānā,
Aratī ratī lomahaṁso itojā;
Ito samuṭṭhāya manovitakkā,
Kumārakā dhaṅkamivossajanti.

“Greed and hate come from here;
from here spring discontent, desire, and terror;
here’s where the mind’s thoughts originate,
like a crow let loose by boys.

Snehajā attasambhūtā,
nigrodhasseva khandhajā;
Puthū visattā kāmesu,
māluvāva vitatā vane.

Born of affection, originating in oneself,
like the shoots from a banyan’s trunk;
the many kinds of attachment to sensual pleasures
are like camel’s foot creeper
creeping through the woods.

Ye naṁ pajānanti yatonidānaṁ,
Te naṁ vinodenti suṇohi yakkha;
Te duttaraṁ oghamimaṁ taranti,
Atiṇṇapubbaṁ apunabbhavāyā”ti.

Those who understand where they come from
get rid of them—listen up, spirit!
They cross this flood so hard to cross,
not crossed before, so as to not be reborn.”

10.4 Maṇibhaddasutta:
With Maṇibhadda

Ekaṁ samayaṁ bhagavā magadhesu viharati maṇimālike cetiye maṇibhaddassa yakkhassa bhavane.
At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika Tree-shrine, the haunt of the native spirit Maṇibhadda.

Atha kho maṇibhaddo yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavato santike imaṁ gāthaṁ abhāsi:
Then the native spirit Maṇibhadda went up to the Buddha, and recited this verse in the Buddha's presence:

"Satīmato sadā bhaddaṁ,
satimā sukhamedhati;
Satīmato suve seyyo,
verā ca parimuccatī"ti.

"It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
and they're freed from enmity."

"Satīmato sadā bhaddaṁ,
satimā sukhamedhati;
Satīmato suve seyyo,
verā na parimuccati.

"It's always auspicious for the mindful;
the mindful prosper in happiness.
Each new day is better for the mindful,
but they're not freed from enmity.

Yassa sabbamahorattaṁ,
ahiṁsāya rato mano;
Mettaṁso sabbabhūtesu,
veraṁ tassa na kenacī”ti.

But someone whose mind delights in harmlessness,
all day and all night,
with love for all living creatures—
they have no enmity for anyone.”

10.5 Sānusutta:
With Sānu

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena aññatarissā upāsikāya sānu nāma putto yakkhena gahito hoti.
Now at that time a certain lay woman had a son named Sānu who had been possessed by a native spirit.

Atha kho sā upāsikā paridevamānā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
And as that lay woman wept, on that occasion she recited these verses:

"Cātuddasiṁ pañcadasiṁ,
yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca,
aṭṭhaṅgasusamāgataṁ.

"I have heard this from the perfected ones.
The native spirits will not mess with anyone
who leads the spiritual life
by observing the sabbath
Uposathaṁ upavasanti,
brahmacariyaṁ caranti ye;
Na tehi yakkhā kīḷanti,
iti me arahataṁ sutaṁ;
Sā dāni ajja passāmi,
yakkhā kīḷanti sānunā"ti.

complete in all eight factors

on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.
But now today I see
native spirits messing with Sānu.”

“Cātuddasiṁ pañcadasiṁ,
yā ca pakkhassa aṭṭhamī;
Pāṭihāriyapakkhañca,
aṭṭhaṅgasusamāgataṁ;
“What you heard from the perfected ones is right.
The native spirits will not mess with anyone
who leads the spiritual life
by observing the sabbath
Uposathaṁ upavasanti,
brahmacariyaṁ caranti ye.
Na tehi yakkhā kīḷanti,
sāhu te arahataṁ sutaṁ;
complete in all eight factors
on the fourteenth and the fifteenth days,
and the eighth day of the fortnight,
as well as on the fortnight of special displays.

Sānuṁ pabuddhaṁ vajjāsi,
yakkhānaṁ vacanaṁ idaṁ;
Mākāsi pāpakaṁ kammaṁ,
āvi vā yadi vā raho.

When Sānu regains consciousness tell him
this saying of the native spirits:
Don’t do bad deeds
either openly or in secret.

Sace ca pāpakaṁ kammaṁ,
karissasi karosi vā;
Na te dukkhā pamutyatthi,

uppaccāpi palāyato”ti.

If you should do a bad deed,
or you’re doing one now,
you won’t be freed from suffering,
though you fly away and flee.”

“Mataṁ vā amma rodanti,
yo vā jīvaṁ na dissati;
Jīvantaṁ amma passantī,
kasmā maṁ amma rodasī”ti.

“Mum, they cry for the dead,
or for one who’s alive but has disappeared.
I’m alive and you can see me,
so mum, why do you weep for me?”

“Mataṁ vā putta rodanti,
yo vā jīvaṁ na dissati;
Yo ca kāme cajitvāna,
punarāgacchate idha;
Taṁ vāpi putta rodanti,
puna jīvaṁ mato hi so.

“Son, they cry for the dead,
or for one who’s alive but has disappeared.
But someone who has given up sensual pleasures
only to come back here again:
they cry for them as well,
for though still alive they’re really dead.

Kukkuḷā ubbhato tāta,
kukkuḷaṁ patitumicchasi;
Narakā ubbhato tāta,
narakaṁ patitumicchasi.

My dear, you’ve been rescued from hot coals,

and you want to plunge right back in them!
My dear, you've been rescued from the abyss,
and you want to plunge right back there!

Abhidhāvatha bhaddante,
kassa ujjhāpayāmase;
Āditta nīhataṁ bhaṇḍaṁ,
puna ḍayhitumicchasī"ti.

Keep pushing forward, it's what's best for you!
Who have I got to complain to?
When your things have been saved from a fire,
would you want them to be burnt again?"

10.6 Piyaṅkarasutta:
With Piyaṅkara

Ekaṁ samayaṁ āyasmā anuruddho sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā anuruddho rattiyā paccūsasamayaṁ paccuṭṭhāya dhammapadāni bhāsati.
Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the teaching.

Atha kho piyaṅkaramātā yakkhinī puttakaṁ evaṁ tosesi:
Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

"Mā saddaṁ kari piyaṅkara,
Bhikkhu dhammapadāni bhāsati;
Api ca dhammapadaṁ vijāniya,
Paṭipajjema hitāya no siyā.

"Don't make a sound, Piyaṅkara!
A mendicant recites passages of the teaching.
When we understand a passage,
we can practice for our welfare.

Pāṇesu ca saṁyamāmase,
Sampajānamusā na bhaṇāmase;
Sikkhema susīlyamattano,
Api muccema pisācayoniyā"ti.

Let us keep from harming living creatures,
and speak no lying words.
We should train ourselves well in ethics,

and hopefully we’ll be freed from the goblin realm.”

10.7 Punabbasusutta:
With Punabbasu

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṁyuttāya dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

Te ca bhikkhū aṭṭhiṁ katvā manasi katvā sabbacetasā samannāharitvā ohitasotā dhammaṁ suṇanti.
And those mendicants were paying heed, paying attention, engaging wholeheartedly, and lending an ear.

Atha kho punabbasumātā yakkhinī puttake evaṁ tosesi:
Then the native spirit Punabbasu's Mother soothed her little children, saying:

"Tuṇhī uttarike hohi,
tuṇhī hohi punabbasu;
Yāvāhaṁ buddhaseṭṭhassa,
dhammaṁ sossāmi satthuno.

"Hush, little Uttarā!
Hush, Punabbasu!
For I want to listen to the teaching
of the Teacher, the supreme Buddha.

Nibbānaṁ bhagavā āha,

sabbaganthappamocanaṁ;
Ativelā ca me hoti,
asmiṁ dhamme piyāyanā.

Since the Blessed One spoke of extinguishment,
the release from all ties,
I have a lasting love
for this teaching.

Piyo loke sako putto,
piyo loke sako pati;
Tato piyatarā mayhaṁ,
assa dhammassa magganā.

In this world, your own child is dear;
in this world, your own husband is dear;
but even greater than that is my love
for this teaching's quest.

Na hi putto pati vāpi,
piyo dukkhā pamocaye;
Yathā saddhammassavanaṁ,
dukkhā moceti pāṇinaṁ.

For neither son nor husband,
dear as they are, can free you from suffering;
as listening to the true teaching
frees living creatures from suffering.

Loke dukkhaparetasmiṁ,
Jarāmaraṇasaṁyute;
Jarāmaraṇamokkhāya,
Yaṁ dhammaṁ abhisambudhaṁ;
Taṁ dhammaṁ sotumicchāmi,
Tuṇhī hohi punabbasū"ti.

In this world mired in suffering,

fettered by old age and death,
I want to listen to the teaching
that the Buddha awakened to,
which frees you from old age and death.
So hush, Punabbasu!”

“Ammā na byāharissāmi,
tuṇhībhūtāyamuttarā;
Dhammameva nisāmehi,
saddhammassavanaṁ sukhaṁ;
Saddhammassa anaññāya,
ammā dukkhaṁ carāmase.

“Mom, I’m not speaking,
and Uttarā is silent, too.
Focus just on the teaching,
for it’s nice to listen to the true teaching.
And it’s because we haven’t understood the teaching
that we live in suffering, Mom.

Esa devamanussānaṁ,
sammūḷhānaṁ pabhaṅkaro;
Buddho antimasārīro,
dhammaṁ deseti cakkhumā”ti.

He is a beacon for those who are lost
among gods and humans.
The Buddha, bearing his final body,
the Seer teaches Dhamma.”

“Sādhu kho paṇḍito nāma,
putto jāto uresayo;
Putto me buddhaseṭṭhassa,
dhammaṁ suddhaṁ piyāyati.

“It’s good that my child’s so astute,
this child I bore and suckled!

My child loves the pure teaching
of the supreme Buddha.

Punabbasu sukhī hohi,
ajjāhamhi samuggatā;
Diṭṭhāni ariyasaccāni,
uttarāpi suṇātu me”ti.

Punabbasu, may you be happy!
Today, I rise.
Hear me too, Uttarā:
I have seen the noble truths!”

10.8 Sudattasutta:
With Sudatta

Ekaṁ samayaṁ bhagavā rājagahe viharati sītavane.
At one time the Buddha was staying near Rājagaha in the Cool Grove.

Tena kho pana samayena anāthapiṇḍiko gahapati rājagahaṁ anuppatto hoti kenacideva karaṇīyena.
Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business.

Assosi kho anāthapiṇḍiko gahapati:
He heard

“buddho kira loke uppanno”ti.
a rumor that a Buddha had arisen in the world.

Tāvadeva ca pana bhagavantaṁ dassanāya upasaṅkamitukāmo hoti. Athassa anāthapiṇḍikassa gahapatissa etadahosi:
Right away he wanted to go and see the Buddha, but he thought,

“akālo kho ajja bhagavantaṁ dassanāya upasaṅkamituṁ.
“It’s too late to go and see the Buddha today.

Sve dānāhaṁ kālena bhagavantaṁ dassanāya gamissāmī”ti buddhagatāya satiyā nipajji.
I’ll go and see him tomorrow.” He went to bed thinking of the Buddha.

Rattiyā sudaṁ tikkhattuṁ vuṭṭhāsi pabhātanti maññamāno.
During the night he got up three times thinking it was morning.

Atha kho anāthapiṇḍiko gahapati yena sivathikadvāraṁ tenupasaṅkami.
Then he approached the Sivaka Gate,

Amanussā dvāraṁ vivariṁsu.
and non-human beings opened it for him.

Atha kho anāthapiṇḍikassa gahapatissa nagaramhā nikkhamantassa āloko antaradhāyi, andhakāro pāturahosi, bhayaṁ chambhitattaṁ lomahaṁso udapādi, tatova puna nivattitukāmo ahosi.
But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back.

Atha kho sivako yakkho antarahito saddamanussāvesi:
Then the invisible spirit Sivaka called out:

“Sataṁ hatthī sataṁ assā,
Sataṁ assatarīrathā;
Sataṁ kaññāsahassāni,
Āmukkamaṇikuṇḍalā;
Ekassa padavītihārassa,
Kalaṁ nāgghanti soḷasiṁ.

“A hundred elephants, a hundred horses,
a hundred mule-drawn chariots,
a hundred thousand maidens
bedecked with jeweled earrings:
these are not worth a sixteenth part
of a single forward stride!

Abhikkama gahapati,
abhikkama gahapati;
Abhikkamanaṁ te seyyo,
no paṭikkamanan”ti.

Forward, householder!
Forward, householder!
Going forward is better for you,
not turning back!”

Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi, yaṁ ahosi bhayaṁ chambhitattaṁ lomahaṁso, so paṭippassambhi.
Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

Dutiyampi kho anāthapiṇḍikassa gahapatissa āloko antaradhāyi, andhakāro pāturahosi, bhayaṁ chambhitattaṁ lomahaṁso udapādi, tatova puna nivattitukāmo ahosi.
But for a second time, light vanished and darkness appeared to him. …

Dutiyampi kho sivako yakkho antarahito saddamanussāvesi:
For a second time the invisible spirit Sivaka called out …

“Sataṁ hatthī sataṁ assā,
…pe…
Kalaṁ nāgghanti soḷasiṁ.

Abhikkama gahapati,
abhikkama gahapati;
Abhikkamanaṁ te seyyo,
no paṭikkamanan”ti.

“… Going forward is better for you,
not turning back!”

Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi, yaṁ ahosi bhayaṁ chambhitattaṁ lomahaṁso, so paṭippassambhi.
Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

Tatiyampi kho anāthapiṇḍikassa gahapatissa āloko antaradhāyi, andhakāro pāturahosi, bhayaṁ chambhitattaṁ lomahaṁso udapādi, tatova puna nivattitukāmo ahosi.
But for a third time, light vanished and darkness appeared to him. …

Tatiyampi kho sivako yakkho antarahito saddamanussāvesi:
For a third time the invisible spirit Sivaka called out …

“Sataṁ hatthī sataṁ assā,
…pe…
Kalaṁ nāgghanti soḷasiṁ.

Abhikkama gahapati,
abhikkama gahapati;
Abhikkamanaṁ te seyyo,
no paṭikkamanan”ti.

“… Going forward is better for you,
not turning back!”

Atha kho anāthapiṇḍikassa gahapatissa andhakāro antaradhāyi, āloko pāturahosi, yaṁ ahosi bhayaṁ chambhitattaṁ lomahaṁso, so paṭippassambhi.
Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

Atha kho anāthapiṇḍiko gahapati yena sītavanaṁ yena bhagavā tenupasaṅkami.
Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

Tena kho pana samayena bhagavā rattiyā paccūsasamayaṁ paccuṭṭhāya abbhokāse caṅkamati.

Now at that time the Buddha had risen at the crack of dawn and was walking mindfully in the open.

Addasā kho bhagavā anāthapiṇḍikaṁ gahapatiṁ dūratova āgacchantaṁ.
He saw Anāthapiṇḍika coming off in the distance.

Disvāna caṅkamā orohitvā paññatte āsane nisīdi.
So he stepped down from the walking path, sat down on the seat spread out,

Nisajja kho bhagavā anāthapiṇḍikaṁ gahapatiṁ etadavoca:
and said to Anāthapiṇḍika,

“ehi, sudattā”ti.
“Come, Sudatta.”

Atha kho anāthapiṇḍiko gahapati, nāmena maṁ bhagavā ālapatīti, haṭṭho udaggo tattheva bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavoca:
Then Anāthapiṇḍika thought, “The Buddha calls me by name!” Smiling and elated, he bowed with his head at the Buddha’s feet and said to him,

“kacci, bhante, bhagavā sukhamasayitthā”ti?
“Sir, I trust the Buddha slept well?”

“Sabbadā ve sukhaṁ seti,
brāhmaṇo parinibbuto;
Yo na limpati kāmesu,
sītibhūto nirūpadhi.

“A brahmin who is fully extinguished
always sleeps at ease.
Sensual pleasures slip off them,
they’re cooled, free of attachments.

Sabbā āsattiyo chetvā,
vineyya hadaye daraṁ;
Upasanto sukhaṁ seti,

santiṁ pappuyya cetasā”ti.

Since they’ve cut off all clinging,
and removed the stress from the heart,
the peaceful sleep at ease,
having found peace of mind.”

10.9 Paṭhamasukkāsutta:
With the Nun Sukkā (1st)

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena sukkā bhikkhunī mahatiyā parisāya parivutā dhammaṁ deseti.
Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly.

Atha kho sukkāya bhikkhuniyā abhippasanno yakkho rājagahe rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ upasaṅkamitvā tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then a native spirit was so devoted to Sukkā that he went from street to street and from square to square, and on that occasion recited these verses:

"Kiṁ me katā rājagahe manussā,
Madhupītāva seyare;
Ye sukkaṁ na payirupāsanti,
Desentiṁ amataṁ padaṁ.

"What's up with these people in Rājagaha?
They sleep like they've been drinking mead!
They don't attend on Sukkā
as she's teaching the deathless state.

Tañca pana appaṭivānīyaṁ,
Asecanakamojavaṁ;
Pivanti maññe sappaññā,
Valāhakamiva panthagū"ti.

But the wise—

it’s as if they drink it up,
so irresistible, delicious, and nutritious,
like travelers enjoying a cool cloud.”

10.10 Dutiyasukkāsutta:
With the Nun Sukkā (2nd)

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena aññataro upāsako sukkāya bhikkhuniyā bhojanaṁ adāsi.
Now at that time a certain lay follower gave food to the nun Sukkā.

Atha kho sukkāya bhikkhuniyā abhippasanno yakkho rājagahe rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ upasaṅkamitvā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then a native spirit was so devoted to Sukkā that he went from street to street and from square to square, and on that occasion recited these verses:

"Puññaṁ vata pasavi bahuṁ,
Sappañño vatāyaṁ upāsako;
Yo sukkāya adāsi bhojanaṁ,
Sabbaganthehi vippamuttiyā"ti.

"O! He has made so much merit!
That lay follower is so very wise.
He just gave food to Sukkā,
who is released from all ties."

10.11 Cīrāsutta:
With the Nun Cīrā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena aññataro upāsako cīrāya bhikkhuniyā cīvaraṁ adāsi.
Now at that time a certain lay follower gave a robe to the nun Cīrā.

Atha kho cīrāya bhikkhuniyā abhippasanno yakkho rājagahe rathikāya rathikaṁ siṅghāṭakena siṅghāṭakaṁ upasaṅkamitvā tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Then a native spirit was so devoted to Cīrā that he went from street to street and from square to square, and on that occasion recited these verses:

"Puññaṁ vata pasavi bahuṁ,
Sappañño vatāyaṁ upāsako;
Yo cīrāya adāsi cīvaraṁ,
Sabbayogehi vippamuttiyā"ti.

"O! He has made so much merit!
That lay-follower is so very wise.
He gave a robe to Cīrā,
who is released from all bonds."

10.12 Āḷavakasutta:
With Āḷavaka

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā āḷaviyaṁ viharati āḷavakassa yakkhassa bhavane.
At one time the Buddha was staying near Āḷavī in the haunt of the native spirit Āḷavaka.

Atha kho āḷavako yakkho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Then the native spirit Āḷavaka went up to the Buddha, and said to him:

“nikkhama, samaṇā”ti.
“Get out, ascetic!”

“Sādhāvuso”ti bhagavā nikkhami.
Saying, “All right, sir,” the Buddha went out.

“Pavisa, samaṇā”ti.
“Get in, ascetic!”

“Sādhāvuso”ti bhagavā pāvisi.
Saying, “All right, sir,” the Buddha went in.

Dutiyampi kho āḷavako yakkho bhagavantaṁ etadavoca:
And for a second time the native spirit Āḷavaka said to the Buddha,

“nikkhama, samaṇā”ti.
“Get out, ascetic!”

“Sādhāvuso”ti bhagavā nikkhami.
Saying, “All right, sir,” the Buddha went out.

“Pavisa, samaṇā”ti.
“Get in, ascetic!”

“Sādhāvuso”ti bhagavā pāvisi.
Saying, “All right, sir,” the Buddha went in.

Tatiyampi kho āḷavako yakkho bhagavantaṁ etadavoca:
And for a third time the native spirit Āḷavaka said to the Buddha,

“nikkhama, samaṇā”ti.
“Get out, ascetic!”

“Sādhāvuso”ti bhagavā nikkhami.
Saying, “All right, sir,” the Buddha went out.

“Pavisa, samaṇā”ti.
“Get in, ascetic!”

“Sādhāvuso”ti bhagavā pāvisi.
Saying, “All right, sir,” the Buddha went in.

Catutthampi kho āḷavako yakkho bhagavantaṁ etadavoca:
And for a fourth time the native spirit Āḷavaka said to the Buddha,

“nikkhama, samaṇā”ti.
“Get out, ascetic!”

“Na khvāhaṁ taṁ, āvuso, nikkhamissāmi.
“No, sir, I won’t get out.

Yaṁ te karaṇīyaṁ taṁ karohī”ti.
Do what you must.”

“Pañhaṁ taṁ, samaṇa, pucchissāmi.
“I will ask you a question, ascetic.

Sace me na byākarissasi, cittaṁ vā te khipissāmi, hadayaṁ vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmī”ti.
If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“Na khvāhaṁ taṁ, āvuso, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo me cittaṁ vā khipeyya hadayaṁ vā phāleyya, pādesu vā gahetvā pāragaṅgāya khipeyya.
“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me.

Api ca tvaṁ, āvuso, puccha yadā kaṅkhasī”ti (…).
But anyway, ask what you wish.”

“Kiṁsūdha vittaṁ purisassa seṭṭhaṁ,
Kiṁsu suciṇṇaṁ sukhamāvahāti;
Kiṁsu have sādutaraṁ rasānaṁ,
Kathaṁjīviṁ jīvitamāhu seṭṭhan”ti.

“What’s a person’s best wealth?
What brings happiness when practiced well?
What’s the sweetest taste of all?
The one they say has the best life: how do they live?”

“Saddhīdha vittaṁ purisassa seṭṭhaṁ,
Dhammo suciṇṇo sukhamāvahāti;
Saccaṁ have sādutaraṁ rasānaṁ,
Paññājīviṁ jīvitamāhu seṭṭhan”ti.

“Faith here is a person’s best wealth.
The teaching brings happiness when practiced well.
Truth is the sweetest taste of all.

The one they say has the best life lives by wisdom.”

“Kathaṁsu tarati oghaṁ,
kathaṁsu tarati aṇṇavaṁ;
Kathaṁsu dukkhamacceti,
kathaṁsu parisujjhatī”ti.

“How do you cross the flood?
How do you cross the deluge?
How do you get over suffering?
How do you get purified?”

“Saddhāya tarati oghaṁ,
appamādena aṇṇavaṁ;
Vīriyena dukkhamacceti,
paññāya parisujjhatī”ti.

“By faith you cross the flood,
and by diligence the deluge.
By energy you get past suffering,
and you’re purified by wisdom.”

“Kathaṁsu labhate paññaṁ,
kathaṁsu vindate dhanaṁ;
Kathaṁsu kittiṁ pappoti,
kathaṁ mittāni ganthati;
Asmā lokā paraṁ lokaṁ,
kathaṁ pecca na socatī”ti.

“How do you get wisdom?
How do you earn wealth?
How do you get a good reputation?
How do you hold on to friends?
How do the departed not grieve
when passing from this world to the next?”

“Saddahāno arahataṁ,

dhammaṁ nibbānapattiyā;
Sussūsaṁ labhate paññaṁ,
appamatto vicakkhaṇo.

“One who is diligent and discerning
gains wisdom by wanting to learn,
having faith in the perfected ones,
and the teaching for becoming extinguished.

Patirūpakārī dhuravā,
uṭṭhātā vindate dhanaṁ;
Saccena kittiṁ pappoti,
dadaṁ mittāni ganthati;
Asmā lokā paraṁ lokaṁ,
evaṁ pecca na socati.

Being responsible, acting appropriately,
and working hard you earn wealth.
Truthfulness wins you a good reputation.
You hold on to friends by giving.
That’s how the departed do not grieve
when passing from this world to the next.

Yassete caturo dhammā,
saddhassa gharamesino;
Saccaṁ dhammo dhiti cāgo,
sa ve pecca na socati.

A faithful householder
who has these four qualities
does not grieve after passing away:
truth, principle, steadfastness, and generosity.

Iṅgha aññepi pucchassu,
puthū samaṇabrāhmaṇe;
Yadi saccā dhammā cāgā,
khantyā bhiyyodha vijjatī”ti.

Go ahead, ask others as well,
there are many ascetics and brahmins.
See whether anything better is found
than truth, self-control, generosity, and patience.”

“Kathaṁ nu dāni puccheyyaṁ,
puthū samaṇabrāhmaṇe;
Yohaṁ ajja pajānāmi,
yo attho samparāyiko.

“Why now would I question
the many ascetics and brahmins?
Today I understand
what’s good for the next life.

Atthāya vata me buddho,
vāsāyāḷavimāgamā;
Yohaṁ ajja pajānāmi,
yattha dinnaṁ mahapphalaṁ.

It was truly for my benefit
that the Buddha came to stay at Āḷavī.
Today I understand
where a gift is very fruitful.

So ahaṁ vicarissāmi,
Gāmā gāmaṁ purā puraṁ;
Namassamāno sambuddhaṁ,
Dhammassa ca sudhammatan”ti.

I myself will journey
village to village, town to town,
paying homage to the Buddha,
and the natural excellence of the teaching!”

Indakavaggo paṭhamo.

Tassuddānaṁ

Indako sakka sūci ca,
Maṇibhaddo ca sānu ca;
Piyaṅkara punabbasu sudatto ca,
Dve sukkā cīraāḷavīti dvādasa.

Yakkhasaṁyuttaṁ samattaṁ.
The Linked Discourses with Native Spirits are complete.

11. Sakka Saṁyutta:

With Sakka

11.10 Samuddakasutta:
Hermits by the Ocean

Sāvatthiyaṁ.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, sambahulā isayo sīlavanto kalyāṇadhammā samuddatīre paṇṇakuṭīsu sammanti.
“Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts on the ocean shore.

Tena kho pana samayena devāsurasaṅgāmo samupabyūḷho ahosi.
Now at that time a battle was fought between the gods and the demons.

Atha kho, bhikkhave, tesaṁ isīnaṁ sīlavantānaṁ kalyāṇadhammānaṁ etadahosi:
Then the hermits thought,

‘dhammikā kho devā, adhammikā asurā.
‘The gods are principled, the demons are unprincipled.

Siyāpi no asurato bhayaṁ.
We may be at risk from the demons.

Yannūna mayaṁ sambaraṁ asurindaṁ upasaṅkamitvā abhayadakkhiṇaṁ yāceyyāmā’ti.
Why don’t we approach Sambara, lord of demons, and beg him for a pledge of safety.’

Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—samuddatīre paṇṇakuṭīsu antarahitā sambarassa asurindassa sammukhe pāturahesuṁ.

Then, as easily as a strong person would extend or contract their arm, those hermits vanished from those leaf huts on the ocean shore and reappeared in Sambara's presence.

Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā sambaraṁ asurindaṁ gāthāya ajjhabhāsiṁsu:
Then those hermits addressed Sambara in verse:

'Isayo sambaraṁ pattā,
yācanti abhayadakkhiṇaṁ;
Kāmaṅkaro hi te dātuṁ,
bhayassa abhayassa vā'ti.

'The hermits have come to Sambara
to beg for a pledge of safety.
For you can give them what you wish,
whether danger or safety.'

'Isīnaṁ abhayaṁ natthi,
duṭṭhānaṁ sakkasevinaṁ;
Abhayaṁ yācamānānaṁ,
bhayameva dadāmi vo'ti.

'There is no safety for hermits,
the hated associates of Sakka!
Though you beg me for your safety,
I'll only give you fear!'

'Abhayaṁ yācamānānaṁ,
bhayameva dadāsi no;
Paṭiggaṇhāma te etaṁ,
akkhayaṁ hotu te bhayaṁ.

'Though we beg you for our safety,
you give us only fear.
This is what we get from you:
may endless peril come to you!

Yādisaṁ vapate bījaṁ,
tādisaṁ harate phalaṁ;
Kalyāṇakārī kalyāṇaṁ,
pāpakārī ca pāpakaṁ;
Pavuttaṁ tāta te bījaṁ,
phalaṁ paccanubhossasī’ti.

Whatever kind of seed you sow,
that is the fruit you reap.
A doer of good gets good,
a doer of bad gets bad.
You have sown your own seed, friend,
now you’ll experience the fruit.’

Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā sambaraṁ asurindaṁ abhisapitvā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—sambarassa asurindassa sammukhe antarahitā samuddatīre paṇṇakuṭīsu pāturahesuṁ.
Then those hermits, having cursed Sambara, as easily as a strong person would extend or contract their arm, vanished from Sambara’s presence and reappeared in those leaf huts on the ocean shore.

Atha kho, bhikkhave, sambaro asurindo tehi isīhi sīlavantehi kalyāṇadhammehi abhisapito rattiyā sudaṁ tikkhattuṁ ubbijjī”ti.
But after being cursed by the hermits, Sambara woke in alarm three times that night.”

Paṭhamo vaggo.

Tassuddānaṁ

Suvīraṁ susīmañceva,
dhajaggaṁ vepacittino;
Subhāsitaṁ jayañceva,
kulāvakaṁ nadubbhiyaṁ;

Verocana asurindo,
isayo arañ̃akañceva;
Isayo ca samuddakāti.

11.11 Vatapadasutta:
Vows

Sāvatthiyaṁ.
At Sāvatthī.

“Sakkassa, bhikkhave, devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnāni ahesuṁ, yesaṁ samādinnattā sakko sakkattaṁ ajjhagā.
“Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Katamāni satta vatapadāni?
What seven?

Yāvajīvaṁ mātāpettibharo assaṁ,
As long as I live, may I support my parents.

yāvajīvaṁ kule jeṭṭhāpacāyī assaṁ,
As long as I live, may I honor the elders in the family.

yāvajīvaṁ saṇhavāco assaṁ,
As long as I live, may I speak gently.

yāvajīvaṁ apisuṇavāco assaṁ,
As long as I live, may I not speak divisively.

yāvajīvaṁ vigatamalamaccherena cetasā agāraṁ ajjhāvaseyyaṁ muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato,
As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

yāvajīvaṁ saccavāco assaṁ,

As long as I live, may I speak the truth.

yāvajīvaṁ akkodhano assaṁ—sacepi me kodho uppajjeyya, khippameva naṁ paṭivineyyanti.
As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

Sakkassa, bhikkhave, devānamindassa pubbe manussabhūtassa imāni satta vatapadāni samattāni samādinnāni ahesuṁ, yesaṁ samādinnattā sakko sakkattaṁ ajjhagāti.
In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Mātāpettibharaṁ jantuṁ,
kule jeṭṭhāpacāyinaṁ;
Saṇhaṁ sakhilasambhāsaṁ,
pesuṇeyyappahāyinaṁ.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;
Maccheravinaye yuttaṁ,
saccaṁ kodhābhibhuṁ naraṁ;
Taṁ ve devā tāvatiṁsā,
āhu sappuriso itī”ti.

who’s committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person.”

11.12 Sakkanāmasutta:
Sakka's Names

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta's Grove.

Tatra kho bhagavā bhikkhū etadavoca:
There the Buddha said to the mendicants:

"sakko, bhikkhave, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi, tasmā maghavāti vuccati.
"Mendicants, in a former life, when Sakka was a human being, he was a brahmanical student named Magha. That's why he's called Maghavā.

Sakko, bhikkhave, devānamindo pubbe manussabhūto samāno pure dānaṁ adāsi, tasmā purindadoti vuccati.
In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That's why he's called Purindada, the Stronghold-Giver.

Sakko, bhikkhave, devānamindo pubbe manussabhūto samāno sakkaccaṁ dānaṁ adāsi, tasmā sakkoti vuccati.
In a former life, when Sakka was a human being, he gave gifts carefully. That's why he's called Sakka, the Careful.

Sakko, bhikkhave, devānamindo pubbe manussabhūto samāno āvasathaṁ adāsi, tasmā vāsavoti vuccati.
In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava, the Houser.

Sakko, bhikkhave, devānamindo sahassampi atthānaṁ muhuttena cinteti, tasmā sahassakkhoti vuccati.

Sakka thinks of a thousand things in a moment. That's why he's called Sahassakkha, the Thousand-Eye.

Sakkassa, bhikkhave, devānamindassa sujā nāma asurakaññā pajāpati, tasmā sujampatīti vuccati.
Sakka's wife is the demon maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

Sakko, bhikkhave, devānamindo devānaṁ tāvatiṁsānaṁ issariyādhipaccaṁ rajjaṁ kāreti, tasmā devānamindoti vuccati.
Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

Sakkassa, bhikkhave, devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnāni ahesuṁ, yesaṁ samādinnattā sakko sakkattaṁ ajjhagā.
In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Katamāni satta vatapadāni?
What seven?

Yāvajīvaṁ mātāpettibharo assaṁ,
As long as I live, may I support my parents.

yāvajīvaṁ kule jeṭṭhāpacāyī assaṁ,
As long as I live, may I honor the elders in the family.

yāvajīvaṁ saṇhavāco assaṁ,
As long as I live, may I speak gently.

yāvajīvaṁ apisuṇavāco assaṁ,
As long as I live, may I not speak divisively.

yāvajīvaṁ vigatamalamaccherena cetasā agāraṁ ajjhāvaseyyaṁ muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato,

As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

yāvajīvaṁ saccavāco assaṁ,
As long as I live, may I speak the truth.

yāvajīvaṁ akkodhano assaṁ—sacepi me kodho uppajjeyya, khippameva naṁ paṭivineyyanti.
As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

Sakkassa, bhikkhave, devānamindassa pubbe manussabhūtassa imāni satta vatapadāni samattāni samādinnāni ahesuṁ, yesaṁ samādinnattā sakko sakkattaṁ ajjhagāti.
In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Mātāpettibharaṁ jantuṁ,
kule jeṭṭhāpacāyinaṁ;
Saṇhaṁ sakhilasambhāsaṁ,
pesuṇeyyappahāyinaṁ.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;
Maccheravinaye yuttaṁ,
saccaṁ kodhābhibhuṁ naraṁ;
Taṁ ve devā tāvatiṁsā,
āhu sappuriso itī”ti.

who’s committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person.”

11.13 Mahālisutta:
With Mahāli

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho mahāli licchavī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahāli licchavī bhagavantaṁ etadavoca:
Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him,

“Diṭṭho kho, bhante, bhagavatā sakko devānamindo”ti?
“Sir, have you seen Sakka, lord of gods?”

“Diṭṭho kho me, mahāli, sakko devānamindo”ti.
“I have, Mahāli.”

“So hi nūna, bhante, sakkapatirūpako bhavissati.
“But surely, sir, you must have seen someone who looked like Sakka.

Duddaso hi, bhante, sakko devānamindo”ti.
For Sakka is hard to see.”

“Sakkañca khvāhaṁ, mahāli, pajānāmi sakkakaraṇe ca dhamme, yesaṁ dhammānaṁ samādinnattā sakko sakkattaṁ ajjhagā, tañca pajānāmi.

“Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno magho nāma māṇavo ahosi, tasmā maghavāti vuccati.
In a former life, when Sakka was a human being, he was a brahmanical student named Magha. That’s why he’s called Maghavā.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno sakkaccaṁ dānaṁ adāsi, tasmā sakkoti vuccati.
In a former life, when Sakka was a human being, he gave gifts carefully. That’s why he’s called Sakka, the careful.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno pure dānaṁ adāsi, tasmā purindadoti vuccati.
In a former life, when Sakka was a human being, he gave gifts in stronghold after stronghold. That’s why he’s called Purindada, the stronghold-giver.

Sakko, mahāli, devānamindo pubbe manussabhūto samāno āvasathaṁ adāsi, tasmā vāsavoti vuccati.
In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava, the houser.

Sakko, mahāli, devānamindo sahassampi atthānaṁ muhuttena cinteti, tasmā sahassakkhoti vuccati.
Sakka thinks of a thousand things in a moment. That’s why he’s called Sahassakkha, Thousand-Eye.

Sakkassa, mahāli, devānamindassa sujā nāma asurakaññā pajāpati, tasmā sujampatīti vuccati.
Sakka’s wife is the demon maiden named Sujā. That’s why he’s called Sujampati, Sujā’s husband.

Sakko, mahāli, devānamindo devānaṁ tāvatiṁsānaṁ issariyādhipaccaṁ rajjaṁ kāreti, tasmā devānamindoti vuccati.
Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

Sakkassa, mahāli, devānamindassa pubbe manussabhūtassa satta vatapadāni samattāni samādinnāni ahesuṁ, yesaṁ samādinnattā sakko sakkattaṁ ajjhagā.
In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Katamāni satta vatapadāni?
What seven?

Yāvajīvaṁ mātāpettibharo assaṁ,
As long as I live, may I support my parents.

yāvajīvaṁ kule jeṭṭhāpacāyī assaṁ,
As long as I live, may I honor the elders in the family.

yāvajīvaṁ saṇhavāco assaṁ,
As long as I live, may I speak gently.

yāvajīvaṁ apisuṇavāco assaṁ,
As long as I live, may I not speak divisively.

yāvajīvaṁ vigatamalamaccherena cetasā agāraṁ ajjhāvaseyyaṁ muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato,
As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

yāvajīvaṁ saccavāco assaṁ,
As long as I live, may I speak the truth.

yāvajīvaṁ akkodhano assaṁ—sacepi me kodho uppajjeyya, khippameva naṁ paṭivineyyanti.

As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

Sakkassa, mahāli, devānamindassa pubbe manussabhūtassa imāni satta vatapadāni samattāni samādinnāni ahesuṁ, yesaṁ samādinnattā sakko sakkattaṁ ajjhagāti.
In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

Mātāpettibharaṁ jantuṁ,
kule jeṭṭhāpacāyinaṁ;
Saṇhaṁ sakhilasambhāsaṁ,
pesuṇeyyappahāyinaṁ.

A person who respects their parents,
and honors the elders in the family,
whose speech is gentle and courteous,
and has given up divisiveness;
Maccheravinaye yuttaṁ,
saccaṁ kodhābhibhuṁ naraṁ;
Taṁ ve devā tāvatiṁsā,
āhu sappuriso itī”ti.

who’s committed to getting rid of stinginess,
is truthful, and has mastered anger:
the gods of the Thirty-Three
call them truly a good person.”

11.14 Daliddasutta:
Poor

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Bhūtapubbaṁ, bhikkhave, aññataro puriso imasmiṁyeva rājagahe manussadaliddo ahosi manussakapaṇo manussavarāko.
"Once upon a time, mendicants, there was a poor person, destitute and pitiful.

So tathāgatappavedite dhammavinaye saddhaṁ samādiyi, sīlaṁ samādiyi, sutaṁ samādiyi, cāgaṁ samādiyi, paññaṁ samādiyi.
They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One.

So tathāgatappavedite dhammavinaye saddhaṁ samādiyitvā sīlaṁ samādiyitvā sutaṁ samādiyitvā cāgaṁ samādiyitvā paññaṁ samādiyitvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajji devānaṁ tāvatiṁsānaṁ sahabyataṁ.
After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods

of the Thirty-Three.

So aññe deve atirocati vaṇṇena ceva yasasā ca.
There they outshone the other gods in beauty and glory.

Tatra sudaṁ, bhikkhave, devā tāvatiṁsā ujjhāyanti khiyyanti vipācenti:
But the gods of the Thirty-Three complained, grumbled, and objected,

‘acchariyaṁ vata bho, abbhutaṁ vata bho.
‘It’s incredible, it’s amazing!

Ayañhi devaputto pubbe manussabhūto samāno manussadaliddo ahosi manussakapaṇo manussavarāko;
For when this god was a human being in their past life they were poor, destitute, and pitiful.

so kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyataṁ.
And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

So aññe deve atirocati vaṇṇena ceva yasasā cā’ti.
Here they outshine the other gods in beauty and glory.’

Atha kho, bhikkhave, sakko devānamindo deve tāvatiṁse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘mā kho tumhe, mārisā, etassa devaputtassa ujjhāyittha.
‘Good sirs, don’t complain about this god.

Eso kho, mārisā, devaputto pubbe manussabhūto samāno tathāgatappavedite dhammavinaye saddhaṁ samādiyi, sīlaṁ samādiyi, sutaṁ samādiyi, cāgaṁ samādiyi, paññaṁ samādiyi.
When this god was a human being in their past life they took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One.

So tathāgatappavedite dhammavinaye saddhaṁ samādiyitvā sīlaṁ samādiyitvā sutaṁ samādiyitvā cāgaṁ samādiyitvā paññaṁ

samādiyitvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapanno devānaṁ tāvatiṁsānaṁ sahabyataṁ.
After undertaking these things, when their body broke up, after death, they've been reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.

So aññe deve atirocati vaṇṇena ceva yasasā cā'ti.
Here they outshine the other gods in beauty and glory.'

Atha kho, bhikkhave, sakko devānamindo deve tāvatiṁse anunayamāno tāyaṁ velāyaṁ imā gāthāyo abhāsi:
Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Yassa saddhā tathāgate,
acalā suppatiṭṭhitā;
Sīlañca yassa kalyāṇaṁ,
ariyakantaṁ pasaṁsitaṁ.

'Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
Saṅghe pasādo yassatthi,
ujubhūtañca dassanaṁ;
Adaliddoti taṁ āhu,
amoghaṁ tassa jīvitaṁ.

who has confidence in the Saṅgha,
and correct view:
they're said to be prosperous,
their life is not in vain.

Tasmā saddhañca sīlañca,
pasādaṁ dhammadassanaṁ;
Anuyuñjetha medhāvī,
saraṁ buddhāna sāsanan'"ti.

So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.’”

11.15 Rāmaṇeyyakasutta:
Delightful

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta’s Grove.

Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sakko devānamindo bhagavantaṁ etadavoca:
And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him,

“kiṁ nu kho, bhante, bhūmirāmaṇeyyakan”ti?
“Sir, what is a delightful place?”

“Ārāmacetyā vanacetyā,
pokkharañño sunimmitā;
Manussarāmaṇeyyassa,
kalaṁ nāgghanti soḷasiṁ.

“Shrines in parks and forests,
well-made lotus ponds,
are not worth a sixteenth part
of a delightful human being.

Gāme vā yadi vāraññe,
Ninne vā yadi vā thale;
Yattha arahanto viharanti,
Taṁ bhūmirāmaṇeyyakan”ti.

Whether in village or wilderness,
in a valley or the uplands,
wherever the perfected ones live

is a delightful place.”

11.16 Yajamānasutta:
Sponsoring Sacrifice

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho sakko devānamindo bhagavantaṁ gāthāya ajjhabhāsi:
and addressed him in verse:

"Yajamānānaṁ manussānaṁ,
puññapekkhāna pāṇinaṁ;
Karotaṁ opadhikaṁ puññaṁ,
kattha dinnaṁ mahapphalan"ti.

"For humans, those merit-seeking creatures,
who sponsor sacrifices,
making worldly merit,
where is a gift very fruitful?"

"Cattāro ca paṭipannā,
cattāro ca phale ṭhitā;
Esa saṅgho ujubhūto,
paññāsīlasamāhito.

"Four practicing the path,
and four established in the fruit.
This is the upright Saṅgha,

with wisdom, ethics, and immersion.

Yajamānānaṁ manussānaṁ,
Puññapekkhāna pāṇinaṁ;
Karotaṁ opadhikaṁ puññaṁ,
Saṅghe dinnaṁ mahapphalan”ti.

For humans, those merit-seeking creatures,
who sponsor sacrifices,
making worldly merit,
what is given to the Saṅgha is very fruitful.”

11.17 Buddhavandanāsutta:
Homage to the Buddha

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta's Grove.

Tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.
Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho sakko ca devānamindo brahmā ca sahampati yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā paccekaṁ dvārabāhaṁ nissāya aṭṭhaṁsu.
Then Sakka, lord of gods, and Brahmā Sahampati approached the Buddha and stationed themselves one by each door-post.

Atha kho sakko devānamindo bhagavato santike imaṁ gāthaṁ abhāsi:
Then Sakka recited this verse in the Buddha's presence:

"Uṭṭhehi vīra vijitasaṅgāma,
Pannabhāra anaṇa vicara loke;
Cittañca te suvimuttaṁ,
Cando yathā pannarasāya rattin"ti.

"Rise, hero! Victor in battle, with burden put down,
wander the world without obligation.
Your mind is fully liberated,
like the moon on the fifteenth night."

"Na kho, devānaminda, tathāgatā evaṁ vanditabbā.
"Lord of gods, that's not how to pay homage to the Realized Ones.

Evañca kho, devānaminda, tathāgatā vanditabbā:
This is how it should be done:

‘Uṭṭhehi vīra vijitasaṅgāma,
Satthavāha anaṇa vicara loke;
Desassu bhagavā dhammaṁ,
Aññātāro bhavissantī’”ti.

‘Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.
Let the Blessed One teach the Dhamma!
There will be those who understand!’”

11.18 Gahaṭṭhavandanāsutta:
Who Sakka Worships

Sāvatthiyaṁ.
At Sāvatthī.

Tatra …pe… etadavoca:
“bhūtapubbaṁ, bhikkhave, sakko devānamindo mātaliṁ saṅgāhakaṁ āmantesi:
“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

‘yojehi, samma mātali, sahassayuttaṁ ājaññarathaṁ. Uyyānabhūmiṁ gacchāma subhūmiṁ dassanāyā’ti.
‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṁ ājaññarathaṁ yojetvā sakkassa devānamindassa paṭivedesi:
‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, sahassayutto ājaññaratho.
‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

Yassadāni kālaṁ maññasī’ti.
Please go at your convenience.’

Atha kho, bhikkhave, sakko devānamindo vejayantapāsādā orohanto añjaliṁ katvā sudaṁ puthuddisā namassati.
Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the different quarters.

Atha kho, bhikkhave, mātali saṅgāhako sakkaṁ devānamindaṁ gāthāya ajjhabhāsi:
So Mātali the charioteer addressed Sakka in verse:

‘Taṁ namassanti tevijjā,
sabbe bhummā ca khattiyā;
Cattāro ca mahārājā,
tidasā ca yasassino;
Atha ko nāma so yakkho,
yaṁ tvaṁ sakka namassasī’ti.

‘Those proficient in the three Vedas worship you,
as do all the aristocrats on earth,
the Four Great Kings,
and the glorious Thirty.
So what’s the name of the spirit
that you worship, Sakka?’

‘Maṁ namassanti tevijjā,
sabbe bhummā ca khattiyā;
Cattāro ca mahārājā,
tidasā ca yasassino.

‘Those proficient in the three Vedas worship me,
as do all the aristocrats on earth,
the Four Great Kings,
and the glorious Thirty.

Ahañca sīlasampanne,
cirarattasamāhite;
Sammāpabbajite vande,
brahmacariyaparāyane.

But I revere those accomplished in ethics,
who have long trained in immersion,
who have rightly gone forth
committed to the spiritual life.

Ye gahaṭṭhā puññakarā,
sīlavanto upāsakā;
Dhammena dāraṁ posenti,
te namassāmi mātalī’ti.

I also worship those householders,
the ethical lay followers
who make merit, Mātali,
supporting a partner in a principled manner.’

‘Seṭṭhā hi kira lokasmiṁ,
ye tvaṁ sakka namassasi;
Ahampi te namassāmi,
ye namassasi vāsavā’ti.

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.’

Idaṁ vatvāna maghavā,
devarājā sujampati;
Puthuddisā namassitvā,
pamukho rathamāruhī”ti.

After saying this, Maghavā the chief,
king of gods, Sujā’s husband,
having worshipped the quarters
climbed into his chariot.”

11.19 Satthāravandanāsutta:
Who Sakka Worships

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta’s Grove.

“Bhūtapubbaṁ, bhikkhave, sakko devānamindo mātaliṁ saṅgāhakaṁ āmantesi:
“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

‘yojehi, samma mātali, sahassayuttaṁ ājaññarathaṁ, uyyānabhūmiṁ gacchāma subhūmiṁ dassanāyā’ti.
‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṁ ājaññarathaṁ yojetvā sakkassa devānamindassa paṭivedesi:
‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, sahassayutto ājaññaratho.
‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

Yassadāni kālaṁ maññasī’ti.
Please go at your convenience.’

Atha kho, bhikkhave, sakko devānamindo vejayantapāsādā orohanto añjaliṁ katvā sudaṁ bhagavantaṁ namassati.
Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the Buddha.

Atha kho, bhikkhave, mātali saṅgāhako sakkaṁ devānamindaṁ gāthāya ajjhabhāsi:
So Mātali the charioteer addressed Sakka in verse:

‘Yañhi devā manussā ca,
taṁ namassanti vāsava;
Atha ko nāma so yakkho,
yaṁ tvaṁ sakka namassasī’ti.

‘Gods and men
worship you, Vāsava.
So what’s the name of the spirit
that you worship, Sakka?’

‘Yo idha sammāsambuddho,
asmiṁ loke sadevake;
Anomanāmaṁ satthāraṁ,
taṁ namassāmi mātali.

‘It’s the fully awakened Buddha,
the Teacher of peerless name
in this world with its gods—
that’s who I worship, Mātali.

Yesaṁ rāgo ca doso ca,
avijjā ca virājitā;
Khīṇāsavā arahanto,
te namassāmi mātali.

Those in whom greed, hate, and ignorance
have faded away;
the perfected ones with defilements ended—
they're who I worship, Mātali.

Ye rāgadosavinayā,
avijjāsamatikkamā;
Sekkhā apacayārāmā,

appamattānusikkhare;
Te namassāmi mātalī’ti.

The trainees who enjoy reducing suffering,
diligently pursuing the training
for getting rid of greed and hate,
and going past ignorance—
they’re who I worship, Mātali.’

‘Seṭṭhā hi kira lokasmiṁ,
ye tvaṁ sakka namassasi;
Ahampi te namassāmi,
ye namassasi vāsavā’ti.

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Sakka.’

Idaṁ vatvāna maghavā,
devarājā sujampati;
Bhagavantaṁ namassitvā,
pamukho rathamāruhī”ti.

After saying this, Maghavā the chief,
king of gods, Sujā’s husband,
having worshipped the Buddha,
climbed into his chariot.”

11.1 Suvīrasutta:
With Suvīra

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Bhūtapubbaṁ, bhikkhave, asurā deve abhiyaṁsu.
“Once upon a time, mendicants, the demons marched against the gods.

Atha kho, bhikkhave, sakko devānamindo suvīraṁ devaputtaṁ āmantesi:
Then Sakka, lord of gods, addressed the god Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.
‘Dear Suvīra, the demons march against the gods!

Gaccha, tāta suvīra, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, suvīro devaputto sakkassa devānamindassa paṭissutvā pamādaṁ āpādesi.
‘Yes, lord,’ replied Suvīra. But he fell into negligence.

Dutiyampi kho, bhikkhave, sakko devānamindo suvīraṁ devaputtaṁ āmantesi:
For a second time Sakka addressed Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.
‘Dear Suvīra, the demons march against the gods!

Gaccha, tāta suvīra, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, suvīro devaputto sakkassa devānamindassa paṭissutvā dutiyampi pamādaṁ āpādesi.
‘Yes, lord,’ replied Suvīra. But for a second time he fell into negligence.

Tatiyampi kho, bhikkhave, sakko devānamindo suvīraṁ devaputtaṁ āmantesi:
For a third time Sakka addressed Suvīra,

‘ete, tāta suvīra, asurā deve abhiyanti.
‘Dear Suvīra, the demons march against the gods!

Gaccha, tāta suvīra, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, suvīro devaputto sakkassa devānamindassa paṭissutvā tatiyampi pamādaṁ āpādesi.
‘Yes, lord,’ replied Suvīra. But for a third time he fell into negligence.

Atha kho, bhikkhave, sakko devānamindo suvīraṁ devaputtaṁ gāthāya ajjhabhāsi:
Then Sakka addressed the god Suvīra in verse:

‘Anuṭṭhahaṁ avāyāmaṁ,

sukhaṁ yatrādhigacchati;
Suvīra tattha gacchāhi,
mañca tattheva pāpayā’ti.

‘Suvīra, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!’

‘Alasvassa anuṭṭhātā,
na ca kiccāni kāraye;
Sabbakāmasamiddhassa,
taṁ me sakka varaṁ disā’ti.

‘That a lazy man who does no work,
and doesn’t do his duty,
should fulfill all his desires:
Sakka, grant me this boon!’

‘Yatthālaso anuṭṭhātā,
accantaṁ sukhamedhati;
Suvīra tattha gacchāhi,
mañca tattheva pāpayā’ti.

‘Suvīra, go to that place
where a lazy man who does no work
prospers in unending happiness—
and take me with you!’

‘Akammunā devaseṭṭha,
sakka vindemu yaṁ sukhaṁ;
Asokaṁ anupāyāsaṁ,
taṁ me sakka varaṁ disā’ti.

‘O Sakka, first among gods,
that we might find the happiness
that’s sorrowless, unstressed:

Sakka, grant me this boon!’

‘Sace atthi akammena,
koci kvaci na jīvati;
Nibbānassa hi so maggo,
suvīra tattha gacchāhi;
Mañca tattheva pāpayā’ti.

‘If there exists anywhere a place
where one can live happily without working,
that surely would be extinguishment’s path!
Go there, Suvīra,
and take me with you!’

So hi nāma, bhikkhave, sakko devānamindo sakaṁ puññaphalaṁ upajīvamāno devānaṁ tāvatiṁsānaṁ issariyādhipaccaṁ rajjaṁ kārento uṭṭhānavīriyassa vaṇṇavādī bhavissati.
So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy.

Idha kho taṁ, bhikkhave, sobhetha, yaṁ tumhe evaṁ svākkhāte dhammavinaye pabbajitā samānā uṭṭhaheyyātha ghaṭeyyātha vāyameyyātha appattassa pattiyā anadhigatassa adhigamāya, asacchikatassa sacchikiriyāyā”ti.
But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

11.20 Saṅghavandanāsutta:
Who Sakka Worships

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta’s Grove.

Tatra kho …pe… etadavoca:
“bhūtapubbaṁ, bhikkhave, sakko devānamindo mātaliṁ saṅgāhakaṁ āmantesi:
“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali,

‘yojehi, samma mātali, sahassayuttaṁ ājaññarathaṁ, uyyānabhūmiṁ gacchāma subhūmiṁ dassanāyā’ti.
‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa paṭissutvā, sahassayuttaṁ ājaññarathaṁ yojetvā sakkassa devānamindassa paṭivedesi:
‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka,

‘yutto kho te, mārisa, sahassayutto ājaññaratho,
‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed.

yassadāni kālaṁ maññasī’ti.
Please go at your convenience.’

Atha kho, bhikkhave, sakko devānamindo vejayantapāsādā orohanto añjaliṁ katvā sudaṁ bhikkhusaṅghaṁ namassati.
Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the mendicant Saṅgha.

Atha kho, bhikkhave, mātali saṅgāhako sakkaṁ devānamindaṁ gāthāya ajjhabhāsi:
So Mātali the charioteer addressed Sakka in verse:

‘Tañhi ete namasseyyuṁ,
pūtidehasayā narā;
Nimuggā kuṇapamhete,
khuppipāsasamappitā.

‘It’s these who should worship you,
namely the humans stuck in their putrid bodies,
sunk in a carcass,
stricken by hunger and thirst.

Kiṁ nu tesaṁ pihayasi,
anāgārāna vāsava;
Ācāraṁ isinaṁ brūhi,
taṁ suṇoma vaco tavā’ti.

Why then do you envy those
who are homeless, Vāsava?
Relate the hermits’ way of life,
let us hear what you say.’

‘Etaṁ tesaṁ pihayāmi,
anāgārāna mātali;
Yamhā gāmā pakkamanti,
anapekkhā vajanti te.

‘This is why I envy the
homeless, Mātali.
When they leave a village,
they proceed without concern.

Na tesaṁ koṭṭhe openti,
na kumbhi na kaḷopiyaṁ;
Paraniṭṭhitamesānā,

tena yāpenti subbatā.

They hoard no goods in storerooms,
nor in pots or baskets.
They seek food prepared by others,
and, true to their vows, live on that.

Sumantamantino dhīrā,
tuṇhībhūtā samañcarā;
Devā viruddhā asurehi,
puthu maccā ca mātali.

The wise whose words are full of wisdom,
live peacefully and quietly.
Gods fight with demons,
and mortals fight each other, Mātali.

Aviruddhā viruddhesu,
attadaṇḍesu nibbutā;
Sādānesu anādānā,
te namassāmi mātalī’ti.

Not fighting among those who fight,
extinguished among those who are armed,
not grasping among those who grasp:
they’re who I worship, Mātali.’

‘Seṭṭhā hi kira lokasmiṁ,
ye tvaṁ sakka namassasi;
Ahampi te namassāmi,
ye namassasi vāsavā’”ti.

‘Those who you worship
seem to be the best in the world, Sakka.
I too will worship
those who you worship, Vāsava.’

Idaṁ vatvāna maghavā,
devarājā sujampati;
Bhikkhusaṅghaṁ namassitvā,
pamukho rathamāruhīti.

After saying this, Maghavā the chief,
king of gods, Sujā's husband,
having worshipped the mendicant Saṅgha,
climbed into his chariot."

Dutiyo vaggo.

Tassuddānaṁ

Devā pana tayo vuttā,
daliddañca rāmaṇeyyakaṁ;
Yajamānañca vandanā,
tayo sakkanamassanāti.

11.21 Chetvāsutta:
Incinerated

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta’s Grove.

Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side,

Ekamantaṁ ṭhito kho sakko devānamindo bhagavantaṁ gāthāya ajjhabhāsi:
and addressed him in verse:

“Kiṁsu chetvā sukhaṁ seti,
kiṁsu chetvā na socati;
Kissassu ekadhammassa,
vadhaṁ rocesi gotamā”ti.

“When what is incinerated do you sleep at ease?
When what is incinerated is there no sorrow?
What is the one thing
whose killing you approve?”

“Kodhaṁ chetvā sukhaṁ seti,
kodhaṁ chetvā na socati;
Kodhassa visamūlassa,
madhuraggassa vāsava;
Vadhaṁ ariyā pasaṁsanti,
tañhi chetvā na socatī”ti.

“When anger’s incinerated you sleep at ease.
When anger’s incinerated there is no sorrow.

O Vāsava, anger has a poisonous root
and a honey tip.
The noble ones praise its killing,
for when it’s incinerated there is no sorrow.”

11.22 Dubbaṇṇiyasutta:
Ugly

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta’s Grove.

Tatra kho …pe… etadavoca:

“bhūtapubbaṁ, bhikkhave, aññataro yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno ahosi.
“Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods.

Tatra sudaṁ, bhikkhave, devā tāvatiṁsā ujjhāyanti khiyyanti vipācenti:
But the gods of the Thirty-Three complained, grumbled, and objected,

‘acchariyaṁ vata bho, abbhutaṁ vata bho.
‘It’s incredible, it’s amazing!

Ayaṁ yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno’ti.
This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.’

Yathā yathā kho, bhikkhave, devā tāvatiṁsā ujjhāyanti khiyyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro ca.
But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

Atha kho, bhikkhave, devā tāvatiṁsā yena sakko devānamindo tenupasaṅkamiṁsu; upasaṅkamitvā sakkaṁ devānamindaṁ etadavocuṁ:

So the gods went up to Sakka and told him what had happened, adding,

‘idha te, mārisa, aññataro yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno.
Tatra sudaṁ, mārisa, devā tāvatiṁsā ujjhāyanti khiyyanti vipācenti: “acchariyaṁ vata bho, abbhutaṁ vata bho.
Ayaṁ yakkho dubbaṇṇo okoṭimako sakkassa devānamindassa āsane nisinno”ti.
Yathā yathā kho, mārisa, devā ujjhāyanti khiyyanti vipācenti tathā tathā so yakkho abhirūpataro ceva hoti dassanīyataro ca pāsādikataro cāti.
So hi nūna, mārisa, kodhabhakkho yakkho bhavissatī’ti.
‘Surely, good sir, that must be the anger-eating spirit!’

Atha kho, bhikkhave, sakko devānamindo yena so kodhabhakkho yakkho tenupasaṅkami; upasaṅkamitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā dakkhiṇajāṇumaṇḍalaṁ pathaviyaṁ nihantvā yena so kodhabhakkho yakkho tenañjaliṁ paṇāmetvā tikkhattuṁ nāmaṁ sāveti:
Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the anger-eating spirit, and pronounced his name three times:

‘sakkohaṁ, mārisa, devānamindo, sakkohaṁ, mārisa, devānamindo’ti.
‘Good sir, I am Sakka, lord of gods! Good sir, I am Sakka, the lord of gods!’

Yathā yathā kho, bhikkhave, sakko devānamindo nāmaṁ sāvesi tathā tathā so yakkho dubbaṇṇataro ceva ahosi okoṭimakataro ca.
But the more Sakka pronounced his name, the uglier and more deformed the spirit became,

Dubbaṇṇataro ceva hutvā okoṭimakataro ca tatthevantaradhāyīti.
until eventually it vanished right there.

Atha kho, bhikkhave, sakko devānamindo sake āsane nisīditvā deve tāvatiṁse anunayamāno tāyaṁ velāyaṁ imā gāthāyo abhāsi:

Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Na sūpahatacittomhi,
nāvattena suvānayo;
Na vo cirāhaṁ kujjhāmi,
kodho mayi nāvatiṭṭhati.

‘My mind isn’t easily upset;
I’m not easily drawn into the maelstrom.
I don’t get angry for long,
anger doesn’t last in me.

Kuddhāhaṁ na pharusaṁ brūmi,
Na ca dhammāni kittaye;
Sanniggaṇhāmi attānaṁ,
Sampassaṁ atthamattano’”ti.

When I do get angry I don’t speak harshly,
nor do I advertise my own virtues.
I carefully restrain myself
out of regard for my own welfare.’”

11.23 Sambarimāyāsutta:
The Sambari Sorcery

Sāvatthiyaṁ …pe…
At Sāvatthī.

bhagavā etadavoca:
The Buddha said this:

“bhūtapubbaṁ, bhikkhave, vepacitti asurindo ābādhiko ahosi dukkhito bāḷhagilāno.
“Once upon a time, mendicants, Vepacitti, lord of demons, was sick, suffering, gravely ill.

Atha kho, bhikkhave, sakko devānamindo yena vepacitti asurindo tenupasaṅkami gilānapucchako.
So Sakka went to see him to ask after his illness.

Addasā kho, bhikkhave, vepacitti asurindo sakkaṁ devānamindaṁ dūratova āgacchantaṁ.
Vepacitti saw Sakka coming off in the distance,

Disvāna sakkaṁ devānamindaṁ etadavoca:
and said to him,

‘tikiccha maṁ, devānamindā’ti.
‘Heal me, lord of gods!’

‘Vācehi maṁ, vepacitti, sambarimāyan’ti.
‘Teach me, Vepacitti, the Sambari sorcery.’

‘Na tāvāhaṁ vācemi, yāvāhaṁ, mārisa, asure paṭipucchāmī’ti.
‘I can’t do that, good sir, until I have consulted with the demons.’

Atha kho, bhikkhave, vepacitti asurindo asure paṭipucchi:
Then Vepacitti, lord of demons, asked the demons,

‘vācemahaṁ, mārisā, sakkaṁ devānamindaṁ sambarimāyan’ti?
‘Good sirs, may I teach the Sambari sorcery to Sakka, lord of gods?’

‘Mā kho tvaṁ, mārisa, vācesi sakkaṁ devānamindaṁ sambarimāyan’ti.
‘Do not, good sir, teach the Sambari sorcery to Sakka!’

Atha kho, bhikkhave, vepacitti asurindo sakkaṁ devānamindaṁ gāthāya ajjhabhāsi:
So Vepacitti addressed Sakka in verse:

‘Māyāvī maghavā sakka,
devarāja sujampati;
Upeti nirayaṁ ghoraṁ,
sambarova sataṁ saman’”ti.

‘O Maghavā, O Sakka,
king of gods, Sujā’s husband,
a sorceror falls into the terrible hell—
like Sambara, for a hundred years.’”

11.24 Accayasutta:
Transgression

Sāvatthiyaṁ …pe… ārāme.
At Sāvatthī.

Tena kho pana samayena dve bhikkhū sampayojesuṁ.
Now at that time two mendicants were overly attached,

Tatreko bhikkhu accasarā.
and one of them transgressed against the other.

Atha kho so bhikkhu tassa bhikkhuno santike accayaṁ accayato deseti;
The transgressor confessed to the other mendicant,

so bhikkhu nappaṭiggaṇhāti.
but they didn't accept it.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"idha, bhante, dve bhikkhū sampayojesuṁ, tatreko bhikkhu accasarā. Atha kho so, bhante, bhikkhu tassa bhikkhuno santike accayaṁ accayato deseti, so bhikkhu nappaṭiggaṇhātī"ti.

"Dveme, bhikkhave, bālā.
"Mendicants, there are two fools.

Yo ca accayaṁ accayato na passati, yo ca accayaṁ desentassa yathādhammaṁ nappaṭiggaṇhāti—
One who doesn't recognize when they've made a mistake. And one who doesn't properly accept the confession of someone who's made a mistake.

ime kho, bhikkhave, dve bālā.
These are the two fools.

Dveme, bhikkhave, paṇḍitā.
There are two who are astute.

Yo ca accayaṁ accayato passati, yo ca accayaṁ desentassa yathādhammaṁ paṭiggaṇhāti—
One who recognizes when they've made a mistake. And one who properly accepts the confession of someone who's made a mistake.

ime kho, bhikkhave, dve paṇḍitā.
These are the two who are astute.

Bhūtapubbaṁ, bhikkhave, sakko devānamindo sudhammāyaṁ sabhāyaṁ deve tāvatiṁse anunayamāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Kodho vo vasamāyātu,
Mā ca mittehi vo jarā;
Agarahiyaṁ mā garahittha,
Mā ca bhāsittha pesuṇaṁ;
Atha pāpajanaṁ kodho,
Pabbatovābhimaddatī'"ti.

'Control your anger;
don't let friendships decay.
Don't blame the blameless,
and don't say divisive things.
For anger crushes bad people
like a mountain.'"

11.25 Akkodhasutta:
Don’t Be Angry

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tatra kho bhagavā bhikkhū …pe… bhagavā etadavoca:
There the Buddha addressed the mendicants:

“bhūtapubbaṁ, bhikkhave, sakko devānamindo sudhammāyaṁ sabhāyaṁ deve tāvatiṁse anunayamāno tāyaṁ velāyaṁ imaṁ gāthaṁ abhāsi:
“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Mā vo kodho ajjhabhavi,
mā ca kujjhittha kujjhataṁ;
Akkodho avihiṁsā ca,
ariyesu ca paṭipadā;
Atha pāpajanaṁ kodho,
pabbatovābhimaddatī’”ti.

‘Don’t let anger be your master,
don’t get angry at angry people.
Kindness and harmlessness
are always present in the noble ones.
For anger crushes bad people
like a mountain.’”

Tatiyo vaggo.

Tassuddānaṁ

Chetvā dubbaṇṇiya māyā,
accayena akodhano;
Desitaṁ buddhaseṭṭhena,
idañhi sakkapañcakanti.

Sakkasaṁyuttaṁ samattaṁ.
The Linked Discourses with Sakka are complete.

Sagāthāvaggo paṭhamo.

Tassuddānaṁ

Devatā devaputto ca,
rājā māro ca bhikkhunī;
Brahmā brāhmaṇa vaṅgīso,
vanayakkhena vāsavoti.

Sagāthāvaggasaṁyuttapāḷi niṭṭhitā.
The Book With Verses is finished.

11.2 Susīmasutta:
With Susīma

Sāvatthiyaṁ.
At Sāvatthī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Bhūtapubbaṁ, bhikkhave, asurā deve abhiyaṁsu.
“Once upon a time, mendicants, the demons marched against the gods.

Atha kho, bhikkhave, sakko devānamindo susīmaṁ devaputtaṁ āmantesi:
Then Sakka, lord of gods, addressed the god Susīma,

‘ete, tāta susīma, asurā deve abhiyanti.
‘Dear Susīma, the demons march against the gods!

Gaccha, tāta susīma, asure paccuyyāhī’ti.
Go, and march against the demons!’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, susīmo devaputto sakkassa devānamindassa paṭissutvā pamādaṁ āpādesi.
‘Yes, lord,’ replied Susīma. But he fell into negligence.

Dutiyampi kho, bhikkhave, sakko devānamindo susīmaṁ devaputtaṁ āmantesi …pe…
For a second time …

dutiyampi pamādaṁ āpādesi.

Tatiyampi kho, bhikkhave, sakko devānamindo susīmaṁ devaputtaṁ āmantesi …pe…
For a third time …

tatiyampi pamādaṁ āpādesi.

Atha kho, bhikkhave, sakko devānamindo susīmaṁ devaputtaṁ gāthāya ajjhabhāsi:
Then Sakka addressed the god Susīma in verse:

‘Anuṭṭhahaṁ avāyāmaṁ,
sukhaṁ yatrādhigacchati;
Susīma tattha gacchāhi,
mañca tattheva pāpayā’ti.

‘Susīma, go to that place
where you can achieve happiness
without working for it or trying hard—
and take me with you!’

‘Alasvassa anuṭṭhātā,
na ca kiccāni kāraye;
Sabbakāmasamiddhassa,
taṁ me sakka varaṁ disā’ti.

‘That a lazy man who does no work,
and doesn’t do his duty,
should fulfill all his desires:
Sakka, grant me this boon!’

‘Yatthālaso anuṭṭhātā,
accantaṁ sukhamedhati;

Susīma tattha gacchāhi,
mañca tattheva pāpayā’ti.

‘Susīma, go to that place
where a lazy man who does no work
prospers in unending happiness—
and take me with you!’

‘Akammunā devaseṭṭha,
sakka vindemu yaṁ sukhaṁ;
Asokaṁ anupāyāsaṁ,
taṁ me sakka varaṁ disā’ti.

‘O Sakka, first among gods,
that we might find the happiness
that’s sorrowless, unstressed:
Sakka, grant me this boon!’

‘Sace atthi akammena,
koci kvaci na jīvati;
Nibbānassa hi so maggo,
susīma tattha gacchāhi;
Mañca tattheva pāpayā’ti.

‘If there exists anywhere a place
where one can live happily without working,
that surely would be extinguishment’s path!
Susīma, go to that place
and take me with you!’

So hi nāma, bhikkhave, sakko devānamindo sakaṁ puññaphalaṁ upajīvamāno devānaṁ tāvatiṁsānaṁ issariyādhipaccaṁ rajjaṁ kārento uṭṭhānavīriyassa vaṇṇavādī bhavissati.
So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy.

Idha kho taṁ, bhikkhave, sobhetha, yaṁ tumhe evaṁ svākkhāte dhammavinaye pabbajitā samānā uṭṭhaheyyātha ghaṭeyyātha vāyameyyātha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāyā”ti.
But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

11.3 Dhajaggasutta:
The Banner's Crest

Sāvatthiyaṁ.
At Sāvatthī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.
"Once upon a time, mendicants, a battle was fought between the gods and the demons.

Atha kho, bhikkhave, sakko devānamindo deve tāvatiṁse āmantesi:
Then Sakka, lord of gods, addressed the gods of the Thirty-Three:

'Sace, mārisā, devānaṁ saṅgāmagatānaṁ uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, mameva tasmiṁ samaye dhajaggaṁ ullokeyyātha.
'Good sirs, when the gods are fighting, if you get scared or terrified, just look up at my banner's crest.

Mamañhi vo dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.
Then your fear and terror will go away.

No ce me dhajaggaṁ ullokeyyātha, atha pajāpatissa devarājassa dhajaggaṁ ullokeyyātha.
If you can't see my banner's crest, then look up at the banner's crest of Pajāpati, king of gods.

Pajāpatissa hi vo devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.
Then your fear and terror will go away.

No ce pajāpatissa devarājassa dhajaggaṁ ullokeyyātha, atha varuṇassa devarājassa dhajaggaṁ ullokeyyātha.
If you can't see his banner's crest, then look up at the banner's crest of Varuṇa, king of gods.

Varuṇassa hi vo devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.
Then your fear and terror will go away.

No ce varuṇassa devarājassa dhajaggaṁ ullokeyyātha, atha īsānassa devarājassa dhajaggaṁ ullokeyyātha.
If you can't see his banner's crest, then look up at the banner's crest of Īsāna, king of gods.

Īsānassa hi vo devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissatī'ti.
Then your fear and terror will go away.'

Taṁ kho pana, bhikkhave, sakkassa vā devānamindassa dhajaggaṁ ullokayataṁ, pajāpatissa vā devarājassa dhajaggaṁ ullokayataṁ, varuṇassa vā devarājassa dhajaggaṁ ullokayataṁ, īsānassa vā devarājassa dhajaggaṁ ullokayataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyethāpi nopi pahīyetha.
However, when they look up at those banner's crests their fear and terror might go away or it might not.

Taṁ kissa hetu?

Why is that?

Sakko hi, bhikkhave, devānamindo avītarāgo avītadoso avītamoho bhīru chambhī utrāsī palāyīti.
Because Sakka is not free of greed, hate, and delusion. He is fearful, scared, nervous, quick to flee.

Ahañca kho, bhikkhave, evaṁ vadāmi:
But, mendicants, I say this:

‘sace tumhākaṁ, bhikkhave, araññagatānaṁ vā rukkhamūlagatānaṁ vā suññāgāragatānaṁ vā uppajjeyya bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, mameva tasmiṁ samaye anussareyyātha:
If you’ve gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me:

“itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā”ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Mamañhi vo, bhikkhave, anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.
Then your fear and terror will go away.

No ce maṁ anussareyyātha, atha dhammaṁ anussareyyātha:
If you can’t recollect me, then recollect the teaching:

“svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Dhammañhi vo, bhikkhave, anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.

Then your fear and terror will go away.

No ce dhammaṁ anussareyyātha, atha saṅghaṁ anussareyyātha:
If you can't recollect the teaching, then recollect the Saṅgha:

"suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā"ti.
'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

Saṅghañhi vo, bhikkhave, anussarataṁ yaṁ bhavissati bhayaṁ vā chambhitattaṁ vā lomahaṁso vā, so pahīyissati.
Then your fear and terror will go away.

Taṁ kissa hetu?
Why is that?

Tathāgato hi, bhikkhave, arahaṁ sammāsambuddho vītarāgo vītadoso vītamoho abhīru acchambhī anutrāsī apalāyī'"ti.
Because the Realized One is free of greed, hate, and delusion. He is fearless, brave, bold, and stands his ground."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Araññe rukkhamūle vā,
suññāgāreva bhikkhavo;

Anussaretha sambuddhaṁ,
bhayaṁ tumhāka no siyā.

“In the wilderness, at a tree’s root,
or an empty hut, O mendicants,
recollect the Buddha,
and no fear will come to you.

No ce buddhaṁ sareyyātha,
lokajeṭṭhaṁ narāsabhaṁ;
Atha dhammaṁ sareyyātha,
niyyānikaṁ sudesitaṁ.

If you can’t recollect the Buddha—
the eldest in the world, the bull of a man—
then recollect the teaching,
emancipating, well taught.

No ce dhammaṁ sareyyātha,
niyyānikaṁ sudesitaṁ;
Atha saṅghaṁ sareyyātha,
puññakkhettaṁ anuttaraṁ.

If you can’t recollect the teaching—
emancipating, well taught—
then recollect the Saṅgha,
the supreme field of merit.

Evaṁ buddhaṁ sarantānaṁ,
Dhammaṁ saṅghañca bhikkhavo;
Bhayaṁ vā chambhitattaṁ vā,
Lomahaṁso na hessatī”ti.

Thus recollecting the Buddha,
the teaching, and the Saṅgha, mendicants,
fear and terror
and goosebumps will be no more.”

11.4 Vepacittisutta:
With Vepacitti

Sāvatthinidānaṁ.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.
“Once upon a time, mendicants, a battle was fought between the gods and the demons.

Atha kho, bhikkhave, vepacitti asurindo asure āmantesi:
Then Vepacitti, lord of demons, addressed the demons,

‘sace, mārisā, devānaṁ asurasaṅgāme samupabyūḷhe asurā jineyyuṁ devā parājineyyuṁ, yena naṁ sakkaṁ devānamindaṁ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha asurapuran’ti.
‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the demons.’

Sakkopi kho, bhikkhave, devānamindo deve tāvatiṁse āmantesi:
Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘sace, mārisā, devānaṁ asurasaṅgāme samupabyūḷhe devā jineyyuṁ asurā parājineyyuṁ, yena naṁ vepacittiṁ asurindaṁ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha sudhammasabhan’ti.
‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Hall of Justice of the gods.’

Tasmiṁ kho pana, bhikkhave, saṅgāme devā jiniṁsu, asurā parājiniṁsu.
In that battle the gods won and the demons lost.

Atha kho, bhikkhave, devā tāvatiṁsā vepacittiṁ asurindaṁ kaṇṭhapañcamehi bandhanehi bandhitvā sakkassa devānamindassa santike ānesuṁ sudhammasabhaṁ.
So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka's presence in the Hall of Justice of the gods.

Tatra sudaṁ, bhikkhave, vepacitti asurindo kaṇṭhapañcamehi bandhanehi baddho sakkaṁ devānamindaṁ sudhammasabhaṁ pavisantañca nikkhamantañca asabbhāhi pharusāhi vācāhi akkosati paribhāsati.
And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude, harsh words.

Atha kho, bhikkhave, mātali saṅgāhako sakkaṁ devānamindaṁ gāthāhi ajjhabhāsi:
So Mātali the charioteer addressed Sakka in verse,

'Bhayā nu maghavā sakka,
dubbalyā no titikkhasi;
Suṇanto pharusaṁ vācaṁ,
sammukhā vepacittino'ti.

'O Maghavā, O Sakka,
is it from fear or from weakness
that you put up with such harsh words
in the presence of Vepacitti?'

'Nāhaṁ bhayā na dubbalyā,
khamāmi vepacittino;
Kathañhi mādiso viññū,
bālena paṭisaṁyuje'ti.

'It's not out of fear or weakness
that I'm patient with Vepacitti.

For how can a sensible person like me
get in a fight with a fool?’

‘Bhiyyo bālā pabhijjeyyuṁ,
no cassa paṭisedhako;
Tasmā bhusena daṇḍena,
dhīro bālaṁ nisedhaye’ti.

‘Fools would vent even more
if there’s no-one to put a stop to them.
So a wise one should stop
a fool with forceful punishment.’

‘Etadeva ahaṁ maññe,
bālassa paṭisedhanaṁ;
Paraṁ saṅkupitaṁ ñatvā,
yo sato upasammatī’ti.

‘I think that this is the only way
to put a stop to a fool,
when you know that the other is upset,
be mindful and stay calm.’

‘Etadeva titikkhāya,
vajjaṁ passāmi vāsava;
Yadā naṁ maññati bālo,
bhayā myāyaṁ titikkhati;
Ajjhāruhati dummedho,
gova bhiyyo palāyinan’ti.

‘I see this fault, Vāsava,
in just being patient.
When a fool thinks,
“He puts up with me out of fear,”
the idiot will go after you even harder,
like a cow chasing someone who runs away.’

‘Kāmaṁ maññatu vā mā vā,
bhayā myāyaṁ titikkhati;
Sadatthaparamā atthā,
khantyā bhiyyo na vijjati.

‘Let him think this if he wishes, or not—
“He puts up with me out of fear.”
Of goals culminating in one’s own good,
none better than patience is found.

Yo have balavā santo,
dubbalassa titikkhati;
Tamāhu paramaṁ khantiṁ,
niccaṁ khamati dubbalo.

When a strong person
puts up with a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

Abalaṁ taṁ balaṁ āhu,
yassa bālabalaṁ balaṁ;
Balassa dhammaguttassa,
paṭivattā na vijjati.

The strength of folly
is really just weakness, they say.
But no-one can challenge a person
who’s strong, guarded by the teaching.

Tasseva tena pāpiyo,
yo kuddhaṁ paṭikujjhati;
Kuddhaṁ appaṭikujjhanto,
saṅgāmaṁ jeti dujjayaṁ.

When you get angry at an angry person
you just make things worse for yourself.

When you don’t get angry at an angry person
you win a battle hard to win.

Ubhinnamatthaṁ carati,
attano ca parassa ca;
Paraṁ saṅkupitaṁ ñatvā,
yo sato upasammati.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you’re mindful and stay calm.

Ubhinnaṁ tikicchantānaṁ,
attano ca parassa ca;
Janā maññanti bāloti,
ye dhammassa akovidā’ti.

People unfamiliar with the teaching
consider one who heals both
oneself and the other
to be a fool.’

So hi nāma, bhikkhave, sakko devānamindo sakaṁ puññaphalaṁ upajīvamāno devānaṁ tāvatiṁsānaṁ issariyādhipaccaṁ rajjaṁ kārento khantisoraccassa vaṇṇavādī bhavissati.
So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of patience and gentleness.

Idha kho taṁ, bhikkhave, sobhetha yaṁ tumhe evaṁ svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā”ti.
But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to be patient and gentle!”

11.5 Subhāsitajayasutta:
Victory by Good Speech

Sāvatthinidānaṁ.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.
“Once upon a time, mendicants, a battle was fought between the gods and the demons.

Atha kho, bhikkhave, vepacitti asurindo sakkaṁ devānamindaṁ etadavoca:
Then Vepacitti, lord of demons, said to Sakka, lord of gods,

‘hotu, devānaminda, subhāsitena jayo’ti.
‘Lord of gods, let there be victory by fine words!’

‘Hotu, vepacitti, subhāsitena jayo’ti.
‘Vepacitti, let there be victory by fine words!’

Atha kho, bhikkhave, devā ca asurā ca pārisajje ṭhapesuṁ:
Then the gods and the demons appointed a panel of judges, saying,

‘ime no subhāsitadubbhāsitaṁ ājānissantī’ti.
‘These will understand our good and bad statements.’

Atha kho, bhikkhave, vepacitti asurindo sakkaṁ devānamindaṁ etadavoca:
Then Vepacitti, lord of demons, said to Sakka, lord of gods,

‘bhaṇa, devānaminda, gāthan’ti.
‘Lord of gods, recite a verse!’

Evaṁ vutte, bhikkhave, sakko devānamindo vepacittiṁ asurindaṁ etadavoca:
When he said this, Sakka said to him,

‘tumhe khvettha, vepacitti, pubbadevā.
‘Vepacitti, you are the elder god here.

Bhaṇa, vepacitti, gāthan’ti.
Recite a verse.’

Evaṁ vutte, bhikkhave, vepacitti asurindo imaṁ gāthaṁ abhāsi:
So Vepacitti recited this verse:

‘Bhiyyo bālā pabhijjeyyuṁ,
no cassa paṭisedhako;
Tasmā bhusena daṇḍena,
dhīro bālaṁ nisedhaye’ti.

‘Fools would vent even more
if there’s no-one to put a stop to them.
So an intelligent person should stop
a fool with forceful punishment.’

Bhāsitāya kho pana, bhikkhave, vepacittinā asurindena gāthāya asurā anumodiṁsu, devā tuṇhī ahesuṁ.
The demons applauded Vepacitti’s verse, while the gods kept silent.

Atha kho, bhikkhave, vepacitti asurindo sakkaṁ devānamindaṁ etadavoca:
Then Vepacitti said to Sakka,

‘bhaṇa, devānaminda, gāthan’ti.
‘Lord of gods, recite a verse!’

Evaṁ vutte, bhikkhave, sakko devānamindo imaṁ gāthaṁ abhāsi:
So Sakka recited this verse:

‘Etadeva ahaṁ maññe,
bālassa paṭisedhanaṁ;

Paraṁ saṅkupitaṁ ñatvā,
yo sato upasammatī’ti.

‘I think that this is the only way
to put a stop to a fool,
when you know that the other is upset,
be mindful and stay calm.’

Bhāsitāya kho pana, bhikkhave, sakkena devānamindena gāthāya, devā anumodiṁsu, asurā tuṇhī ahesuṁ.
The gods applauded Sakka’s verse, while the demons kept silent.

Atha kho, bhikkhave, sakko devānamindo vepacittiṁ asurindaṁ etadavoca:
Then Sakka said to Vepacitti,

‘bhaṇa, vepacitti, gāthan’ti.
‘Vepacitti, recite a verse!’

Evaṁ vutte, bhikkhave, vepacitti asurindo imaṁ gāthaṁ abhāsi:
So Vepacitti recited this verse:

‘Etadeva titikkhāya,
vajjaṁ passāmi vāsava;
Yadā naṁ maññati bālo,
bhayā myāyaṁ titikkhati;
Ajjhāruhati dummedho,
gova bhiyyo palāyinan’ti.

‘I see this fault, Vāsava,
in just being patient.
When a fool thinks,
“He puts up with me out of fear,”
the idiot will go after you even harder,
like a cow chasing someone who runs away.’

Bhāsitāya kho pana, bhikkhave, vepacittinā asurindena gāthāya asurā anumodiṁsu, devā tuṇhī ahesuṁ.

The demons applauded Vepacitti's verse, while the gods kept silent.

Atha kho, bhikkhave, vepacitti asurindo sakkaṁ devānamindaṁ etadavoca:
Then Vepacitti said to Sakka,

'bhaṇa, devānaminda, gāthan'ti.
'Lord of gods, recite a verse!'

Evaṁ vutte, bhikkhave, sakko devānamindo imā gāthāyo abhāsi:
So Sakka recited this verse:

'Kāmaṁ maññatu vā mā vā,
bhayā myāyaṁ titikkhati;
Sadatthaparamā atthā,
khantyā bhiyyo na vijjati.

'Let him think this if he wishes, or not—
"He puts up with me out of fear."
Of goals culminating in one's own good,
none better than patience is found.

Yo have balavā santo,
dubbalassa titikkhati;
Tamāhu paramaṁ khantiṁ,
niccaṁ khamati dubbalo.

When a strong person
puts up with a weakling,
they call that the ultimate patience,
for a weakling must always be patient.

Abalaṁ taṁ balaṁ āhu,
yassa bālabalaṁ balaṁ;
Balassa dhammaguttassa,
paṭivattā na vijjati.

The strength of folly

is really just weakness, they say.
But no-one can challenge a person
who's strong, guarded by the teaching.

Tasseva tena pāpiyo,
yo kuddhaṁ paṭikujjhati;
Kuddhaṁ appaṭikujjhanto,
saṅgāmaṁ jeti dujjayaṁ.

When you get angry at an angry person
you just make things worse for yourself.
When you don't get angry at an angry person
you win a battle hard to win.

Ubhinnamatthaṁ carati,
attano ca parassa ca;
Paraṁ saṅkupitaṁ ñatvā,
yo sato upasammati.

When you know that the other is angry,
you act for the good of both
yourself and the other
if you're mindful and stay calm.

Ubhinnaṁ tikicchantānaṁ,
attano ca parassa ca;
Janā maññanti bāloti,
ye dhammassa akovidā'ti.

People unfamiliar with the teaching
consider one who heals both
oneself and the other
to be a fool.'

Bhāsitāsu kho pana, bhikkhave, sakkena devānamindena gāthāsu, devā anumodiṁsu, asurā tuṇhī ahesuṁ.

The gods applauded Sakka’s verses, while the demons kept silent.

Atha kho, bhikkhave, devānañca asurānañca pārisajjā etadavocuṁ:
Then the panel of judges consisting of both gods and demons said this,

‘bhāsitā kho vepacittinā asurindena gāthāyo.
‘The verses spoken by Vepacitti

Tā ca kho sadaṇḍāvacarā sasatthāvacarā, iti bhaṇḍanaṁ iti viggaho iti kalaho.
evoke punishment and violence. That’s how you get arguments, quarrels, and disputes.

Bhāsitā kho sakkena devānamindena gāthāyo.
The verses spoken by Sakka

Tā ca kho adaṇḍāvacarā asatthāvacarā, iti abhaṇḍanaṁ iti aviggaho iti akalaho.
don’t evoke punishment and violence. That’s how you stay free of arguments, quarrels, and disputes.

Sakkassa devānamindassa subhāsitena jayo’ti.
Sakka, lord of gods, wins victory by fine words!’

Iti kho, bhikkhave, sakkassa devānamindassa subhāsitena jayo ahosī”ti.
And that’s how Sakka came to win victory by fine words.”

11.6 Kulāvakasutta:
Bird Nests

Sāvatthiyaṁ.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.
“Once upon a time, mendicants, a battle was fought between the gods and the demons.

Tasmiṁ kho pana, bhikkhave, saṅgāme asurā jiniṁsu, devā parājiniṁsu.
In that battle the demons won and the gods lost.

Parājitā ca kho, bhikkhave, devā apāyaṁsveva uttarenamukhā, abhiyaṁsveva ne asurā.
Defeated, the gods fled north with the demons in pursuit.

Atha kho, bhikkhave, sakko devānamindo mātali saṅgāhakaṁ gāthāya ajjhabhāsi:
Then Sakka, lord of gods, addressed his charioteer Mātali in verse:

‘Kulāvakā mātali simbalismiṁ,
Īsāmukhena parivajjayassu;
Kāmaṁ cajāma asuresu pāṇaṁ,
Māyime dijā vikulāvakā ahesun’ti.

‘Mātali, don’t ram the bird nests
in the red silk-cotton woods with your chariot pole.
I’d rather give up our lives to the demons
than deprive these birds of their nests.’

‘Evaṁ, bhaddantavā’ti kho, bhikkhave, mātali saṅgāhako sakkassa devānamindassa paṭissutvā sahassayuttaṁ ājaññarathaṁ

paccudāvattesi.
‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds.

Atha kho, bhikkhave, asurānaṁ etadahosi:
Then the demons thought,

‘paccudāvatto kho dāni sakkassa devānamindassa sahassayutto ājaññaratho.
‘Now Sakka’s chariot has turned back.

Dutiyampi kho devā asurehi saṅgāmessantī’ti bhītā asurapurameva pāvisiṁsu.
The demons will have to fight the gods a second time!’ Terrified, they retreated right away to the citadel of the demons.

Iti kho, bhikkhave, sakkassa devānamindassa dhammena jayo ahosī”ti.
And that’s how Sakka came to win victory by principle.”

11.7 Nadubbhiyasutta:
Not Betray

Sāvatthiyaṁ.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, sakkassa devānamindassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Once upon a time, mendicants, as Sakka, lord of gods, was in private retreat this thought came to his mind,

‘yopi me assa supaccatthiko tassapāhaṁ na dubbheyyan’ti.
‘I should never betray even a sworn enemy.’

Atha kho, bhikkhave, vepacitti asurindo sakkassa devānamindassa cetasā cetoparivitakkamaññāya yena sakko devānamindo tenupasaṅkami.
And then Vepacitti, lord of demons, knowing what Sakka was thinking, approached him.

Addasā kho, bhikkhave, sakko devānamindo vepacittiṁ asurindaṁ dūratova āgacchantaṁ.
Sakka saw Vepacitti coming off in the distance,

Disvāna vepacittiṁ asurindaṁ etadavoca:
and said to him,

‘tiṭṭha, vepacitti, gahitosī’ti.
‘Stop, Vepacitti, you’re caught!’

‘Yadeva te, mārisa, pubbe cittaṁ, tadeva tvaṁ mā pajahāsī’ti.
‘Dear sir, don’t give up the idea you just had!’

‘Sapassu ca me, vepacitti, adubbhāyā’ti.
‘Swear, Vepacitti, that you won’t betray me.’

‘Yaṁ musā bhaṇato pāpaṁ,
Yaṁ pāpaṁ ariyūpavādino;
Mittadduno ca yaṁ pāpaṁ,
Yaṁ pāpaṁ akataññuno;
Tameva pāpaṁ phusatu,
Yo te dubbhe sujampatī’”ti.

‘Whatever bad things happen to a liar,
or to someone who slanders the noble ones,
or to someone who betrays a friend,
or to someone who’s ungrateful,
the same bad things impact
anyone who betrays you, Sujā’s husband.’”

11.8 Verocanaasurindasutta:
Verocana, Lord of Demons

Sāvatthiyaṁ jetavane.
Near Sāvatthī in Jeta's Grove.

Tena kho pana samayena bhagavā divāvihāragato hoti paṭisallīno.
Now at that time the Buddha had gone into retreat for the day's meditation.

Atha kho sakko ca devānamindo verocano ca asurindo yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā paccekaṁ dvārabāhaṁ nissāya aṭṭhaṁsu.
Then Sakka, lord of gods, and Verocana, lord of demons, approached the Buddha and stationed themselves one by each door-post.

Atha kho verocano asurindo bhagavato santike imaṁ gāthaṁ abhāsi:
Then Verocana recited this verse in the Buddha's presence:

"Vāyametheva puriso,
yāva atthassa nipphadā;
Nipphannasobhano attho,
verocanavaco idan"ti.

"A man should make an effort
until his goal is accomplished.
When goals are accomplished they shine:
this is the word of Verocana!"

"Vāyametheva puriso,
yāva atthassa nipphadā;
Nipphannasobhano attho,
khantyā bhiyyo na vijjatī"ti.

“A man should make an effort
until his goal is accomplished.
Of goals that shine when accomplished,
none better than patience is found.”

“Sabbe sattā atthajātā,
tattha tattha yathārahaṁ;
Saṁyogaparamā tveva,
sambhogā sabbapāṇinaṁ;
Nipphannasobhano attho,
verocanavaco idan”ti.

“All beings are goal-orientated,
as befits them in each case.
But connection is the ultimate
of pleasures for all living creatures.
When goals are accomplished they shine:
this is the word of Verocana!”

“Sabbe sattā atthajātā,
tattha tattha yathārahaṁ;
Saṁyogaparamā tveva,
sambhogā sabbapāṇinaṁ;
Nipphannasobhano attho,
khantyā bhiyyo na vijjatī”ti.

“All beings are goal-orientated,
as befits them in each case.
But connection is the ultimate
of pleasures for all living creatures.
Of goals that shine when accomplished,
none better than patience is found.”

11.9 Araññāyatanaisisutta:
Hermits in the Wilderness

Sāvatthiyaṁ.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, sambahulā isayo sīlavanto kalyāṇadhammā araññāyatane paṇṇakuṭīsu sammanti.
“Once upon a time, mendicants, several hermits who were ethical, of good character, settled in leaf huts in a wilderness region.

Atha kho, bhikkhave, sakko ca devānamindo vepacitti ca asurindo yena te isayo sīlavanto kalyāṇadhammā tenupasaṅkamiṁsu.
Then Sakka, lord of gods, and Vepacitti, lord of demons, went to those hermits.

Atha kho, bhikkhave, vepacitti asurindo paṭaliyo upāhanā ārohitvā khaggaṁ olaggetvā chattena dhāriyamānena aggadvārena assamaṁ pavisitvā te isayo sīlavante kalyāṇadhamme apabyāmato karitvā atikkami.
Vepacitti put on his boots, strapped on his sword, and, carrying a sunshade, entered the hermitage through the main gate. He walked right past those hermits, keeping them at a distance.

Atha kho, bhikkhave, sakko devānamindo paṭaliyo upāhanā orohitvā khaggaṁ aññesaṁ datvā chattaṁ apanāmetvā dvāreneva assamaṁ pavisitvā te isayo sīlavante kalyāṇadhamme anuvātaṁ pañjaliko namassamāno aṭṭhāsi.
Sakka took off his boots, gave his sword to others, and, putting down his sunshade, entered the hermitage through a gate he happened upon. He stood downwind of those hermits, revering them with joined palms.

Atha kho, bhikkhave, te isayo sīlavanto kalyāṇadhammā sakkaṁ devānamindaṁ gāthāya ajjhabhāsiṁsu:
Then those hermits addressed Sakka in verse:

‘Gandho isīnaṁ ciradikkhitānaṁ,
Kāyā cuto gacchati mālutena;
Ito paṭikkamma sahassanetta,
Gandho isīnaṁ asuci devarājā’ti.

‘When hermits have been long ordained,
the odor of their bodies goes with the wind.
You’d better leave, O thousand-eyed!
The odor of the hermits is unclean, king of gods.’

‘Gandho isīnaṁ ciradikkhitānaṁ,
Kāyā cuto gacchatu mālutena;
Sucitrapupphaṁ sirasmiṁva mālaṁ,
Gandhaṁ etaṁ paṭikaṅkhāma bhante;
Na hettha devā paṭikūlasaññino’”ti.

‘When hermits have been long ordained,
let the odor of their bodies go with the wind.
We yearn for this odor, sirs,
like a colorful crown of flowers.
The gods don’t see it as repulsive.’”

Nidānavagga

The Book of Causation

12. Nidāna Saṁyutta:
On Causation

12.1 Paṭiccasamuppādasutta:
Dependent Origination

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"paṭiccasamuppādaṁ vo, bhikkhave, desessāmi.
"Mendicants, I will teach you dependent origination.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.
Listen and pay close attention, I will speak."

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Katamo ca, bhikkhave, paṭiccasamuppādo?

“And what is dependent origination?

Avijjāpaccayā, bhikkhave, saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ;
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṁ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṁ;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;
The six sense fields are conditions for contact.

phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Ayaṁ vuccati, bhikkhave, paṭiccasamuppādo.
This is called dependent origination.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho;
When choices cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho;
When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho;
When the six sense fields cease, contact ceases.

phassanirodhā vedanānirodho;
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho;
When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamaṁ.

12.2 Vibhaṅgasutta:
Analysis

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Paṭiccasamuppādaṁ vo, bhikkhave, desessāmi vibhajissāmi.
“Mendicants, I will teach and analyze for you dependent origination.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo?
“And what is dependent origination?

Avijjāpaccayā, bhikkhave, saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ;
Choices are a condition for consciousness.

viññāṇapaccayā nāmarūpaṁ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṁ;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;
The six sense fields are conditions for contact.

phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Katamañca, bhikkhave, jarāmaraṇaṁ?
And what is old age and death?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko;
The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati jarā.
This is called old age.

Yā tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo (…),
The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṁ vuccati maraṇaṁ.
This is called death.

Iti ayañca jarā, idañca maraṇaṁ.
Such is old age, and such is death.

Idaṁ vuccati, bhikkhave, jarāmaraṇaṁ.
This is called old age and death.

Katamā ca, bhikkhave, jāti?
And what is rebirth?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṁ pātubhāvo āyatanānaṁ paṭilābho.
The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

Ayaṁ vuccati, bhikkhave, jāti.
This is called rebirth.

Katamo ca, bhikkhave, bhavo?
And what is continued existence?

Tayome, bhikkhave, bhavā—
There are these three states of existence.

kāmabhavo, rūpabhavo, arūpabhavo.
Existence in the sensual realm, the realm of luminous form, and the formless realm.

Ayaṁ vuccati, bhikkhave, bhavo.
This is called continued existence.

Katamañca, bhikkhave, upādānaṁ?
And what is grasping?

Cattārimāni, bhikkhave, upādānāni—
There are these four kinds of grasping.

kāmupādānaṁ, diṭṭhupādānaṁ, sīlabbatupādānaṁ, attavādupādānaṁ.
Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Idaṁ vuccati, bhikkhave, upādānaṁ.
This is called grasping.

Katamā ca, bhikkhave, taṇhā?
And what is craving?

Chayime, bhikkhave, taṇhākāyā—
There are these six classes of craving.

rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.
Craving for sights, sounds, smells, tastes, touches, and thoughts.

Ayaṁ vuccati, bhikkhave, taṇhā.
This is called craving.

Katamā ca, bhikkhave, vedanā?
And what is feeling?

Chayime, bhikkhave, vedanākāyā—
There are these six classes of feeling.

cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.
Feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Ayaṁ vuccati, bhikkhave, vedanā.
This is called feeling.

Katamo ca, bhikkhave, phasso?
And what is contact?

Chayime, bhikkhave, phassakāyā—

There are these six classes of contact.

cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.
Contact through the eye, ear, nose, tongue, body, and mind.

Ayaṁ vuccati, bhikkhave, phasso.
This is called contact.

Katamañca, bhikkhave, saḷāyatanaṁ?
And what are the six sense fields?

Cakkhāyatanaṁ, sotāyatanaṁ, ghānāyatanaṁ, jivhāyatanaṁ, kāyāyatanaṁ, manāyatanaṁ—
The sense fields of the eye, ear, nose, tongue, body, and mind.

idaṁ vuccati, bhikkhave, saḷāyatanaṁ.
These are called the six sense fields.

Katamañca, bhikkhave, nāmarūpaṁ?
And what are name and form?

Vedanā, saññā, cetanā, phasso, manasikāro—
Feeling, perception, intention, contact, and attention.

idaṁ vuccati nāmaṁ.
This is called name.

Cattāro ca mahābhūtā, catunnañca mahābhūtānaṁ upādāyarūpaṁ.
The four primary elements, and form derived from the four primary elements.

Idaṁ vuccati rūpaṁ.
This is called form.

Iti idañca nāmaṁ, idañca rūpaṁ.
Such is name and such is form.

Idaṁ vuccati, bhikkhave, nāmarūpaṁ.
These are called name and form.

Katamañca, bhikkhave, viññāṇaṁ?
And what is consciousness?

Chayime, bhikkhave, viññāṇakāyā—
There are these six classes of consciousness.

cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ, jivhāviññāṇaṁ, kāyaviññāṇaṁ, manoviññāṇaṁ.
Eye, ear, nose, tongue, body, and mind consciousness.

Idaṁ vuccati, bhikkhave, viññāṇaṁ.
This is called consciousness.

Katame ca, bhikkhave, saṅkhārā?
And what are choices?

Tayome, bhikkhave, saṅkhārā—
There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.
Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.
These are called choices.

Katamā ca, bhikkhave, avijjā?
And what is ignorance?

Yaṁ kho, bhikkhave, dukkhe aññāṇaṁ, dukkhasamudaye aññāṇaṁ, dukkhanirodhe aññāṇaṁ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṁ.
Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ayaṁ vuccati, bhikkhave, avijjā.
This is called ignorance.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā;
And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Dutiyaṁ.

12.3 Paṭipadāsutta:
Practice

Sāvatthiyaṁ viharati …pe…
At Sāvatthī.

“micchāpaṭipadañca vo, bhikkhave, desessāmi sammāpaṭipadañca.
“Mendicants, I will teach you the wrong practice and the right practice.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamā ca, bhikkhave, micchāpaṭipadā?
“And what’s the wrong practice?

Avijjāpaccayā, bhikkhave, saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Ayaṁ vuccati, bhikkhave, micchāpaṭipadā.
This is called the wrong practice.

Katamā ca, bhikkhave, sammāpaṭipadā?

And what’s the right practice?

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ vuccati, bhikkhave, sammāpaṭipadā”ti.
This is called the right practice.”

Tatiyaṁ.

12.4 Vipassīsutta:
About Vipassī

Sāvatthiyaṁ viharati …pe…
At Sāvatthī.

“vipassissa, bhikkhave, bhagavato arahato sammāsambuddhassa pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, Vipassī the Blessed One, the perfected one, the fully awakened Buddha had this thought before his awakening, when he was still unawakened but intent on awakening:

‘kicchaṁ vatāyaṁ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.
‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn,

Atha ca panimassa dukkhassa nissaraṇaṁ nappajānāti jarāmaraṇassa.
yet it doesn’t understand how to escape from this suffering, from old age and death.

Kudāssu nāma imassa dukkhassa nissaraṇaṁ paññāyissati jarāmaraṇassā’ti?
Oh, when will an escape be found from this suffering, from old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī, the one intent on awakening, thought:

‘kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁpaccayā jarāmaraṇan’ti?
‘When what exists is there old age and death? What is a condition for old age and death?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘jātiyā kho sati jarāmaraṇaṁ hoti, jātipaccayā jarāmaraṇan’ti.
‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati jāti hoti, kiṁpaccayā jātī’ti?
‘When what exists is there rebirth? What is a condition for rebirth?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘bhave kho sati jāti hoti, bhavapaccayā jātī’ti.
‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati bhavo hoti, kiṁpaccayā bhavo’ti?
‘When what exists is there continued existence? What is a condition for continued existence?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.
‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho sati upādānaṁ hoti, kiṁpaccayā upādānan’ti?
‘When what exists is there grasping? What is a condition for grasping?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘taṇhāya kho sati upādānaṁ hoti, taṇhāpaccayā upādānan’ti.
‘When craving exists there’s grasping. Craving is a condition for grasping.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati taṇhā hoti, kiṁpaccayā taṇhā’ti?
‘When what exists is there craving? What is a condition for craving?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.
‘When feeling exists there’s craving. Feeling is a condition for craving.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati vedanā hoti, kiṁpaccayā vedanā’ti?
‘When what exists is there feeling? What is a condition for feeling?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.
‘When contact exists there’s feeling. Contact is a condition for feeling.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati phasso hoti, kiṁpaccayā phasso’ti?
‘When what exists is there contact? What is a condition for contact?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.
‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati saḷāyatanaṁ hoti, kiṁpaccayā saḷāyatanan’ti?
‘When what exists are there the six sense fields? What is a condition for the six sense fields?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘nāmarūpe kho sati saḷāyatanaṁ hoti, nāmarūpapaccayā saḷāyatanan’ti.
‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati nāmarūpaṁ hoti, kiṁpaccayā nāmarūpan’ti?
‘When what exists are there name and form? What is a condition for name and form?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘viññāṇe kho sati nāmarūpaṁ hoti, viññāṇapaccayā nāmarūpan’ti.

‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati viññāṇaṁ hoti, kiṁpaccayā viññāṇan’ti?
‘When what exists is there consciousness? What is a condition for consciousness?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘saṅkhāresu kho sati viññāṇaṁ hoti, saṅkhārapaccayā viññāṇan’ti.
‘When choices exist there’s consciousness. Choices are a condition for consciousness.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho sati saṅkhārā honti, kiṁpaccayā saṅkhārā’ti?
‘When what exists are there choices? What is a condition for choices?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā’ti.
‘When ignorance exists there are choices. Ignorance is a condition for choices.’

Iti hidaṁ avijjāpaccayā saṅkhārā;
And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

‘Samudayo, samudayo’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘Origination, origination.’ While Vipassī was intent on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati jarāmaraṇaṁ na hoti, kissa nirodhā jarāmaraṇanirodho’ti?
‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘jātiyā kho asati jarāmaraṇaṁ na hoti, jātinirodhā jarāmaraṇanirodho’ti.
‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho’ti?
‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘bhave kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.

‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?
‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.
‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati upādānaṁ na hoti, kissa nirodhā upādānanirodho’ti?
‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘taṇhāya kho asati upādānaṁ na hoti, taṇhānirodhā upādānanirodho’ti.
‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā taṇhānirodho’ti?

‘When what doesn’t exist is there no craving? When what ceases does craving cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘vedanāya kho asati taṇhā na hoti, vedanānirodhā taṇhānirodho’ti.
‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati vedanā na hoti, kissa nirodhā vedanānirodho’ti?
‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘phasse kho asati vedanā na hoti, phassanirodhā vedanānirodho’ti.
‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati phasso na hoti, kissa nirodhā phassanirodho’ti?
‘When what doesn’t exist is there no contact? When what ceases does contact cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.

‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati saḷāyatanaṁ na hoti, kissa nirodhā saḷāyatananirodho’ti?
‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘nāmarūpe kho asati saḷāyatanaṁ na hoti, nāmarūpanirodhā saḷāyatananirodho’ti.
‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati nāmarūpaṁ na hoti, kissa nirodhā nāmarūpanirodho’ti?
‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘viññāṇe kho asati nāmarūpaṁ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.
‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:

Then Vipassī thought:

‘kimhi nu kho asati viññāṇaṁ na hoti, kissa nirodhā viññāṇanirodho’ti?
‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘saṅkhāresu kho asati viññāṇaṁ na hoti, saṅkhāranirodhā viññāṇanirodho’ti.
‘When choices don’t exist there’s no consciousness. When choices cease, consciousness ceases.’

Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:
Then Vipassī thought:

‘kimhi nu kho asati saṅkhārā na honti, kissa nirodhā saṅkhāranirodho’ti?
‘When what doesn’t exist are there no choices? When what ceases do choices cease?’

Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, Vipassī comprehended with wisdom:

‘avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho’ti.
‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

Iti hidaṁ avijjānirodhā saṅkhāranirodho;
And so, when ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotīti.

That is how this entire mass of suffering ceases.

‘Nirodho, nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī”ti.
‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.”

Catutthaṁ.

(Sattannampi buddhānaṁ evaṁ vitthāretabbo.)
(Tell in full for each of the seven Buddhas.)

12.5 Sikhīsutta:
Sikhī

“Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa … pe….
“Sikhī, the Blessed One, the perfected one, the fully awakened Buddha …”

12.6 Vessabhūsutta:
Vessabhū

“Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa … pe….
“Vessabhū, the Blessed One, the perfected one, the fully awakened Buddha …”

12.7 Kakusandhasutta:
Kakusandha

“Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa …pe….
“Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha …”

12.8 Koṇāgamanasutta:
Koṇāgamana

“Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa …pe….
“Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha …”

12.9 Kassapasutta:
Kassapa

“Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa … pe….
“Kassapa, the Blessed One, the perfected one, the fully awakened Buddha …”

12.10 Gotamasutta:
Gotama

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘kicchaṁ vatāyaṁ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.
‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn,

Atha ca panimassa dukkhassa nissaraṇaṁ nappajānāti jarāmaraṇassa.
yet it doesn’t understand how to escape from this suffering, from old age and death.

Kudāssu nāma imassa dukkhassa nissaraṇaṁ paññāyissati jarāmaraṇassā’ti?
Oh, when will an escape be found from this suffering, from old age and death?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁpaccayā jarāmaraṇan’ti?
‘When what exists is there old age and death? What is a condition for old age and death?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho sati jarāmaraṇaṁ hoti, jātipaccayā jarāmaraṇan’ti.
‘When rebirth exists there’s old age and death. Rebirth is a condition for old

age and death.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho sati jāti hoti …pe…
‘When what exists is there rebirth? …

bhavo …
continued existence …

upādānaṁ …
grasping …

taṇhā …
craving …

vedanā …
feeling …

phasso …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhārā honti, kiṁpaccayā saṅkhārā’ti?
‘When what exists are there choices? What is a condition for choices?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘avijjāya kho sati saṅkhārā honti, avijjāpaccayā saṅkhārā’ti.
‘When ignorance exists there are choices. Ignorance is a condition for choices.’

Iti hidaṁ avijjāpaccayā saṅkhārā;
And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

‘Samudayo, samudayo’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho asati jarāmaraṇaṁ na hoti, kissa nirodhā jarāmaraṇanirodho’ti?
‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho asati jarāmaraṇaṁ na hoti, jātinirodhā jarāmaraṇanirodho’ti.
‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho asati jāti na hoti …pe…
‘When what doesn’t exist is there no rebirth? …

bhavo …
continued existence …

upādānaṁ …
grasping …

taṇhā …
craving …

vedanā …
feeling …

phasso …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhārā na honti, kissa nirodhā saṅkhāranirodho'ti?
'When what doesn't exist are there no choices? When what ceases do choices cease?'

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

'avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho'ti.
'When ignorance doesn't exist there are no choices. When ignorance ceases, choices cease.'

Iti hidaṁ avijjānirodhā saṅkhāranirodho;
And so, when ignorance ceases, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…

When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

‘Nirodho, nirodho’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī”ti.
‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

Dasamo.

Buddhavaggo paṭhamo.

Tassuddānaṁ

Desanā vibhaṅgapaṭipadā ca,
Vipassī sikhī ca vessabhū;
Kakusandho koṇāgamano kassapo,
Mahāsakyamuni ca gotamoti.

12.11 Āhārasutta:
Fuel

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme …
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

"cattārome, bhikkhave, āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
"Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?
What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

Ime, bhikkhave, cattāro āhārā kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā?
What is the source, origin, birthplace, and inception of these four fuels?

Ime cattāro āhārā taṇhānidānā taṇhāsamudayā taṇhājātikā taṇhāpabhavā.

Craving.

Taṇhā cāyaṁ, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā?
And what is the source, origin, birthplace, and inception of craving?

Taṇhā vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā.
Feeling.

Vedanā cāyaṁ, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā?
And what is the source of feeling?

Vedanā phassanidānā phassasamudayā phassajātikā phassapabhavā.
Contact.

Phasso cāyaṁ, bhikkhave, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?
And what is the source of contact?

Phasso saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātiko saḷāyatanapabhavo.
The six sense fields.

Saḷāyatanañcidaṁ, bhikkhave, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ?
And what is the source of the six sense fields?

Saḷāyatanaṁ nāmarūpanidānaṁ nāmarūpasamudayaṁ nāmarūpajātikaṁ nāmarūpapabhavaṁ.
Name and form.

Nāmarūpañcidaṁ, bhikkhave, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ?
And what is the source of name and form?

Nāmarūpaṁ viññāṇanidānaṁ viññāṇasamudayaṁ viññāṇajātikaṁ viññāṇapabhavaṁ.
Consciousness.

Viññāṇañcidaṁ, bhikkhave, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ?

And what is the source of consciousness?

Viññāṇaṁ saṅkhāranidānaṁ saṅkhārasamudayaṁ saṅkhārajātikaṁ saṅkhārapabhavaṁ.
Choices.

Saṅkhārā cime, bhikkhave, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā?
And what is the source of choices?

Saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā.
Ignorance.

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā;
And so, ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Paṭhamaṁ.

12.12 Moḷiyaphaggunasutta:
Phagguna of the Top-Knot

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Cattārome, bhikkhave, āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?
What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāyā”ti.
These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.”

Evaṁ vutte, āyasmā moḷiyaphagguno bhagavantaṁ etadavoca:
When he said this, Venerable Phagguna of the Top-Knot said to the Buddha,

“ko nu kho, bhante, viññāṇāhāraṁ āhāretī”ti?
“But sir, who consumes the fuel for consciousness?”

“No kallo pañho”ti bhagavā avoca:
“That’s not a fitting question,” said the Buddha.

“‘āhāretī’ti ahaṁ na vadāmi.

“I don’t speak of one who consumes.

‘Āhāretī’ti cāhaṁ vadeyyaṁ, tatrassa kallo pañho:
If I were to speak of one who consumes, then it would be fitting to ask

‘ko nu kho, bhante, āhāretī’ti?
who consumes.

Evañcāhaṁ na vadāmi.
But I don’t speak like that.

Evaṁ maṁ avadantaṁ yo evaṁ puccheyya:
Hence it would be fitting to ask:

‘kissa nu kho, bhante, viññāṇāhāro’ti, esa kallo pañho.
‘Consciousness is a fuel for what?’

Tatra kallaṁ veyyākaraṇaṁ:
And a fitting answer to this would be:

‘viññāṇāhāro āyatiṁ punabbhavābhinibbattiyā paccayo, tasmiṁ bhūte sati saḷāyatanaṁ, saḷāyatanapaccayā phasso’”ti.
‘Consciousness is a fuel that conditions rebirth into a new state of existence in the future. When that which has been reborn is present, there are the six sense fields. The six sense fields are a condition for contact.’”

“Ko nu kho, bhante, phusatī”ti?
“But sir, who contacts?”

“No kallo pañho”ti bhagavā avoca:
“That’s not a fitting question,” said the Buddha.

“‘phusatī’ti ahaṁ na vadāmi.
“I don’t speak of one who contacts.

‘Phusatī’ti cāhaṁ vadeyyaṁ, tatrassa kallo pañho:
If I were to speak of one who contacts, then it would be fitting to ask

‘ko nu kho, bhante, phusatī’ti?
who contacts.

Evañcāhaṁ na vadāmi.
But I don’t speak like that.

Evaṁ maṁ avadantaṁ yo evaṁ puccheyya:
Hence it would be fitting to ask:

‘kiṁpaccayā nu kho, bhante, phasso’ti, esa kallo pañho.
‘What is a condition for contact?’

Tatra kallaṁ veyyākaraṇaṁ:
And a fitting answer to this would be:

‘saḷāyatanapaccayā phasso, phassapaccayā vedanā’”ti.
‘The six sense fields are a condition for contact. Contact is a condition for feeling.’”

“Ko nu kho, bhante, vedayatī”ti?
“But sir, who feels?”

“No kallo pañho”ti bhagavā avoca:
“That’s not a fitting question,” said the Buddha.

“‘vedayatī’ti ahaṁ na vadāmi.
“I don’t speak of one who feels.

‘Vedayatī’ti cāhaṁ vadeyyaṁ, tatrassa kallo pañho:
If I were to speak of one who feels, then it would be fitting to ask

‘ko nu kho, bhante, vedayatī’ti?
who feels.

Evañcāhaṁ na vadāmi.
But I don’t speak like that.

Evaṁ maṁ avadantaṁ yo evaṁ puccheyya:
Hence it would be fitting to ask:

‘kiṁpaccayā nu kho, bhante, vedanā’ti, esa kallo pañho.
‘What is a condition for feeling?’

Tatra kallaṁ veyyākaraṇaṁ:

And a fitting answer to this would be:

‘phassapaccayā vedanā, vedanāpaccayā taṇhā’”ti.
‘Contact is a condition for feeling. Feeling is a condition for craving.’”

“Ko nu kho, bhante, tasatī”ti?
“But sir, who craves?”

“No kallo pañho”ti bhagavā avoca:
“That’s not a fitting question,” said the Buddha.

“‘tasatī’ti ahaṁ na vadāmi.
“I don’t speak of one who craves.

‘Tasatī’ti cāhaṁ vadeyyaṁ, tatrassa kallo pañho:
If I were to speak of one who craves, then it would be fitting to ask

‘ko nu kho, bhante, tasatī’ti?
who craves.

Evañcāhaṁ na vadāmi.
But I don’t speak like that.

Evaṁ maṁ avadantaṁ yo evaṁ puccheyya:
Hence it would be fitting to ask:

‘kiṁpaccayā nu kho, bhante, taṇhā’ti, esa kallo pañho.
‘What is a condition for craving?’

Tatra kallaṁ veyyākaraṇaṁ:
And a fitting answer to this would be:

‘vedanāpaccayā taṇhā, taṇhāpaccayā upādānan’”ti.
‘Feeling is a condition for craving. Craving is a condition for grasping.’”

“Ko nu kho, bhante, upādiyatī”ti?
“But sir, who grasps?”

“No kallo pañho”ti bhagavā avoca:

“That’s not a fitting question,” said the Buddha.

“‘upādiyatī’ti ahaṁ na vadāmi.
“I don’t speak of one who grasps.

‘Upādiyatī’ti cāhaṁ vadeyyaṁ, tatrassa kallo pañho:
If I were to speak of one who grasps, then it would be fitting to ask

‘ko nu kho, bhante, upādiyatī’ti?
who grasps.

Evañcāhaṁ na vadāmi.
But I don’t speak like that.

Evaṁ maṁ avadantaṁ yo evaṁ puccheyya:
Hence it would be fitting to ask:

‘kiṁpaccayā nu kho, bhante, upādānan’ti, esa kallo pañho.
‘What is a condition for grasping?’

Tatra kallaṁ veyyākaraṇaṁ:
And a fitting answer to this would be:

‘taṇhāpaccayā upādānaṁ;
‘Craving is a condition for grasping.

upādānapaccayā bhavo’ti …pe…
Grasping is a condition for continued existence.’ …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Channaṁ tveva, phagguna, phassāyatanānaṁ asesavirāganirodhā phassanirodho;
When the six fields of contact fade away and cease with nothing left over, contact ceases.

phassanirodhā vedanānirodho;
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho;

When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Dutiyaṁ.

12.13 Samaṇabrāhmaṇasutta:
Ascetics and Brahmins

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ nappajānanti, jarāmaraṇasamudayaṁ nappajānanti, jarāmaraṇanirodhaṁ nappajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ nappajānanti;
“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṁ …pe…
They don’t understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …

name and form …

viññāṇaṁ …
consciousness …

saṅkhāre nappajānanti, saṅkhārasamudayaṁ nappajānanti, saṅkhāranirodhaṁ nappajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ nappajānanti,
They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ pajānanti, jarāmaraṇasamudayaṁ pajānanti, jarāmaraṇanirodhaṁ pajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ pajānanti;
There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṁ …pe…
They understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …

contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre pajānanti, saṅkhārasamudayaṁ pajānanti, saṅkhāranirodhaṁ pajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ pajānanti,
They understand choices, their origin, their cessation, and the practice that leads to their cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Tatiyaṁ.

12.14 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime dhamme nappajānanti, imesaṁ dhammānaṁ samudayaṁ nappajānanti, imesaṁ dhammānaṁ nirodhaṁ nappajānanti, imesaṁ dhammānaṁ nirodhagāminiṁ paṭipadaṁ nappajānanti, katame dhamme nappajānanti, katamesaṁ dhammānaṁ samudayaṁ nappajānanti, katamesaṁ dhammānaṁ nirodhaṁ nappajānanti, katamesaṁ dhammānaṁ nirodhagāminiṁ paṭipadaṁ nappajānanti?
“Mendicants, there are ascetics and brahmins who don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don’t they understand?

Jarāmaraṇaṁ nappajānanti, jarāmaraṇasamudayaṁ nappajānanti, jarāmaraṇanirodhaṁ nappajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ nappajānanti;
They don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṁ …pe…
They don’t understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre nappajānanti, saṅkhārasamudayaṁ nappajānanti, saṅkhāranirodhaṁ nappajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ nappajānanti.
They don't understand choices, their origin, their cessation, and the practice that leads to their cessation.

Ime dhamme nappajānanti, imesaṁ dhammānaṁ samudayaṁ nappajānanti, imesaṁ dhammānaṁ nirodhaṁ nappajānanti, imesaṁ dhammānaṁ nirodhagāminiṁ paṭipadaṁ nappajānanti.
They don't understand these things, their origin, their cessation, and the practice that leads to their cessation.

Na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime dhamme pajānanti, imesaṁ dhammānaṁ samudayaṁ pajānanti, imesaṁ dhammānaṁ nirodhaṁ pajānanti, imesaṁ dhammānaṁ nirodhagāminiṁ paṭipadaṁ pajānanti, katame dhamme pajānanti,

katamesaṁ dhammānaṁ samudayaṁ pajānanti, katamesaṁ dhammānaṁ nirodhaṁ pajānanti, katamesaṁ dhammānaṁ nirodhagāminiṁ paṭipadaṁ pajānanti?
There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

Jarāmaraṇaṁ pajānanti, jarāmaraṇasamudayaṁ pajānanti, jarāmaraṇanirodhaṁ pajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ pajānanti;
They understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

jātiṁ …pe…
They understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre pajānanti, saṅkhārasamudayaṁ pajānanti, saṅkhāranirodhaṁ pajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ pajānanti.
They understand choices, their origin, their cessation, and the practice that leads to their cessation.

Ime dhamme pajānanti, imesaṁ dhammānaṁ samudayaṁ pajānanti, imesaṁ dhammānaṁ nirodhaṁ pajānanti, imesaṁ dhammānaṁ nirodhagāminiṁ paṭipadaṁ pajānanti.
They understand these things, their origin, their cessation, and the practice that leads to their cessation.

Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā, brāhmaṇesu ca brāhmaṇasammatā. Te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Catutthaṁ.

12.15 Kaccānagottasutta:
Kaccānagotta

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā kaccānagotto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā kaccānagotto bhagavantaṁ etadavoca:
Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him:

"'sammādiṭṭhi sammādiṭṭhī'ti, bhante, vuccati.
"Sir, they speak of this thing called 'right view'.

Kittāvatā nu kho, bhante, sammādiṭṭhi hotī"ti?
How is right view defined?"

"Dvayanissito khvāyaṁ, kaccāna, loko yebhuyyena—atthitañceva natthitañca.
"Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

Lokasamudayaṁ kho, kaccāna, yathābhūtaṁ sammappaññāya passato yā loke natthitā sā na hoti.
But when you truly see the origin of the world with right understanding, you won't have the notion of non-existence regarding the world.

Lokanirodhaṁ kho, kaccāna, yathābhūtaṁ sammappaññāya passato yā loke atthitā sā na hoti.
And when you truly see the cessation of the world with right understanding, you won't have the notion of existence regarding the world.

Upayupādānābhinivesavinibandho khvāyaṁ, kaccāna, loko yebhuyyena.
The world is for the most part shackled by attraction, grasping, and insisting.

Tañcāyaṁ upayupādānaṁ cetaso adhiṭṭhānaṁ abhinivesānusayaṁ na upeti na upādiyati nādhiṭṭhāti: ‘attā me’ti.
But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion ‘my self’,

‘Dukkhameva uppajjamānaṁ uppajjati, dukkhaṁ nirujjhamānaṁ nirujjhatī’ti na kaṅkhati na vicikicchati aparapaccayā ñāṇamevassa ettha hoti.
you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others.

Ettāvatā kho, kaccāna, sammādiṭṭhi hoti.
This is how right view is defined.

‘Sabbamatthī’ti kho, kaccāna, ayameko anto.
‘All exists’: this is one extreme.

‘Sabbaṁ natthī’ti ayaṁ dutiyo anto.
‘All does not exist’: this is the second extreme.

Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Pañcamaṁ.

12.16 Dhammakathikasutta:
A Dhamma Speaker

Sāvatthiyaṁ …
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"'dhammakathiko dhammakathiko'ti, bhante, vuccati.
"Sir, they speak of a 'Dhamma speaker'.

Kittāvatā nu kho, bhante, dhammakathiko hotī"ti?
How is a Dhamma speaker defined?"

"Jarāmaraṇassa ce bhikkhu nibbidāya virāgāya nirodhāya dhammaṁ deseti, 'dhammakathiko bhikkhū'ti alaṁvacanāya.
"If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who speaks on Dhamma'.

Jarāmaraṇassa ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, 'dhammānudhammappaṭipanno bhikkhū'ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a 'mendicant who practices in line with the teaching'.

Jarāmaraṇassa ce bhikkhu nibbidā virāgā nirodhā anupādāvimutto hoti, 'diṭṭhadhammanibbānappatto bhikkhū'ti alaṁvacanāya.
If they're freed by not grasping, by disillusionment, dispassion, and cessation regarding old age and death, they're qualified to be called a

‘mendicant who has attained extinguishment in this very life’.

Jātiyā ce bhikkhu …pe…
If a mendicant teaches Dhamma for disillusionment regarding rebirth …

bhavassa ce bhikkhu …
continued existence …

upādānassa ce bhikkhu …
grasping …

taṇhāya ce bhikkhu …
craving …

vedanāya ce bhikkhu …
feeling …

phassassa ce bhikkhu …
contact …

saḷāyatanassa ce bhikkhu …
the six sense fields …

nāmarūpassa ce bhikkhu …
name and form …

viññāṇassa ce bhikkhu …
consciousness …

saṅkhārānañce bhikkhu …
choices …

avijjāya ce bhikkhu nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Avijjāya ce bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who practices in line

with the teaching’.

Avijjāya ce bhikkhu nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāyā”ti.
If they’re freed by not grasping, by disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

Chaṭṭhaṁ.

12.17 Acelakassapasutta:
With Kassapa, the Naked Ascetic

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Addasā kho acelo kassapo bhagavantaṁ dūratova āgacchantaṁ.
The naked ascetic Kassapa saw the Buddha coming off in the distance.

Disvāna yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
He went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho acelo kassapo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

"puccheyyāma mayaṁ bhavantaṁ gotamaṁ kañcideva desaṁ, sace no bhavaṁ gotamo okāsaṁ karoti pañhassa veyyākaraṇāyā"ti.
"I'd like to ask Master Gotama about a certain point, if you'd take the time to answer."

"Akālo kho tāva, kassapa, pañhassa;

“Kassapa, it’s the wrong time for questions.

antaragharaṁ paviṭṭhamhā”ti.
We’ve entered an inhabited area.”

Dutiyampi kho acelo kassapo bhagavantaṁ etadavoca:
A second time,

“puccheyyāma mayaṁ bhavantaṁ gotamaṁ kañcideva desaṁ, sace no bhavaṁ gotamo okāsaṁ karoti pañhassa veyyākaraṇāyā”ti.
“Akālo kho tāva, kassapa, pañhassa;
antaragharaṁ paviṭṭhamhā”ti.
Tatiyampi kho acelo kassapo …pe…
and a third time, Kassapa spoke to the Buddha and the Buddha replied.

antaragharaṁ paviṭṭhamhāti.
Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When this was said, Kassapa said to the Buddha,

“na kho pana mayaṁ bhavantaṁ gotamaṁ bahudeva pucchitukāmā”ti.
“I don’t want to ask much.”

“Puccha, kassapa, yadākaṅkhasī”ti.
“Ask what you wish, Kassapa.”

“Kiṁ nu kho, bho gotama, ‘sayaṅkataṁ dukkhan’ti?
“Well, Master Gotama, is suffering made by oneself?”

‘Mā hevaṁ, kassapā’ti bhagavā avoca.
“Not so, Kassapa,” said the Buddha.

‘Kiṁ pana, bho gotama, paraṅkataṁ dukkhan’ti?
“Then is suffering made by another?”

‘Mā hevaṁ, kassapā’ti bhagavā avoca.

“Not so, Kassapa,” said the Buddha.

‘Kiṁ nu kho, bho gotama, sayaṅkatañca paraṅkatañca dukkhan’ti?
“Well, is suffering made by both oneself and another?”

‘Mā hevaṁ, kassapā’ti bhagavā avoca.
“Not so, Kassapa,” said the Buddha.

‘Kiṁ pana, bho gotama, asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhan’ti?
“Then does suffering arise by chance, not made by oneself or another?”

‘Mā hevaṁ, kassapā’ti bhagavā avoca.
“Not so, Kassapa,” said the Buddha.

‘Kiṁ nu kho, bho gotama, natthi dukkhan’ti?
“Well, is there no such thing as suffering?”

‘Na kho, kassapa, natthi dukkhaṁ.
“It’s not that there’s no such thing as suffering.

Atthi kho, kassapa, dukkhan’ti.
Suffering is real.”

‘Tena hi bhavaṁ gotamo dukkhaṁ na jānāti, na passatī’ti.
“Then Master Gotama doesn’t know nor see suffering.”

‘Na khvāhaṁ, kassapa, dukkhaṁ na jānāmi, na passāmi.
“It’s not that I don’t know or see suffering.

Jānāmi khvāhaṁ, kassapa, dukkhaṁ;
I do know suffering,

passāmi khvāhaṁ, kassapa, dukkhan’”ti.
I do see suffering.”

“Kiṁ nu kho, bho gotama, ‘sayaṅkataṁ dukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, kassapā’ti vadesi.
“Master Gotama, when asked these questions, you say ‘not so’.

‘Kiṁ pana, bho gotama, paraṅkataṁ dukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, kassapā’ti vadesi.
‘Kiṁ nu kho, bho gotama, sayaṅkatañca paraṅkatañca dukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, kassapā’ti vadesi.
‘Kiṁ pana, bho gotama, asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, kassapā’ti vadesi.
‘Kiṁ nu kho, bho gotama, natthi dukkhan’ti iti puṭṭho samāno ‘na kho, kassapa, natthi dukkhaṁ, atthi kho, kassapa, dukkhan’ti vadesi.
Yet you say that there is such a thing as suffering.

‘Tena hi bhavaṁ gotamo dukkhaṁ na jānāti na passatī’ti iti puṭṭho samāno ‘na khvāhaṁ, kassapa, dukkhaṁ na jānāmi na passāmi. Jānāmi khvāhaṁ, kassapa, dukkhaṁ;
And you say that you do know suffering,

passāmi khvāhaṁ, kassapa, dukkhan’ti vadesi.
and you do see suffering.

Ācikkhatu ca me, bhante, bhagavā dukkhaṁ.
Sir, explain suffering to me!

Desetu ca me, bhante, bhagavā dukkhan”ti.
Teach me about suffering!”

“‘So karoti so paṭisaṁvedayatī’ti kho, kassapa, ādito sato ‘sayaṅkataṁ dukkhan’ti iti vadaṁ sassataṁ etaṁ pareti.
“Suppose that the person who does the deed experiences the result. Then for one who has existed since the beginning, suffering is made by oneself. This statement leans toward eternalism.

‘Añño karoti añño paṭisaṁvedayatī’ti kho, kassapa, vedanābhitunnassa sato ‘paraṅkataṁ dukkhan’ti iti vadaṁ ucchedaṁ etaṁ pareti.

Suppose that one person does the deed and another experiences the result. Then for one stricken by feeling, suffering is made by another. This statement leans toward annihilationism.

Ete te, kassapa, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Evaṁ vutte, acelo kassapo bhagavantaṁ etadavoca:
When this was said, Kassapa said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya …pe… ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good

eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan"ti.
Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Yo kho, kassapa, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, so cattāro māse parivasati. Catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya.
"Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood.

Api ca mayā puggalavemattatā viditā"ti.
However, I have recognized individual differences."

"Sace, bhante, aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati pabbajjaṁ, ākaṅkhati upasampadaṁ, cattāro māse parivasati. Catunnaṁ māsānaṁ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya. Ahaṁ cattāri vassāni parivasissāmi, catunnaṁ vassānaṁ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā"ti.
"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

Alattha kho acelo kassapo bhagavato santike pabbajjaṁ, alattha upasampadaṁ.

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno ca panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā kassapo arahataṁ ahosīti.
And Venerable Kassapa became one of the perfected.

Sattamaṁ.

12.18 Timbarukasutta:
With Timbaruka

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho timbaruko paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Timbaruka went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho timbaruko paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Kiṁ nu kho, bho gotama, sayaṅkataṁ sukhadukkhanti?
“Well, Master Gotama, are pleasure and pain made by oneself?”

Mā hevaṁ, timbarukāti bhagavā avoca.
“Not so, Timbaruka,” said the Buddha.

Kiṁ pana, bho gotama, paraṅkataṁ sukhadukkhanti?
“Then are pleasure and pain made by another?”

Mā hevaṁ, timbarukāti bhagavā avoca.
“Not so, Timbaruka,” said the Buddha.

Kiṁ nu kho, bho gotama, sayaṅkatañca paraṅkatañca sukhadukkhanti?
“Well, are pleasure and pain made by both oneself and another?”

Mā hevaṁ, timbarukāti bhagavā avoca.
“Not so, Timbaruka,” said the Buddha.

Kiṁ pana, bho gotama, asayaṅkāraṁ paraṅkāraṁ adhiccasamuppannaṁ sukhadukkhanti?
“Then do pleasure and pain arise by chance, not made by oneself or another?”

Mā hevaṁ, timbarukāti bhagavā avoca.
“Not so, Timbaruka,” said the Buddha.

Kiṁ nu kho, bho gotama, natthi sukhadukkhanti?
“Well, is there no such thing as pleasure and pain?”

Na kho, timbaruka, natthi sukhadukkhaṁ;
“It’s not that there’s no such thing as pleasure and pain.

atthi kho, timbaruka, sukhadukkhanti.
Pleasure and pain are real.”

Tena hi bhavaṁ gotamo sukhadukkhaṁ na jānāti, na passatīti?
“Then Master Gotama doesn’t know nor see pleasure and pain.”

Na khvāhaṁ, timbaruka, sukhadukkhaṁ na jānāmi, na passāmi.
“It’s not that I don’t know or see pleasure and pain.

Jānāmi khvāhaṁ, timbaruka, sukhadukkhaṁ;
I do know pleasure and pain,

passāmi khvāhaṁ, timbaruka, sukhadukkhan”ti.
I do see pleasure and pain.”

“‘Kiṁ nu kho, bho gotama, sayaṅkataṁ sukhadukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, timbarukā’ti vadesi.
“Master Gotama, when asked these questions, you say ‘not so’.

‘Kiṁ pana, bho gotama, paraṅkataṁ sukhadukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, timbarukā’ti vadesi.
‘Kiṁ nu kho, bho gotama, sayaṅkatañca paraṅkatañca sukhadukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, timbarukā’ti vadesi.
‘Kiṁ pana, bho gotama, asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhan’ti iti puṭṭho samāno ‘mā hevaṁ, timbarukā’ti vadesi.
‘Kiṁ nu kho, bho gotama, natthi sukhadukkhan’ti iti puṭṭho samāno ‘na kho, timbaruka, natthi sukhadukkhaṁ;
Yet you say that there is such a thing as pleasure and pain.

atthi kho, timbaruka, sukhadukkhan’ti vadesi.
‘Tena hi bhavaṁ gotamo sukhadukkhaṁ na jānāti, na passatī’ti iti puṭṭho samāno ‘na khvāhaṁ, timbaruka, sukhadukkhaṁ na jānāmi, na passāmi.
Jānāmi khvāhaṁ, timbaruka, sukhadukkhaṁ;
And you say that you do know pleasure and pain,

passāmi khvāhaṁ, timbaruka, sukhadukkhan’ti vadesi.
and you do see pleasure and pain.

Ācikkhatu ca me bhavaṁ gotamo sukhadukkhaṁ.
Sir, explain pleasure and pain to me!

Desetu ca me bhavaṁ gotamo sukhadukkhan”ti.
Teach me about pleasure and pain!”

“‘Sā vedanā, so vedayatī’ti kho, timbaruka, ādito sato ‘sayaṅkataṁ sukhadukkhan’ti evampāhaṁ na vadāmi.
“Suppose that the feeling and the one who feels it are the same thing. Then for one who has existed since the beginning, pleasure and pain is made by oneself. I don’t say this.

‘Aññā vedanā, añño vedayatī’ti kho, timbaruka, vedanābhitunnassa sato ‘paraṅkataṁ sukhadukkhan’ti evampāhaṁ na vadāmi.
Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don’t say this.

Ete te, timbaruka, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Evaṁ vutte, timbaruko paribbājako bhagavantaṁ etadavoca:
When he said this, the wanderer Timbaruka said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, sir! Excellent! …

esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṁ.

12.19 Bālapaṇḍitasutta:
The Astute and the Foolish

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Avijjānīvaraṇassa, bhikkhave, bālassa taṇhāya sampayuttassa evamayaṁ kāyo samudāgato.
“Mendicants, for a fool shrouded by ignorance and fettered by craving, this body has been produced.

Iti ayañceva kāyo bahiddhā ca nāmarūpaṁ, itthetaṁ dvayaṁ, dvayaṁ paṭicca phasso saḷevāyatanāni, yehi phuṭṭho bālo sukhadukkhaṁ paṭisaṁvedayati etesaṁ vā aññatarena.
So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

Avijjānīvaraṇassa, bhikkhave, paṇḍitassa taṇhāya sampayuttassa evamayaṁ kāyo samudāgato.
For an astute person shrouded by ignorance and fettered by craving, this body has been produced.

Iti ayañceva kāyo bahiddhā ca nāmarūpaṁ, itthetaṁ dvayaṁ, dvayaṁ paṭicca phasso saḷevāyatanāni, yehi phuṭṭho paṇḍito sukhadukkhaṁ paṭisaṁvedayati etesaṁ vā aññatarena.
So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

Tatra, bhikkhave, ko viseso ko adhippayāso kiṁ nānākaraṇaṁ paṇḍitassa bālenā”ti?

What, then, is the difference between the foolish and the astute?”

“Bhagavaṁmūlakā no, bhante, dhammā, bhagavaṁnettikā, bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Yāya ca, bhikkhave, avijjāya nivutassa bālassa yāya ca taṇhāya sampayuttassa ayaṁ kāyo samudāgato, sā ceva avijjā bālassa appahīnā sā ca taṇhā aparikkhīṇā.
“For a fool shrouded by ignorance and fettered by craving, this body has been produced. But the fool has not given up that ignorance or finished that craving.

Taṁ kissa hetu?
Why is that?

Na, bhikkhave, bālo acari brahmacariyaṁ sammā dukkhakkhayāya.
The fool has not completed the spiritual journey for the complete ending of suffering.

Tasmā bālo kāyassa bhedā kāyūpago hoti,
Therefore, when their body breaks up, the fool is reborn in another body.

so kāyūpago samāno na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.

When reborn in another body, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

Na parimuccati dukkhasmāti vadāmi.
They’re not freed from suffering, I say.

Yāya ca, bhikkhave, avijjāya nivutassa paṇḍitassa yāya ca taṇhāya sampayuttassa ayaṁ kāyo samudāgato, sā ceva avijjā paṇḍitassa pahīnā, sā ca taṇhā parikkhīṇā.
For an astute person shrouded by ignorance and fettered by craving, this body has been produced. But the astute person has given up that ignorance and finished that craving.

Taṁ kissa hetu?
Why is that?

Acari, bhikkhave, paṇḍito brahmacariyaṁ sammā dukkhakkhayāya.
The astute person has completed the spiritual journey for the complete ending of suffering.

Tasmā paṇḍito kāyassa bhedā na kāyūpago hoti.
Therefore, when their body breaks up, the astute person is not reborn in another body.

So akāyūpago samāno parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
Not being reborn in another body, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

Parimuccati dukkhasmāti vadāmi.
They’re freed from suffering, I say.

Ayaṁ kho, bhikkhave, viseso, ayaṁ adhippayāso, idaṁ nānākaraṇaṁ paṇḍitassa bālena yadidaṁ brahmacariyavāso”ti.
This is the difference here between the foolish and the astute, that is, leading the spiritual life.”

Navamaṁ.

12.20 Paccayasutta:
Conditions

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Paṭiccasamuppādañca vo, bhikkhave, desessāmi paṭiccasamuppanne ca dhamme.
“Mendicants, I will teach you dependent origination and dependently originated phenomena.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, paṭiccasamuppādo?
“And what is dependent origination?

Jātipaccayā, bhikkhave, jarāmaraṇaṁ.
Rebirth is a condition for old age and death.

Uppādā vā tathāgatānaṁ anuppādā vā tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.
Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality.

Taṁ tathāgato abhisambujjhati abhisameti.
A Realized One understands this and comprehends it,

Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti.
then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

‘Passathā’ti cāha:
‘Look,’ he says,

‘jātipaccayā, bhikkhave, jarāmaraṇaṁ’.
‘Rebirth is a condition for old age and death.’

Bhavapaccayā, bhikkhave, jāti …pe…
Continued existence is a condition for rebirth …

upādānapaccayā, bhikkhave, bhavo …
Grasping is a condition for continued existence …

taṇhāpaccayā, bhikkhave, upādānaṁ …
Craving is a condition for grasping …

vedanāpaccayā, bhikkhave, taṇhā …
Feeling is a condition for craving …

phassapaccayā, bhikkhave, vedanā …
Contact is a condition for feeling …

saḷāyatanapaccayā, bhikkhave, phasso …
The six sense fields are a condition for contact …

nāmarūpapaccayā, bhikkhave, saḷāyatanaṁ …
Name and form are conditions for the six sense fields …

viññāṇapaccayā, bhikkhave, nāmarūpaṁ …
Consciousness is a condition for name and form …

saṅkhārapaccayā, bhikkhave, viññāṇaṁ …
Choices are a condition for consciousness …

avijjāpaccayā, bhikkhave, saṅkhārā

Ignorance is a condition for choices.

uppādā vā tathāgatānaṁ anuppādā vā tathāgatānaṁ, ṭhitāva sā dhātu dhammaṭṭhitatā dhammaniyāmatā idappaccayatā.
Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality.

Taṁ tathāgato abhisambujjhati abhisameti.
A Realized One understands this and comprehends it,

Abhisambujjhitvā abhisametvā ācikkhati deseti paññāpeti paṭṭhapeti vivarati vibhajati uttānīkaroti.
then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

‘Passathā’ti cāha:
‘Look,’ he says,

‘avijjāpaccayā, bhikkhave, saṅkhārā’.
‘Ignorance is a condition for choices.’

Iti kho, bhikkhave, yā tatra tathatā avitathatā anaññathatā idappaccayatā—
So the fact that this is real, not unreal, not otherwise; the specific conditionality of it:

ayaṁ vuccati, bhikkhave, paṭiccasamuppādo.
this is called dependent origination.

Katame ca, bhikkhave, paṭiccasamuppannā dhammā?
And what are the dependently originated phenomena?

Jarāmaraṇaṁ, bhikkhave, aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ.
Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Jāti, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.

Rebirth …

Bhavo, bhikkhave, anicco saṅkhato paṭiccasamuppanno khayadhammo vayadhammo virāgadhammo nirodhadhammo.
Continued existence …

Upādānaṁ bhikkhave …pe…
Grasping …

taṇhā, bhikkhave …
Craving …

vedanā, bhikkhave …
Feeling …

phasso, bhikkhave …
Contact …

saḷāyatanaṁ, bhikkhave …
The six sense fields …

nāmarūpaṁ, bhikkhave …
Name and form …

viññāṇaṁ, bhikkhave …
Consciousness …

saṅkhārā, bhikkhave …
Choices …

avijjā, bhikkhave, aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Ignorance is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Ime vuccanti, bhikkhave, paṭiccasamuppannā dhammā.
These are called the dependently originated phenomena.

Yato kho, bhikkhave, ariyasāvakassa ‘ayañca paṭiccasamuppādo, ime ca paṭiccasamuppannā dhammā’ yathābhūtaṁ sammappaññāya sudiṭṭhā honti, so vata pubbantaṁ vā paṭidhāvissati:
When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it’s impossible for them to turn back to the past, thinking:

‘ahosiṁ nu kho ahaṁ atītamaddhānaṁ, nanu kho ahosiṁ atītamaddhānaṁ, kiṁ nu kho ahosiṁ atītamaddhānaṁ, kathaṁ nu kho ahosiṁ atītamaddhānaṁ, kiṁ hutvā kiṁ ahosiṁ nu kho ahaṁ atītamaddhānan’ti;
‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?’

aparantaṁ vā upadhāvissati:
Or to turn forward to the future, thinking:

‘bhavissāmi nu kho ahaṁ anāgatamaddhānaṁ, nanu kho bhavissāmi anāgatamaddhānaṁ, kiṁ nu kho bhavissāmi anāgatamaddhānaṁ, kathaṁ nu kho bhavissāmi anāgatamaddhānaṁ, kiṁ hutvā kiṁ bhavissāmi nu kho ahaṁ anāgatamaddhānan’ti;
‘Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’

etarahi vā paccuppannaṁ addhānaṁ ajjhattaṁ kathaṅkathī bhavissati:
Or to be undecided about the present, thinking:

‘ahaṁ nu khosmi, no nu khosmi, kiṁ nu khosmi, kathaṁ nu khosmi, ayaṁ nu kho satto kuto āgato, so kuhiṁ gamissatī’ti—
‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

netaṁ ṭhānaṁ vijjati.
Taṁ kissa hetu?
Why is that?

Tathā hi, bhikkhave, ariyasāvakassa ayañca paṭiccasamuppādo ime ca paṭiccasamuppannā dhammā yathābhūtaṁ sammappaññāya

sudiṭṭhā”ti.
Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are.”

Dasamaṁ.

Āhāravaggo dutiyo.

Tassuddānaṁ

Āhāraṁ phagguno ceva,
Dve ca samaṇabrāhmaṇā;
Kaccānagotta dhammakathikaṁ,
Acelaṁ timbarukena ca;
Bālapaṇḍitato ceva,
Dasamo paccayena cāti.

12.21 Dasabalasutta:
The Ten Powers

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dasabalasamannāgato, bhikkhave, tathāgato catūhi ca vesārajjehi samannāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti—
“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

iti rūpaṁ iti rūpassa samudayo iti rūpassa atthaṅgamo,
Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo,
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo,
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṁ samudayo iti saṅkhārānaṁ atthaṅgamo,
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

Iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati.
When this exists, that is; due to the arising of this, that arises.

Imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati.
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

Yadidaṁ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Paṭhamaṁ.

12.22 Dutiyadasabalasutta:
The Ten Powers (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dasabalasamannāgato, bhikkhave, tathāgato catūhi ca vesārajjehi samannāgato āsabhaṁ ṭhānaṁ paṭijānāti, parisāsu sīhanādaṁ nadati, brahmacakkaṁ pavatteti:
“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the holy wheel.

‘iti rūpaṁ iti rūpassa samudayo iti rūpassa atthaṅgamo,
Such is form, such is the origin of form, such is the ending of form.

iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo,
Such is feeling, such is the origin of feeling, such is the ending of feeling.

iti saññā iti saññāya samudayo iti saññāya atthaṅgamo,
Such is perception, such is the origin of perception, such is the ending of perception.

iti saṅkhārā iti saṅkhārānaṁ samudayo iti saṅkhārānaṁ atthaṅgamo,
Such are choices, such is the origin of choices, such is the ending of choices.

iti viññāṇaṁ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

Iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati;
When this exists, that is; due to the arising of this, that arises.

imasmiṁ asati idaṁ na hoti imassa nirodhā idaṁ nirujjhati.
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

Yadidaṁ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti’.
That is how this entire mass of suffering ceases.

Evaṁ svākkhāto, bhikkhave, mayā dhammo uttāno vivaṭo pakāsito chinnapilotiko.
So the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork.

Evaṁ svākkhāte kho, bhikkhave, mayā dhamme uttāne vivaṭe pakāsite chinnapilotike alameva saddhāpabbajitena kulaputtena vīriyaṁ ārabhituṁ:
Just this much is quite enough for a gentleman who has gone forth out of faith to rouse up his energy.

‘kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṁsalohitaṁ. Yaṁ taṁ purisathāmena purisavīriyena purisaparakkamena pattabbaṁ, na taṁ apāpuṇitvā vīriyassa saṇṭhānaṁ bhavissatī’ti.

‘Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.’

Dukkhaṁ, bhikkhave, kusīto viharati vokiṇṇo pāpakehi akusalehi dhammehi, mahantañca sadatthaṁ parihāpeti.
A lazy person lives in suffering, mixed up with bad, unskillful qualities, and ruins a great deal of their own good.

Āraddhavīriyo ca kho, bhikkhave, sukhaṁ viharati pavivitto pāpakehi akusalehi dhammehi, mahantañca sadatthaṁ paripūreti.
An energetic person lives happily, secluded from bad, unskillful qualities, and fulfills a great deal of their own good.

Na, bhikkhave, hīnena aggassa patti hoti.
The best isn’t reached by the worst.

Aggena ca kho, bhikkhave, aggassa patti hoti.
The best is reached by the best.

Maṇḍapeyyamidaṁ, bhikkhave, brahmacariyaṁ, satthā sammukhībhūto.
This spiritual life is the cream, mendicants, and the Teacher is before you.

Tasmātiha, bhikkhave, vīriyaṁ ārabhatha appattassa pattiyā, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.
So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking:

‘Evaṁ no ayaṁ amhākaṁ pabbajjā avañjhā bhavissati saphalā saudrayā.
‘In this way our going forth will not be wasted, but will be fruitful and fertile.

Yesañca mayaṁ paribhuñjāma cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṁ tesaṁ te kārā amhesu mahapphalā bhavissanti mahānisaṁsā’ti—

And our use of robes, almsfood, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them.’

evañhi vo, bhikkhave, sikkhitabbaṁ.
That’s how you should train.

Attatthaṁ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṁ;
Considering what is good for yourself, mendicants, is quite enough for you to persist with diligence.

paratthaṁ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetuṁ;
Considering what is good for others is quite enough for you to persist with diligence.

ubhayatthaṁ vā hi, bhikkhave, sampassamānena alameva appamādena sampādetun”ti.
Considering what is good for both is quite enough for you to persist with diligence.”

Dutiyaṁ.

12.23 Upanisasutta:
Vital Conditions

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Jānato ahaṁ, bhikkhave, passato āsavānaṁ khayaṁ vadāmi, no ajānato no apassato.
“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

Kiñca, bhikkhave, jānato kiṁ passato āsavānaṁ khayo hoti?
For one who knows and sees what?

Iti rūpaṁ iti rūpassa samudayo iti rūpassa atthaṅgamo,
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …pe…
Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamoti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Evaṁ kho, bhikkhave, jānato evaṁ passato āsavānaṁ khayo hoti.
The ending of the defilements is for one who knows and sees this.

Yampissa taṁ, bhikkhave, khayasmiṁ khayeñāṇaṁ, tampi saupanisaṁ vadāmi, no anupanisaṁ.

I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition.

Kā ca, bhikkhave, khayeñāṇassa upanisā?
And what is it?

‘Vimuttī’tissa vacanīyaṁ.
You should say: ‘Freedom.’

Vimuttimpāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that freedom has a vital condition, it doesn’t lack a vital condition.

Kā ca, bhikkhave, vimuttiyā upanisā?
And what is it?

‘Virāgo’tissa vacanīyaṁ.
You should say: ‘Dispassion.’

Virāgampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that dispassion has a vital condition.

Kā ca, bhikkhave, virāgassa upanisā?
And what is it?

‘Nibbidā’tissa vacanīyaṁ.
You should say: ‘Disillusionment.’

Nibbidampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that disillusionment has a vital condition.

Kā ca, bhikkhave, nibbidāya upanisā?
And what is it?

‘Yathābhūtañāṇadassanan’tissa vacanīyaṁ.
You should say: ‘Truly knowing and seeing.’

Yathābhūtañāṇadassanampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that truly knowing and seeing has a vital condition.

Kā ca, bhikkhave, yathābhūtañāṇadassanassa upanisā?
And what is it?

‘Samādhī’tissa vacanīyaṁ.

You should say: ‘Immersion.’

Samādhimpāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that immersion has a vital condition.

Kā ca, bhikkhave, samādhissa upanisā?
And what is it?

‘Sukhan’tissa vacanīyaṁ.
You should say: ‘Bliss.’

Sukhampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that bliss has a vital condition.

Kā ca, bhikkhave, sukhassa upanisā?
And what is it?

‘Passaddhī’tissa vacanīyaṁ.
You should say: ‘Tranquility.’

Passaddhimpāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that tranquility has a vital condition.

Kā ca, bhikkhave, passaddhiyā upanisā?
And what is it?

‘Pītī’tissa vacanīyaṁ.
You should say: ‘Rapture.’

Pītimpāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that rapture has a vital condition.

Kā ca, bhikkhave, pītiyā upanisā?
And what is it?

‘Pāmojjan’tissa vacanīyaṁ.
You should say: ‘Joy.’

Pāmojjampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that joy has a vital condition.

Kā ca, bhikkhave, pāmojjassa upanisā?

And what is it?

‘Saddhā’tissa vacanīyaṁ.
You should say: ‘Faith.’

Saddhampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that faith has a vital condition.

Kā ca, bhikkhave, saddhāya upanisā?
And what is it?

‘Dukkhan’tissa vacanīyaṁ.
You should say: ‘Suffering.’

Dukkhampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that suffering has a vital condition.

Kā ca, bhikkhave, dukkhassa upanisā?
And what is it?

‘Jātī’tissa vacanīyaṁ.
You should say: ‘Rebirth.’

Jātimpāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that rebirth has a vital condition.

Kā ca, bhikkhave, jātiyā upanisā?
And what is it?

‘Bhavo’tissa vacanīyaṁ.
You should say: ‘Continued existence.’

Bhavampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that continued existence has a vital condition.

Kā ca, bhikkhave, bhavassa upanisā?
And what is it?

‘Upādānan’tissa vacanīyaṁ.
You should say: ‘Grasping.’

Upādānampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.

I say that grasping has a vital condition.

Kā ca, bhikkhave, upādānassa upanisā?
And what is it?

‘Taṇhā’tissa vacanīyaṁ.
You should say: ‘Craving.’

Taṇhampāhaṁ, bhikkhave, saupanisaṁ vadāmi, no anupanisaṁ.
I say that craving has a vital condition.

Kā ca, bhikkhave, taṇhāya upanisā?
And what is it?

‘Vedanā’tissa vacanīyaṁ …pe…
You should say: ‘Feeling.’ …

‘phasso’tissa vacanīyaṁ …
You should say: ‘Contact.’ …

‘saḷāyatanan’tissa vacanīyaṁ …
You should say: ‘The six sense fields.’ …

‘nāmarūpan’tissa vacanīyaṁ …
You should say: ‘Name and form.’ …

‘viññāṇan’tissa vacanīyaṁ …
You should say: ‘Consciousness.’ …

‘saṅkhārā’tissa vacanīyaṁ.
You should say: ‘Choices.’ …

Saṅkhārepāhaṁ, bhikkhave, saupanise vadāmi, no anupanise.
I say that choices have a vital condition, they don’t lack a vital condition.

Kā ca, bhikkhave, saṅkhārānaṁ upanisā?
And what is the vital condition for choices?

‘Avijjā’tissa vacanīyaṁ.
You should say: ‘Ignorance.’

Iti kho, bhikkhave, avijjūpanisā saṅkhārā,

So ignorance is a vital condition for choices.

saṅkhārūpanisaṁ viññāṇaṁ,
Choices are a vital condition for consciousness.

viññāṇūpanisaṁ nāmarūpaṁ,
Consciousness is a vital condition for name and form.

nāmarūpūpanisaṁ saḷāyatanaṁ,
Name and form are vital conditions for the six sense fields.

saḷāyatanūpaniso phasso,
The six sense fields are vital conditions for contact.

phassūpanisā vedanā,
Contact is a vital condition for feeling.

vedanūpanisā taṇhā,
Feeling is a vital condition for craving.

taṇhūpanisaṁ upādānaṁ,
Craving is a vital condition for grasping.

upādānūpaniso bhavo,
Grasping is a vital condition for continued existence.

bhavūpanisā jāti,
Continued existence is a vital condition for rebirth.

jātūpanisaṁ dukkhaṁ,
Rebirth is a vital condition for suffering.

dukkhūpanisā saddhā,
Suffering is a vital condition for faith.

saddhūpanisaṁ pāmojjaṁ,
Faith is a vital condition for joy.

pāmojjūpanisā pīti,
Joy is a vital condition for rapture.

pītūpanisā passaddhi,
Rapture is a vital condition for tranquility.

passaddhūpanisaṁ sukhaṁ,
Tranquility is a vital condition for bliss.

sukhūpaniso samādhi,
Bliss is a vital condition for immersion.

samādhūpanisaṁ yathābhūtañāṇadassanaṁ,
Immersion is a vital condition for truly knowing and seeing.

yathābhūtañāṇadassanūpanisā nibbidā,
Truly knowing and seeing is a vital condition for disillusionment.

nibbidūpaniso virāgo,
Disillusionment is a vital condition for dispassion.

virāgūpanisā vimutti,
Dispassion is a vital condition for freedom.

vimuttūpanisaṁ khayeñāṇaṁ.
Freedom is a vital condition for the knowledge of ending.

Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti. Pabbatakandarapadarasākhāparipūrā kusobbhe paripūrenti. Kusobbhā paripūrā mahāsobbhe paripūrenti. Mahāsobbhā paripūrā kunnadiyo paripūrenti. Kunnadiyo paripūrā mahānadiyo paripūrenti. Mahānadiyo paripūrā mahāsamuddaṁ paripūrenti.
It’s like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

Evameva kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṁ viññāṇaṁ, viññāṇūpanisaṁ nāmarūpaṁ, nāmarūpūpanisaṁ saḷāyatanaṁ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṁ upādānaṁ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṁ dukkhaṁ, dukkhūpanisā saddhā,

saddhūpanisaṁ pāmojjaṁ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṁ sukhaṁ, sukhūpaniso samādhi, samādhūpanisaṁ yathābhūtañāṇadassanaṁ, yathābhūtañāṇadassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṁ khayeñāṇan”ti.
In the same way, ignorance is a vital condition for choices. … Freedom is a vital condition for the knowledge of ending.”

Tatiyaṁ.

12.24 Aññatitthiyasutta:
Followers of Other Religions

Rājagahe viharati veḷuvane.
Near Rājagaha, in the Bamboo Grove.

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisi.
Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho āyasmato sāriputtassa etadahosi:
Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya carituṁ.
“It’s too early to wander for alms in Rājagaha.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan”ti.
Why don’t I go to the monastery of the wanderers of other religions?”

Atha kho āyasmā sāriputto yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkami; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodi.
Then he went to the monastery of the wanderers of other religions, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ te aññatitthiyā paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

“Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti.

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that suffering is made by oneself.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā paraṅkataṁ dukkhaṁ paññapenti.
Some of them declare that suffering is made by another.

Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayaṅkatañca paraṅkatañca dukkhaṁ paññapenti.
Some of them declare that suffering is made by both oneself and another.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti.
Some of them declare that suffering arises by chance, not made by oneself or another.

Idha, panāvuso sāriputta, samaṇo gotamo kiṁvādī kimakkhāyī?
What does the ascetic Gotama say about this? How does he explain it?

Kathaṁ byākaramānā ca mayaṁ vuttavādino ceva samaṇassa gotamassa assāma, na ca samaṇaṁ gotamaṁ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṁ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyyā”ti?
How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Paṭiccasamuppannaṁ kho, āvuso, dukkhaṁ vuttaṁ bhagavatā.
“Reverends, the Buddha said that suffering is dependently originated.

Kiṁ paṭicca?
Dependent on what?

Phassaṁ paṭicca.
Dependent on contact.

Iti vadaṁ vuttavādī ceva bhagavato assa, na ca bhagavantaṁ abhūtena abbhācikkheyya, dhammassa cānudhammaṁ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyya.

If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti tadapi phassapaccayā.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact.

Yepi te samaṇabrāhmaṇā kammavādā paraṅkataṁ dukkhaṁ paññapenti tadapi phassapaccayā.
In the case of those who declare that suffering is made by another, that's also conditioned by contact.

Yepi te samaṇabrāhmaṇā kammavādā sayaṅkatañca paraṅkatañca dukkhaṁ paññapenti tadapi phassapaccayā.
In the case of those who declare that suffering is made by oneself and another, that's also conditioned by contact.

Yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti tadapi phassapaccayā.
In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact.

Yepi te samaṇabrāhmaṇā kammavādā paraṅkataṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

In the case of those who declare that suffering is made by another, it's impossible that they will experience that without contact.

Yepi te samaṇabrāhmaṇā kammavādā sayaṅkatañca paraṅkatañca dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
In the case of those who declare that suffering is made by oneself and another, it's impossible that they will experience that without contact.

Yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ paraṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjatī"ti.
In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact."

Assosi kho āyasmā ānando āyasmato sāriputtassa tehi aññatitthiyehi paribbājakehi saddhiṁ imaṁ kathāsallāpaṁ.
Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers of other religions.

Atha kho āyasmā ānando rājagahe piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho āyasmā ānando yāvatako āyasmato sāriputtassa tehi aññatitthiyehi paribbājakehi saddhiṁ ahosi kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.
and informed the Buddha of all they had discussed.

"Sādhu sādhu, ānanda, yathā taṁ sāriputto sammā byākaramāno byākareyya.
"Good, good, Ānanda! It's just as Sāriputta has so rightly explained.

Paṭiccasamuppannaṁ kho, ānanda, dukkhaṁ vuttaṁ mayā.
I have said that suffering is dependently originated.

Kiṁ paṭicca?
Dependent on what?

Phassaṁ paṭicca.
Dependent on contact.

Iti vadaṁ vuttavādī ceva me assa, na ca maṁ abhūtena abbhācikkheyya, dhammassa cānudhammaṁ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyya.
Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti tadapi phassapaccayā.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti tadapi phassapaccayā.
In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

Tatrānanda, yepi te samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.

In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ekamidāhaṁ, ānanda, samayaṁ idheva rājagahe viharāmi veḷuvane kalandakanivāpe.
Ānanda, this one time I was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha khvāhaṁ, ānanda, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahaṁ piṇḍāya pāvisiṁ.
Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms.

Tassa mayhaṁ, ānanda, etadahosi:
Then I thought:

'atippago kho tāva rājagahe piṇḍāya carituṁ.
'It's too early to wander for alms in Rājagaha.

Yannūnāhaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyan'ti.
Why don't I go to the monastery of the wanderers of other religions?'

Atha khvāhaṁ, ānanda, yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamiṁ; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodiṁ.
Then I went to the monastery of the wanderers of other religions, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinnaṁ kho maṁ, ānanda, te aññatitthiyā paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, I sat down to one side. …"

'Santāvuso gotama, eke samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti.

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

Santi panāvuso gotama, eke samaṇabrāhmaṇā kammavādā paraṅkataṁ dukkhaṁ paññapenti.
Santāvuso gotama, eke samaṇabrāhmaṇā kammavādā sayaṅkatañca paraṅkatañca dukkhaṁ paññapenti.
Santi panāvuso gotama, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti.
Idha no āyasmā gotamo kiṁvādī kimakkhāyī?
Kathaṁ byākaramānā ca mayaṁ vuttavādino ceva āyasmato gotamassa assāma, na ca āyasmantaṁ gotamaṁ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṁ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyyā'ti?

Evaṁ vuttāhaṁ, ānanda, te aññatitthiye paribbājake etadavocaṁ: 'paṭiccasamuppannaṁ kho, āvuso, dukkhaṁ vuttaṁ mayā.
Kiṁ paṭicca?
Phassaṁ paṭicca.
Iti vadaṁ vuttavādī ceva me assa, na ca maṁ abhūtena abbhācikkheyya, dhammassa cānudhammaṁ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyyāti.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti tadapi phassapaccayā.
Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti tadapi phassapaccayā.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
Yepi te …pe…
yepi te …pe…

yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjatī’”ti.

“Acchariyaṁ bhante, abbhutaṁ bhante.
“It’s incredible, sir, it’s amazing,

Yatra hi nāma ekena padena sabbo attho vutto bhavissati.
how the whole matter is stated with one phrase.

Siyā nu kho, bhante, esevattho vitthārena vuccamāno gambhīro ceva assa gambhīrāvabhāso cā”ti?
Could there be a detailed explanation of this matter that is both deep and appears deep?”

“Tena hānanda, taññevettha paṭibhātū”ti.
“Well then, Ānanda, clarify this matter yourself.”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, suppose they were to ask me:

‘jarāmaraṇaṁ, āvuso ānanda, kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavan’ti?
‘Reverend Ānanda, what is the source, origin, birthplace, and inception of old age and death?’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this:

‘jarāmaraṇaṁ kho, āvuso, jātinidānaṁ jātisamudayaṁ jātijātikaṁ jātipabhavan’ti.
‘Reverends, rebirth is the source, origin, birthplace, and inception of old age and death.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ.
That’s how I’d answer such a question.

Sace maṁ, bhante, evaṁ puccheyyuṁ:

Suppose they were to ask me:

‘jāti panāvuso ānanda, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā’ti?
‘What is the source of rebirth?’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this:

‘jāti kho, āvuso, bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā’ti.
‘Continued existence is the source of rebirth.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ.
That’s how I’d answer such a question.

Sace maṁ, bhante, evaṁ puccheyyuṁ:
Suppose they were to ask me:

‘bhavo panāvuso ānanda, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo’ti?
‘What is the source of continued existence?’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this:

‘bhavo kho, āvuso, upādānanidāno upādānasamudayo upādānajātiko upādānappabhavo’ti.
‘Grasping is the source of continued existence.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ.
That’s how I’d answer such a question.

Sace maṁ, bhante, evaṁ puccheyyuṁ—
Suppose they were to ask me:

upādānaṁ panāvuso …pe…
‘What is the source of grasping?’ …

taṇhā panāvuso …pe…

craving …

vedanā panāvuso …pe…
feeling …

sace maṁ, bhante, evaṁ puccheyyuṁ:
Suppose they were to ask me:

‘phasso panāvuso ānanda, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo’ti?
‘What is the source of contact?’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this:

‘phasso kho, āvuso, saḷāyatananidāno saḷāyatanasamudayo saḷāyatanajātiko saḷāyatanappabhavo’ti.
‘The six sense fields are the source, origin, birthplace, and inception of contact.’

‘Channaṁ tveva, āvuso, phassāyatanānaṁ asesavirāganirodhā phassanirodho;
‘When the six fields of contact fade away and cease with nothing left over, contact ceases.

phassanirodhā vedanānirodho;
When contact ceases, feeling ceases.

vedanānirodhā taṇhānirodho;
When feeling ceases, craving ceases.

taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī’ti.
That is how this entire mass of suffering ceases.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

Catutthaṁ.

12.25 Bhūmijasutta:
With Bhūmija

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā bhūmijo sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā bhūmijo āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him:

“Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayaṅkataṁ sukhadukkhaṁ paññapenti.
“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that pleasure and pain are made by oneself.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā paraṅkataṁ sukhadukkhaṁ paññapenti.
Some of them declare that pleasure and pain are made by another.

Santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayaṅkatañca paraṅkatañca sukhadukkhaṁ paññapenti.
Some of them declare that pleasure and pain are made by both oneself and another.

Santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ

paññapenti.
Some of them declare that pleasure and pain arise by chance, not made by oneself or another.

Idha no, āvuso sāriputta, bhagavā kiṁvādī kimakkhāyī,
What does the Buddha say about this? How does he explain it?

kathaṁ byākaramānā ca mayaṁ vuttavādino ceva bhagavato assāma, na ca bhagavantaṁ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṁ byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyyā”ti?
How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Paṭiccasamuppannaṁ kho, āvuso, sukhadukkhaṁ vuttaṁ bhagavatā.
“Reverend, the Buddha said that pleasure and pain are dependently originated.

Kiṁ paṭicca?
Dependent on what?

Phassaṁ paṭicca.
Dependent on contact.

Iti vadaṁ vuttavādī ceva bhagavato assa, na ca bhagavantaṁ abhūtena abbhācikkheyya, dhammassa cānudhammaṁ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyya.
If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ sukhadukkhaṁ paññapenti, tadapi phassapaccayā.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ paññapenti, tadapi phassapaccayā.
In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

Tatrāvuso, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ sukhadukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjatī"ti.
In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact."

Assosi kho āyasmā ānando āyasmato sāriputtassa āyasmatā bhūmijena saddhiṁ imaṁ kathāsallāpaṁ.
Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho āyasmā ānando yāvatako āyasmato sāriputtassa āyasmatā bhūmijena saddhiṁ ahosi kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

“Sādhu sādhu, ānanda, yathā taṁ sāriputto sammā byākaramāno byākareyya.
“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained.

Paṭiccasamuppannaṁ kho, ānanda, sukhadukkhaṁ vuttaṁ mayā.
I have said that pleasure and pain are dependently originated.

Kiṁ paṭicca?
Dependent on what?

Phassaṁ paṭicca.
Dependent on contact.

Iti vadaṁ vuttavādī ceva me assa, na ca maṁ abhūtena abbhācikkheyya, dhammassa cānudhammaṁ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyya.
Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ sukhadukkhaṁ paññapenti tadapi phassapaccayā.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that’s conditioned by contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ paññapenti tadapi phassapaccayā.
In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that’s also conditioned by contact.

Tatrānanda, ye te samaṇabrāhmaṇā kammavādā sayaṅkataṁ sukhadukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti

netaṁ ṭhānaṁ vijjati.
Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā kammavādā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ sukhadukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjati.
In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Kāye vā hānanda, sati kāyasañcetanāhetu uppajjati ajjhattaṁ sukhadukkhaṁ.
Ānanda, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself.

Vācāya vā hānanda, sati vacīsañcetanāhetu uppajjati ajjhattaṁ sukhadukkhaṁ.
As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself.

Mane vā hānanda, sati manosañcetanāhetu uppajjati ajjhattaṁ sukhadukkhaṁ avijjāpaccayā ca.
As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

Sāmaṁ vā taṁ, ānanda, kāyasaṅkhāraṁ abhisaṅkharoti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself.

Pare vā taṁ, ānanda, kāyasaṅkhāraṁ abhisaṅkharonti, yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.

Or else others instigate the choice …

Sampajāno vā taṁ, ānanda, kāyasaṅkhāraṁ abhisaṅkharoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
One consciously instigates the choice …

Asampajāno vā taṁ, ānanda, kāyasaṅkhāraṁ abhisaṅkharoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Or else one unconsciously instigates the choice …

Sāmaṁ vā taṁ, ānanda, vacīsaṅkhāraṁ abhisaṅkharoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Pare vā taṁ, ānanda, vacīsaṅkhāraṁ abhisaṅkharonti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Sampajāno vā taṁ, ānanda …pe…
asampajāno vā taṁ, ānanda, vacīsaṅkhāraṁ abhisaṅkharoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.

Sāmaṁ vā taṁ, ānanda, manosaṅkhāraṁ abhisaṅkharoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Pare vā taṁ, ānanda, manosaṅkhāraṁ abhisaṅkharonti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
Sampajāno vā taṁ, ānanda …pe…
asampajāno vā taṁ, ānanda, manosaṅkhāraṁ abhisaṅkharoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.

Imesu, ānanda, dhammesu avijjā anupatitā.
Ignorance is included in all these things.

Avijjāya tveva, ānanda, asesavirāganirodhā so kāyo na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ. Sā vācā na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ. So mano na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhaṁ.
But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself.

Khettaṁ taṁ na hoti …pe… vatthu taṁ na hoti …pe… āyatanaṁ taṁ na hoti …pe… adhikaraṇaṁ taṁ na hoti yaṁpaccayāssa taṁ uppajjati ajjhattaṁ sukhadukkhan”ti.
There is no field, no ground, no scope, no basis, conditioned by which that pleasure and pain arise in oneself.”

Pañcamaṁ.

12.26 Upavāṇasutta:
With Upavāna

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā upavāṇo bhagavantaṁ etadavoca:
Then Venerable Upavāna went up to the Buddha, bowed, sat down to one side, and said to him:

“Santi pana, bhante, eke samaṇabrāhmaṇā sayaṅkataṁ dukkhaṁ paññapenti.
“Sir, there are some ascetics and brahmins who declare that suffering is made by oneself.

Santi pana, bhante, eke samaṇabrāhmaṇā paraṅkataṁ dukkhaṁ paññapenti.
There are some who declare that suffering is made by another.

Santi pana, bhante, eke samaṇabrāhmaṇā sayaṅkatañca paraṅkatañca dukkhaṁ paññapenti.
There are some who declare that suffering is made by both oneself and another.

Santi pana, bhante, eke samaṇabrāhmaṇā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti.
There are some who declare that suffering arises by chance, not made by oneself or another.

Idha no, bhante, bhagavā kiṁvādī kimakkhāyī kathaṁ byākaramānā ca mayaṁ vuttavādino ceva bhagavato assāma, na ca bhagavantaṁ abhūtena abbhācikkheyyāma, dhammassa cānudhammaṁ

byākareyyāma, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyyā”ti?
What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Paṭiccasamuppannaṁ kho, upavāṇa, dukkhaṁ vuttaṁ mayā.
“Upavāna, I have said that suffering is dependently originated.

Kiṁ paṭicca?
Dependent on what?

Phassaṁ paṭicca.
Dependent on contact.

Iti vadaṁ vuttavādī ceva me assa, na ca maṁ abhūtena abbhācikkheyya, dhammassa cānudhammaṁ byākareyya, na ca koci sahadhammiko vādānupāto gārayhaṁ ṭhānaṁ āgaccheyya.
Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Tatra, upavāṇa, ye te samaṇabrāhmaṇā sayaṅkataṁ dukkhaṁ paññapenti, tadapi phassapaccayā.
In the case of those ascetics and brahmins who declare that suffering is made by oneself, that’s conditioned by contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti tadapi phassapaccayā.
In the case of those who declare that suffering arises by chance, not made by oneself or another, that’s also conditioned by contact.

Tatra, upavāṇa, ye te samaṇabrāhmaṇā sayaṅkataṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ

vijjati.
In the case of those ascetics and brahmins who declare that suffering is made by oneself, it’s impossible that they will experience that without contact. …

Yepi te …pe…
yepi te …pe…
yepi te samaṇabrāhmaṇā asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ dukkhaṁ paññapenti, te vata aññatra phassā paṭisaṁvedissantīti netaṁ ṭhānaṁ vijjatī”ti.
In the case of those who declare that suffering arises by chance, not made by oneself or another, it’s impossible that they will experience that without contact.”

Chaṭṭhaṁ.

12.27 Paccayasutta:
Conditions

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Avijjāpaccayā, bhikkhave, saṅkhārā;
“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Katamañca, bhikkhave, jarāmaraṇaṁ?
And what is old age and death?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko —
The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati jarā.
This is called old age.

Yā tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo;
The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of

the various sentient beings in the various orders of sentient beings.

idaṁ vuccati maraṇaṁ.
This is called death.

Iti ayañca jarā idañca maraṇaṁ.
Such is old age, and such is death.

Idaṁ vuccati, bhikkhave, jarāmaraṇaṁ.
This is called old age and death.

Jātisamudayā jarāmaraṇasamudayo;
Rebirth is the origin of old age and death.

jātinirodhā jarāmaraṇanirodho.
When rebirth ceases, old age and death cease.

Ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā.
The practice that leads to the cessation of old age and death is simply this noble eightfold path,

Seyyathidaṁ—sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, jāti …pe…
And what is rebirth? …

katamo ca, bhikkhave, bhavo …
And what is continued existence? …

katamañca, bhikkhave, upādānaṁ …
And what is grasping? …

katamā ca, bhikkhave, taṇhā …
And what is craving? …

katamā ca, bhikkhave, vedanā …
And what is feeling? …

katamo ca, bhikkhave, phasso …
And what is contact? …

katamañca, bhikkhave, saḷāyatanaṁ …
And what are the six sense fields? …

katamañca, bhikkhave, nāmarūpaṁ …
And what are name and form? …

katamañca, bhikkhave, viññāṇaṁ …?
And what is consciousness? …

Katame ca, bhikkhave, saṅkhārā?
And what are choices?

Tayome, bhikkhave, saṅkhārā—
There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.
Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.
These are called choices.

Avijjāsamudayā saṅkhārasamudayo;
Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho.
When ignorance ceases, choices cease.

Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā.
The practice that leads to the cessation of choices is simply this noble eightfold path,

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ paccayaṁ pajānāti, evaṁ paccayasamudayaṁ pajānāti, evaṁ paccayanirodhaṁ pajānāti, evaṁ paccayanirodhagāminiṁ paṭipadaṁ pajānāti.

A noble disciple understands conditions, their origin, their cessation, and the practice that leads to their cessation.

Ayaṁ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṁ saddhammaṁ itipi, passati imaṁ saddhammaṁ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṁ samāpanno itipi, ariyo nibbedhikapaññho itipi, amatadvāraṁ āhacca tiṭṭhati itipī”ti.
Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

Sattamaṁ.

12.28 Bhikkhusutta:
A Mendicant

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Tatra kho …pe…
idha, bhikkhave, bhikkhu jarāmaraṇaṁ pajānāti, jarāmaraṇasamudayaṁ pajānāti, jarāmaraṇanirodhaṁ pajānāti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ pajānāti, jātiṁ pajānāti … pe…
“A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth …

bhavaṁ pajānāti …
continued existence …

upādānaṁ pajānāti …
grasping …

taṇhaṁ pajānāti …
craving …

vedanaṁ pajānāti …
feeling …

phassaṁ pajānāti …
contact …

saḷāyatanaṁ pajānāti …
the six sense fields …

nāmarūpaṁ pajānāti …
name and form …

viññāṇaṁ pajānāti …

consciousness …

saṅkhāre pajānāti, saṅkhārasamudayaṁ pajānāti, saṅkhāranirodhaṁ pajānāti, saṅkhāranirodhagāminiṁ paṭipadaṁ pajānāti.
They understand choices, their origin, their cessation, and the practice that leads to their cessation.

Katamañca, bhikkhave, jarāmaraṇaṁ?
And what is old age and death?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko —
The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.

ayaṁ vuccati jarā.
This is called old age.

Yā tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo;
The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

idaṁ vuccati maraṇaṁ.
This is called death.

Iti ayañca jarā idañca maraṇaṁ.
Such is old age, and such is death.

Idaṁ vuccati, bhikkhave, jarāmaraṇaṁ.
This is called old age and death.

Jātisamudayā jarāmaraṇasamudayo;
Rebirth is the origin of old age and death.

jātinirodhā jarāmaraṇanirodho.

When rebirth ceases, old age and death cease.

Ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā.
The practice that leads to the cessation of old age and death is simply this noble eightfold path,

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, jāti …pe…
And what is rebirth? …

katamo ca, bhikkhave, bhavo …
And what is continued existence? …

katamañca, bhikkhave, upādānaṁ …
And what is grasping? …

katamā ca, bhikkhave, taṇhā …
And what is craving? …

vedanā …
feeling …

phasso …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ ….
consciousness …

Katame ca, bhikkhave, saṅkhārā?
And what are choices?

Tayome, bhikkhave, saṅkhārā—

There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.
Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.
These are called choices.

Avijjāsamudayā saṅkhārasamudayo;
Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho.
When ignorance ceases, choices cease.

Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā.
The practice that leads to the cessation of choices is simply this noble eightfold path,

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, bhikkhu evaṁ jarāmaraṇaṁ pajānāti, evaṁ jarāmaraṇasamudayaṁ pajānāti, evaṁ jarāmaraṇanirodhaṁ pajānāti, evaṁ jarāmaraṇanirodhagāminiṁ paṭipadaṁ pajānāti, evaṁ jātiṁ pajānāti …pe…
A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …

contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre …
They understand choices,

saṅkhārasamudayaṁ …
their origin,

saṅkhāranirodhaṁ …
their cessation,

evaṁ saṅkhāranirodhagāminiṁ paṭipadaṁ pajānāti.
and the practice that leads to their cessation.

Ayaṁ vuccati, bhikkhave, bhikkhu diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṁ saddhammaṁ itipi, passati imaṁ saddhammaṁ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṁ samāpanno itipi, ariyo nibbedhikapaññho itipi, amatadvāraṁ āhacca tiṭṭhati itipī”ti.
Such a mendicant is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

Aṭṭhamaṁ.

12.29 Samaṇabrāhmaṇasutta:
Ascetics and Brahmins

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Tatra kho …pe…
ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ na parijānanti, jarāmaraṇasamudayaṁ na parijānanti, jarāmaraṇanirodhaṁ na parijānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ na parijānanti, jātiṁ na parijānanti …pe…
“There are ascetics and brahmins who don’t completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t completely understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …

consciousness …

saṅkhāre …
They don’t completely understand choices,

saṅkhārasamudayaṁ …
their origin,

saṅkhāranirodhaṁ …
their cessation,

saṅkhāranirodhagāminiṁ paṭipadaṁ na parijānanti.
and the practice that leads to their cessation.

Na mete, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā. Na ca panete āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ parijānanti, jarāmaraṇasamudayaṁ parijānanti, jarāmaraṇanirodhaṁ parijānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ parijānanti, jātiṁ parijānanti …pe…
There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …

feeling …

phassaṁ …
contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre parijānanti, saṅkhārasamudayaṁ parijānanti, saṅkhāranirodhaṁ parijānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ parijānanti.
They completely understand choices, their origin, their cessation, and the practice that leads to their cessation.

Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā. Te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Navamaṁ.

12.30 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Tatra kho …pe…
ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ nappajānanti, jarāmaraṇasamudayaṁ nappajānanti, jarāmaraṇanirodhaṁ nappajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ nappajānanti te vata jarāmaraṇaṁ samatikkamma ṭhassantīti netaṁ ṭhānaṁ vijjati.
“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It’s impossible that they will abide having transcended old age and death.

Jātiṁ nappajānanti …pe…
They don’t understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …
contact …

saḷāyatanaṁ …

the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre nappajānanti, saṅkhārasamudayaṁ nappajānanti, saṅkhāranirodhaṁ nappajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ nappajānanti te vata saṅkhāre samatikkamma ṭhassantīti netaṁ ṭhānaṁ vijjati.
They don't understand choices, their origin, their cessation, and the practice that leads to their cessation. It's impossible that they will abide having transcended choices.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ pajānanti, jarāmaraṇasamudayaṁ pajānanti, jarāmaraṇanirodhaṁ pajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ pajānanti te vata jarāmaraṇaṁ samatikkamma ṭhassantīti ṭhānametaṁ vijjati.
There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It's possible that they will abide having transcended old age and death.

Jātiṁ pajānanti …pe…
They understand rebirth …

bhavaṁ …
continued existence …

upādānaṁ …
grasping …

taṇhaṁ …
craving …

vedanaṁ …
feeling …

phassaṁ …

contact …

saḷāyatanaṁ …
the six sense fields …

nāmarūpaṁ …
name and form …

viññāṇaṁ …
consciousness …

saṅkhāre pajānanti, saṅkhārasamudayaṁ pajānanti, saṅkhāranirodhaṁ pajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ pajānanti.
They understand choices, their origin, their cessation, and the practice that leads to their cessation.

Te vata saṅkhāre samatikkamma ṭhassantīti ṭhānametaṁ vijjatī”ti.
It’s possible that they will abide having transcended choices.”

Dasamaṁ.

Dasabalavaggo tatiyo.

Tassuddānaṁ

Dve dasabalā upanisā ca,
Aññatitthiyabhūmijo;
Upavāṇo paccayo bhikkhu,
Dve ca samaṇabrāhmaṇāti.

12.31 Bhūtasutta:
What Has Come to Be

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati.
At one time the Buddha was staying near Sāvatthī.

Tatra kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta,

“vuttamidaṁ, sāriputta, pārāyane ajitapañhe:
“Sāriputta, this was said in ‘The Way to the Far Shore’, in ‘The Questions of Ajita’:

‘Ye ca saṅkhātadhammāse,
ye ca sekkhā puthū idha;
Tesaṁ me nipako iriyaṁ,
puṭṭho pabrūhi mārisā’ti.

‘There are those who have assessed the teaching,
and many kinds of trainees here.
Tell me about their behavior, good sir,
when asked, for you are alert.’

Imassa nu kho, sāriputta, saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?
How should we see the detailed meaning of this brief statement?”

Evaṁ vutte, āyasmā sāriputto tuṇhī ahosi.
When he said this, Sāriputta kept silent.

Dutiyampi kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi …pe…
For a second time …

dutiyampi kho āyasmā sāriputto tuṇhī ahosi.

Tatiyampi kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
For a third time …

“vuttamidaṁ, sāriputta, pārāyane ajitapañhe:
‘Ye ca saṅkhātadhammāse,
ye ca sekkhā puthū idha;
Tesaṁ me nipako iriyaṁ,
puṭṭho pabrūhi mārisā’ti.

Imassa nu kho, sāriputta, saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?
Tatiyampi kho āyasmā sāriputto tuṇhī ahosi.
Sāriputta kept silent.

“Bhūtamidanti, sāriputta, passasī”ti?
“Sāriputta, do you see that this has come to be?”

“Bhūtamidanti, bhante, yathābhūtaṁ sammappaññāya passati.
“Sir, one truly sees with right wisdom that this has come to be.

Bhūtamidanti yathābhūtaṁ sammappaññāya disvā bhūtassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what has come to be.

Tadāhārasambhavanti yathābhūtaṁ sammappaññāya passati.
One truly sees with right wisdom that it originated with that as fuel.

Tadāhārasambhavanti yathābhūtaṁ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding the fuel for its origination.

Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya passati.

One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease.

Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what is liable to cease.

Evaṁ kho, bhante, sekkho hoti.
In this way one is a trainee.

Kathañca, bhante, saṅkhātadhammo hoti?
And what, sir, is one who has assessed the teaching?

Bhūtamidanti, bhante, yathābhūtaṁ sammappaññāya passati.
Sir, one truly sees with right wisdom that this has come to be.

Bhūtamidanti yathābhūtaṁ sammappaññāya disvā bhūtassa nibbidā virāgā nirodhā anupādā vimutto hoti.
Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what has come to be.

Tadāhārasambhavanti yathābhūtaṁ sammappaññāya passati.
One truly sees with right wisdom that it originated with that as fuel.

Tadāhārasambhavanti yathābhūtaṁ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupādā vimutto hoti.
Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding the fuel for its origination.

Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya passati.
One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease.

Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya disvā nirodhadhammassa nibbidā virāgā nirodhā anupādā vimutto hoti.

Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what is liable to cease.

Evaṁ kho, bhante, saṅkhātadhammo hoti.
In this way one has assessed the teaching.

Iti kho, bhante, yaṁ taṁ vuttaṁ pārāyane ajitapañhe:
Sir, regarding what was said in ‘The Way to the Far Shore’, in ‘The Questions of Ajita’:

‘Ye ca saṅkhātadhammāse,
ye ca sekkhā puthū idha;
Tesaṁ me nipako iriyaṁ,
puṭṭho pabrūhi mārisā’ti.

‘There are those who have assessed the teaching,
and many kinds of trainees here.
Tell me about their behavior, good sir,
when asked, for you are alert.’

Imassa khvāhaṁ, bhante, saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
This is how I understand the detailed meaning of what was said in brief.”

“Sādhu sādhu, sāriputta, bhūtamidanti, sāriputta, yathābhūtaṁ sammappaññāya passati.
“Good, good, Sāriputta!” (The Buddha repeated all of Sāriputta’s explanation, concluding:)

Bhūtamidanti yathābhūtaṁ sammappaññāya disvā bhūtassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
Tadāhārasambhavanti yathābhūtaṁ sammappaññāya passati.
Tadāhārasambhavanti yathābhūtaṁ sammappaññāya disvā āhārasambhavassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya passati.

Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya disvā nirodhadhammassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
Evaṁ kho, sāriputta, sekkho hoti.

Kathañca, sāriputta, saṅkhātadhammo hoti?
Bhūtamidanti, sāriputta, yathābhūtaṁ sammappaññāya passati.
Bhūtamidanti yathābhūtaṁ sammappaññāya disvā bhūtassa nibbidā virāgā nirodhā anupādā vimutto hoti.
Tadāhārasambhavanti yathābhūtaṁ sammappaññāya passati.
Tadāhārasambhavanti yathābhūtaṁ sammappaññāya disvā āhārasambhavassa nibbidā virāgā nirodhā anupādā vimutto hoti.
Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññāya passati.
Tadāhāranirodhā yaṁ bhūtaṁ taṁ nirodhadhammanti yathābhūtaṁ sammappaññā disvā nirodhadhammassa nibbidā virāgā nirodhā anupādā vimutto hoti.
Evaṁ kho, sāriputta, saṅkhātadhammo hoti.
Iti kho, sāriputta, yaṁ taṁ vuttaṁ pārāyane ajitapañhe:
‘Ye ca saṅkhātadhammāse,
ye ca sekkhā puthū idha;
Tesaṁ me nipako iriyaṁ,
puṭṭho pabrūhi mārisā’ti.

Imassa kho, sāriputta, saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti.
This is how to understand the detailed meaning of what was said in brief.”

Paṭhamaṁ.

12.32 Kaḷārasutta:
With Kaḷāra the Aristocrat

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho kaḷārakhattiyo bhikkhu yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then the mendicant Kaḷāra the Aristocrat went up to Venerable Sāriputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kaḷārakhattiyo bhikkhu āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him,

“moḷiyaphagguno, āvuso sāriputta, bhikkhu sikkhaṁ paccakkhāya hīnāyāvatto”ti.
“Reverend Sāriputta, the mendicant Phagguna of the Top-Knot has resigned the training and returned to a lesser life.”

“Na hi nūna so āyasmā imasmiṁ dhammavinaye assāsamalatthā”ti.
“That venerable mustn’t have got any satisfaction in this teaching and training.”

“Tena hāyasmā sāriputto imasmiṁ dhammavinaye assāsaṁ patto”ti?
“Well then, has Venerable Sāriputta found satisfaction in this teaching and training?”

“Na khvāhaṁ, āvuso, kaṅkhāmī”ti.

“Reverend, I have no uncertainty.”

“Āyatiṁ, panāvuso”ti?
“But what of the future?”

“Na khvāhaṁ, āvuso, vicikicchāmī”ti.
“I have no doubt.”

Atha kho kaḷārakhattiyo bhikkhu uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kaḷārakhattiyo bhikkhu bhagavantaṁ etadavoca:
Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, sāriputtena aññā byākatā:
“Sir, Venerable Sāriputta has declared enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha addressed a certain monk,

“ehi tvaṁ, bhikkhu, mama vacanena sāriputtaṁ āmantehi:
“Please, monk, in my name tell Sāriputta that

‘satthā taṁ, āvuso sāriputta, āmantetī’”ti.
the teacher summons him.”

“Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ sāriputtaṁ etadavoca:

“Yes, sir,” that monk replied. He went to Sāriputta and said to him,

“satthā taṁ, āvuso sāriputta, āmantetī”ti.
“Reverend Sāriputta, the teacher summons you.”

“Evaṁ, āvuso”ti kho āyasmā sāriputto tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
“Yes, reverend,” replied Sāriputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“saccaṁ kira tayā, sāriputta, aññā byākatā:
“Sāriputta, is it really true that you have declared enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti?
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Na kho, bhante, etehi padehi etehi byañjanehi attho vutto”ti.
“Sir, I did not state the matter in these words and phrases.”

“Yena kenacipi, sāriputta, pariyāyena kulaputto aññaṁ byākaroti, atha kho byākataṁ byākatato daṭṭhabban”ti.
“Sāriputta, no matter how a gentleman declares enlightenment, what he has declared should be regarded as such.”

“Nanu ahampi, bhante, evaṁ vadāmi:
“Sir, did I not also say that

‘na kho, bhante, etehi padehi etehi byañjanehi attho vutto’”ti.
I did not state the matter in these words and phrases?”

“Sace taṁ, sāriputta, evaṁ puccheyyuṁ:

“Sāriputta, suppose they were to ask you:

‘kathaṁ jānatā pana tayā, āvuso sāriputta, kathaṁ passatā aññā byākatā—
‘But Reverend Sāriputta, how have you known and seen so that you’ve declared enlightenment:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’

Evaṁ puṭṭho tvaṁ, sāriputta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘kathaṁ jānatā pana tayā, āvuso sāriputta, kathaṁ passatā aññā byākatā—
khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti;
evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I would answer:

‘yaṁnidānā, āvuso, jāti, tassa nidānassa khayā khīṇasmiṁ khīṇāmhīti viditaṁ.
‘Reverends, because of the ending of the source of rebirth, when it ended, I knew “it is ended”.

Khīṇāmhīti viditvā—
Knowing this,

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sace pana taṁ, sāriputta, evaṁ puccheyyuṁ:
“But Sāriputta, suppose they were to ask you:

‘jāti panāvuso sāriputta, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā’ti?
‘But what is the source, origin, birthplace, and inception of rebirth?’

Evaṁ puṭṭho taṁ, sāriputta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘jāti panāvuso sāriputta, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā’ti?
Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I would answer:

‘jāti kho, āvuso, bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā’ti.
‘Continued existence is the source, origin, birthplace, and inception of rebirth.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sace pana taṁ, sāriputta, evaṁ puccheyyuṁ:
“But Sāriputta, suppose they were to ask you:

‘bhavo panāvuso sāriputta, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo’ti?
‘What is the source of continued existence?’

Evaṁ puṭṭho tvaṁ, sāriputta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘bhavo panāvuso sāriputta, kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo’ti?
Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer:

‘bhavo kho, āvuso, upādānanidāno upādānasamudayo upādānajātiko upādānappabhavo’ti.
‘Grasping is the source of continued existence.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sace pana taṁ, sāriputta, evaṁ puccheyyuṁ:
“But Sāriputta, suppose they were to ask you:

‘upādānaṁ panāvuso …pe…
‘What is the source of grasping?’ …

sace pana taṁ, sāriputta, evaṁ puccheyyuṁ—
But Sāriputta, suppose they were to ask you:

taṇhā panāvuso sāriputta, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā’ti?
‘What is the source of craving?’

Evaṁ puṭṭho tvaṁ, sāriputta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘taṇhā panāvuso sāriputta, kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā’ti?
Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer:

‘taṇhā kho, āvuso, vedanānidānā vedanāsamudayā vedanājātikā vedanāpabhavā’ti.
‘Feeling is the source of craving.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sace pana taṁ, sāriputta, evaṁ puccheyyuṁ:
“But Sāriputta, suppose they were to ask you:

‘kathaṁ jānato pana te, āvuso sāriputta, kathaṁ passato yā vedanāsu nandī sā na upaṭṭhāsī’ti.
‘But how have you known and seen so that the relishing of feelings is no longer present?’

Evaṁ puṭṭho tvaṁ, sāriputta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘kathaṁ jānato pana te, āvuso sāriputta, kathaṁ passato yā vedanāsu nandī sā na upaṭṭhāsī’ti evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer:

‘tisso kho imā, āvuso, vedanā.
‘Reverends, there are three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
Pleasant, painful, and neutral feeling.

Imā kho, āvuso, tisso vedanā aniccā.
These three feelings are impermanent,

Yadaniccaṁ taṁ dukkhanti
and what’s impermanent is suffering.

viditaṁ, yā vedanāsu nandī sā na upaṭṭhāsī’ti.

When I understood this, the relishing of feelings was no longer present.’

Evaṁ, puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Ayampi kho, sāriputta, pariyāyo, etasseva atthassa saṅkhittena veyyākaraṇāya:
The same point may also be briefly explained in this way:

‘yaṁ kiñci vedayitaṁ taṁ dukkhasmin’”ti.
‘Suffering includes whatever is felt.’

“Sace pana taṁ, sāriputta, evaṁ puccheyyuṁ:
But Sāriputta, suppose they were to ask you:

‘kathaṁ vimokkhā pana tayā, āvuso sāriputta, aññā byākatā—
‘But Reverend, how have you been released that you declare enlightenment:

khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti?
“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”?’

Evaṁ puṭṭho tvaṁ, sāriputta, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, if they were to ask me this,

‘kathaṁ vimokkhā pana tayā, āvuso sāriputta, aññā byākatā—
khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti.
Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer:

‘ajjhattaṁ vimokkhā khvāhaṁ, āvuso, sabbupādānakkhayā tathā sato viharāmi yathā sataṁ viharantaṁ āsavā nānussavanti, attānañca nāvajānāmī’ti.
‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Ayampi kho sāriputta, pariyāyo etasseva atthassa saṅkhittena veyyākaraṇāya—
The same point may also be briefly explained in this way:

ye āsavā samaṇena vuttā tesvāhaṁ na kaṅkhāmi, te me pahīnāti na vicikicchāmī”ti.
‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvā sugato uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Holy One got up from his seat and entered his dwelling.

Tatra kho āyasmā sāriputto acirapakkantassa bhagavato bhikkhū āmantesi:
Then soon after the Buddha left, Venerable Sāriputta said to the mendicants,

“pubbe appaṭisaṁviditaṁ maṁ, āvuso, bhagavā paṭhamaṁ pañhaṁ apucchi, tassa me ahosi dandhāyitattaṁ.
“Reverends, the first question that the Buddha asked me was something that I’d not previously considered, so I hesitated.

Yato ca kho me, āvuso, bhagavā paṭhamaṁ pañhaṁ anumodi, tassa mayhaṁ, āvuso, etadahosi—
But when the Buddha agreed with my answer, I thought:

divasañcepi maṁ bhagavā etamatthaṁ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, divasampāhaṁ bhagavato etamatthaṁ byākareyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi.
‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways.

Rattiñcepi maṁ bhagavā etamatthaṁ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, rattimpāhaṁ bhagavato etamatthaṁ byākareyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi.
If he were to question me all night,

Rattindivaṁ cepi maṁ bhagavā etamatthaṁ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, rattindivampāhaṁ bhagavato etamatthaṁ byākareyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi.
all day and night,

Dve rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya …pe…
for two days and nights,

dve rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ …pe…
tīṇi rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya …pe…
for three,

tīṇi rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ …pe…
cattāri rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya …pe…
four,

cattāri rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ … pe…
pañca rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya …pe…
five,

pañca rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ …pe…
cha rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya …pe…

six,

cha rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ …pe… satta rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, satta rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ aññamaññehi padehi aññamaññehi pariyāyehī”ti.
or seven days and nights, I could answer in different words and ways for seven days and nights.’”

Atha kho kaḷārakhattiyo bhikkhu uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kaḷārakhattiyo bhikkhu bhagavantaṁ etadavoca:
Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, sāriputtena sīhanādo nadito—
“Sir, Venerable Sāriputta has roared his lion’s roar!”

pubbe appaṭisaṁviditaṁ maṁ, āvuso, bhagavā paṭhamaṁ pañhaṁ apucchi, tassa me ahosi dandhāyitattaṁ.
(And he told the Buddha all that Sāriputta had said.)

Yato ca kho me, āvuso, bhagavā paṭhamaṁ pañhaṁ anumodi, tassa mayhaṁ, āvuso, etadahosi—
divasañcepi maṁ bhagavā etamatthaṁ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, divasampāhaṁ bhagavato etamatthaṁ byākareyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi;
rattiñcepi …pe…
rattindivañcepi maṁ bhagavā …pe…
dve rattindivāni cepi maṁ bhagavā …pe…
tīṇi …
cattāri …
pañca …
cha …

satta rattindivāni cepi maṁ bhagavā etamatthaṁ puccheyya aññamaññehi padehi aññamaññehi pariyāyehi, satta rattindivānipāhaṁ bhagavato etamatthaṁ byākareyyaṁ aññamaññehi padehi aññamaññehi pariyāyehī”ti.

“Sā hi, bhikkhu, sāriputtassa dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā divasaṁ cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi, divasampi me sāriputto etamatthaṁ byākareyya aññamaññehi padehi aññamaññehi pariyāyehi.
“Mendicant, Sāriputta has clearly comprehended the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

Rattiṁ cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi, rattimpi me sāriputto etamatthaṁ byākareyya …pe…
rattindivaṁ cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ, rattindivampi me sāriputto etamatthaṁ byākareyya …
dve rattindivāni cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ, dve rattindivānipi me sāriputto etamatthaṁ byākareyya …
tīṇi rattindivāni cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ, tīṇi rattindivānipi me sāriputto etamatthaṁ byākareyya …
cattāri rattindivāni cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ, cattāri rattindivānipi me sāriputto etamatthaṁ byākareyya …
pañca rattindivāni cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ, pañca rattindivānipi me sāriputto etamatthaṁ byākareyya …
cha rattindivāni cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ, cha rattindivānipi me sāriputto etamatthaṁ byākareyya …
satta rattindivāni cepāhaṁ sāriputtaṁ etamatthaṁ puccheyyaṁ aññamaññehi padehi aññamaññehi pariyāyehi, satta rattindivānipi me sāriputto etamatthaṁ byākareyya aññamaññehi padehi aññamaññehi pariyāyehī”ti.

Dutiyaṁ.

12.33 Ñāṇavatthusutta:
Grounds for Knowledge

Sāvatthiyaṁ …
At Sāvatthī.

“Catucattārīsaṁ vo, bhikkhave, ñāṇavatthūni desessāmi,
“Mendicants, I will teach forty-four grounds for knowledge.

taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamāni, bhikkhave, catucattārīsaṁ ñāṇavatthūni?
“And what are the forty-four grounds for knowledge?

Jarāmaraṇe ñāṇaṁ, jarāmaraṇasamudaye ñāṇaṁ, jarāmaraṇanirodhe ñāṇaṁ, jarāmaraṇanirodhagāminiyā paṭipadāya ñāṇaṁ;
Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death.

jātiyā ñāṇaṁ, jātisamudaye ñāṇaṁ, jātinirodhe ñāṇaṁ, jātinirodhagāminiyā paṭipadāya ñāṇaṁ;
Knowledge of rebirth …

bhave ñāṇaṁ, bhavasamudaye ñāṇaṁ, bhavanirodhe ñāṇaṁ, bhavanirodhagāminiyā paṭipadāya ñāṇaṁ;
Knowledge of continued existence …

upādāne ñāṇaṁ, upādānasamudaye ñāṇaṁ, upādānanirodhe ñāṇaṁ, upādānanirodhagāminiyā paṭipadāya ñāṇaṁ;
Knowledge of grasping …

taṇhāya ñāṇaṁ, taṇhāsamudaye ñāṇaṁ, taṇhānirodhe ñāṇaṁ, taṇhānirodhagāminiyā paṭipadāya ñāṇaṁ;
Knowledge of craving …

vedanāya ñāṇaṁ, vedanāsamudaye ñāṇaṁ, vedanānirodhe ñāṇaṁ, vedanānirodhagāminiyā paṭipadāya ñāṇaṁ;
Knowledge of feeling …

phasse ñāṇaṁ …pe…
Knowledge of contact …

saḷāyatane ñāṇaṁ …
Knowledge of the six sense fields …

nāmarūpe ñāṇaṁ …
Knowledge of name and form …

viññāṇe ñāṇaṁ …
Knowledge of consciousness …

saṅkhāresu ñāṇaṁ, saṅkhārasamudaye ñāṇaṁ, saṅkhāranirodhe ñāṇaṁ, saṅkhāranirodhagāminiyā paṭipadāya ñāṇaṁ.
Knowledge of choices, knowledge of the origin of choices, knowledge of the cessation of choices, and knowledge of the practice that leads to the cessation of choices.

Imāni vuccanti, bhikkhave, catucattārīsaṁ ñāṇavatthūni.
These are called the forty-four grounds for knowledge.

Katamañca, bhikkhave, jarāmaraṇaṁ?
And what is old age and death?

Yā tesaṁ tesaṁ sattānaṁ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṁ pāliccaṁ valittacatā āyuno saṁhāni indriyānaṁ paripāko,
The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various

orders of sentient beings.

ayaṁ vuccati jarā.
This is called old age.

Yā tesaṁ tesaṁ sattānaṁ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṁ maccu maraṇaṁ kālakiriyā khandhānaṁ bhedo kaḷevarassa nikkhepo.
The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

Idaṁ vuccati maraṇaṁ.
This is called death.

Iti ayañca jarā, idañca maraṇaṁ;
Such is old age, and such is death.

idaṁ vuccati, bhikkhave, jarāmaraṇaṁ.
This is called old age and death.

Jātisamudayā jarāmaraṇasamudayo;
Rebirth is the origin of old age and death.

jātinirodhā jarāmaraṇanirodho;
When rebirth ceases, old age and death cease.

ayameva ariyo aṭṭhaṅgiko maggo jarāmaraṇanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ jarāmaraṇaṁ pajānāti, evaṁ jarāmaraṇasamudayaṁ pajānāti, evaṁ jarāmaraṇanirodhaṁ pajānāti, evaṁ jarāmaraṇanirodhagāminiṁ paṭipadaṁ pajānāti, idamassa dhamme ñāṇaṁ.

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon.

So iminā dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgatena yaṁ neti.
With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Ye kho keci atītamaddhānaṁ samaṇā vā brāhmaṇā vā jarāmaraṇaṁ abbhaññaṁsu, jarāmaraṇasamudayaṁ abbhaññaṁsu, jarāmaraṇanirodhaṁ abbhaññaṁsu, jarāmaraṇanirodhagāminiṁ paṭipadaṁ abbhaññaṁsu, sabbete evameva abbhaññaṁsu, seyyathāpāhaṁ etarahi.
Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Yepi hi keci anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā jarāmaraṇaṁ abhijānissanti, jarāmaraṇasamudayaṁ abhijānissanti, jarāmaraṇanirodhaṁ abhijānissanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ abhijānissanti, sabbete evameva abhijānissanti, seyyathāpāhaṁ etarahīti.
Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now.

Idamassa anvaye ñāṇaṁ.
This is their inferential knowledge.

Yato kho, bhikkhave, ariyasāvakassa imāni dve ñāṇāni parisuddhāni honti pariyodātāni—
A noble disciple has purified and cleansed these two knowledges—

dhamme ñāṇañca anvaye ñāṇañca.

knowledge of the present phenomena, and inferential knowledge.

Ayaṁ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṁ saddhammaṁ itipi, passati imaṁ saddhammaṁ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṁ samāpanno itipi, ariyo nibbedhikapaññho itipi, amatadvāraṁ āhacca tiṭṭhati itipīti.
When a noble disciple has done this, they're called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and 'one who stands pushing open the door of the deathless'.

Katamā ca, bhikkhave, jāti …
And what is rebirth? …

katamo ca, bhikkhave, bhavo …
And what is continued existence? …

katamañca, bhikkhave, upādānaṁ …
And what is grasping? …

katamā ca, bhikkhave, taṇhā …
And what is craving? …

katamā ca, bhikkhave, vedanā …
And what is feeling? …

katamo ca, bhikkhave, phasso …
And what is contact? …

katamañca, bhikkhave, saḷāyatanaṁ …
And what are the six sense fields? …

katamañca, bhikkhave, nāmarūpaṁ …
And what are name and form? …

katamañca, bhikkhave, viññāṇaṁ …
And what is consciousness? …

katame ca, bhikkhave, saṅkhārā?
And what are choices?

Tayome, bhikkhave, saṅkhārā—
There are three kinds of choices.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāroti.
Choices by way of body, speech, and mind.

Ime vuccanti, bhikkhave, saṅkhārā.
These are called choices.

Avijjāsamudayā saṅkhārasamudayo;
Ignorance is the origin of choices.

avijjānirodhā saṅkhāranirodho;
When ignorance ceases, choices cease.

ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of choices is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yato kho, bhikkhave, ariyasāvako evaṁ saṅkhāre pajānāti, evaṁ saṅkhārasamudayaṁ pajānāti, evaṁ saṅkhāranirodhaṁ pajānāti, evaṁ saṅkhāranirodhagāminiṁ paṭipadaṁ pajānāti, idamassa dhamme ñāṇaṁ.
A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon.

So iminā dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgatena yaṁ neti.
With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Ye kho keci atītamaddhānaṁ samaṇā vā brāhmaṇā vā saṅkhāre abbhaññaṁsu, saṅkhārasamudayaṁ abbhaññaṁsu, saṅkhāranirodhaṁ abbhaññaṁsu, saṅkhāranirodhagāminiṁ paṭipadaṁ abbhaññaṁsu, sabbete evameva abbhaññaṁsu, seyyathāpāhaṁ etarahi.
Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Ye hipi keci anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā saṅkhāre abhijānissanti, saṅkhārasamudayaṁ abhijānissanti, saṅkhāranirodhaṁ abhijānissanti, saṅkhāranirodhagāminiṁ paṭipadaṁ abhijānissanti, sabbete evameva abhijānissanti, seyyathāpāhaṁ etarahi.
Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now.

Idamassa anvaye ñāṇaṁ.
This is their inferential knowledge.

Yato kho, bhikkhave, ariyasāvakassa imāni dve ñāṇāni parisuddhāni honti pariyodātāni—
A noble disciple has purified and cleansed these two knowledges—

dhamme ñāṇañca anvaye ñāṇañca.
knowledge of the present phenomena, and inferential knowledge.

Ayaṁ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṁ saddhammaṁ itipi, passati imaṁ saddhammaṁ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṁ samāpanno itipi, ariyo nibbedhikapaññho itipi, amatadvāraṁ āhacca tiṭṭhati itipī”ti.
When a noble disciple has done this, they’re called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s

knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

Tatiyaṁ.

12.34 Dutiyañāṇavatthusutta:
Grounds for Knowledge (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Sattasattari vo, bhikkhave, ñāṇavatthūni desessāmi.
“Mendicants, I will teach seventy-seven grounds for knowledge.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamāni, bhikkhave, sattasattari ñāṇavatthūni?
“And what are the seventy-seven grounds for knowledge?

Jātipaccayā jarāmaraṇanti ñāṇaṁ;
The knowledge that rebirth is a condition for old age and death,

asati jātiyā natthi jarāmaraṇanti ñāṇaṁ;
and the knowledge that when rebirth doesn’t exist, there is no old age and death.

atītampi addhānaṁ jātipaccayā jarāmaraṇanti ñāṇaṁ, asati jātiyā natthi jarāmaraṇanti ñāṇaṁ;
Also regarding the past: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death.

anāgatampi addhānaṁ jātipaccayā jarāmaraṇanti ñāṇaṁ, asati jātiyā natthi jarāmaraṇanti ñāṇaṁ;

Also regarding the future: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn't exist, there is no old age and death.

yampissa taṁ dhammaṭṭhitiñāṇaṁ tampi khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammanti ñāṇaṁ.
And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

Bhavapaccayā jātīti ñāṇaṁ …pe…
The knowledge that continued existence is a condition for rebirth …

upādānapaccayā bhavoti ñāṇaṁ …
taṇhāpaccayā upādānanti ñāṇaṁ …
vedanāpaccayā taṇhāti ñāṇaṁ …
phassapaccayā vedanāti ñāṇaṁ …
saḷāyatanapaccayā phassoti ñāṇaṁ …
nāmarūpapaccayā saḷāyatananti ñāṇaṁ …
viññāṇapaccayā nāmarūpanti ñāṇaṁ …
saṅkhārapaccayā viññāṇanti ñāṇaṁ;
avijjāpaccayā saṅkhārāti ñāṇaṁ, asati avijjāya natthi saṅkhārāti ñāṇaṁ;
The knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

atītampi addhānaṁ avijjāpaccayā saṅkhārāti ñāṇaṁ, asati avijjāya natthi saṅkhārāti ñāṇaṁ;
Also regarding the past: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

anāgatampi addhānaṁ avijjāpaccayā saṅkhārāti ñāṇaṁ, asati avijjāya natthi saṅkhārāti ñāṇaṁ;
Also regarding the future: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn't exist, there are no choices.

yampissa taṁ dhammaṭṭhitiñāṇaṁ tampi khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammanti ñāṇaṁ.
And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

Imāni vuccanti, bhikkhave, sattasattari ñāṇavatthūnī”ti.
These are called the seventy-seven grounds for knowledge.”

Catutthaṁ.

12.35 Avijjāpaccayasutta:
Ignorance is a Condition

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Avijjāpaccayā, bhikkhave, saṅkhārā;
“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti.
That is how this entire mass of suffering originates.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When this was said, one of the mendicants asked the Buddha,

“‘katamaṁ nu kho, bhante, jarāmaraṇaṁ, kassa ca panidaṁ jarāmaraṇan’ti?
“What are old age and death, sir, and who do they belong to?”

‘No kallo pañho’ti bhagavā avoca, ‘katamaṁ jarāmaraṇaṁ, kassa ca panidaṁ jarāmaraṇan’ti iti vā, bhikkhu, yo vadeyya, ‘aññaṁ jarāmaraṇaṁ aññassa ca panidaṁ jarāmaraṇan’ti, iti vā, bhikkhu, yo vadeyya, ubhayametaṁ ekatthaṁ byañjanameva nānaṁ.
“That’s not a fitting question,” said the Buddha. “You might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

Taṁ jīvaṁ taṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.

Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

Aññaṁ jīvaṁ aññaṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘jātipaccayā jarāmaraṇan’”ti.
‘Rebirth is a condition for old age and death.’”

“Katamā nu kho, bhante, jāti, kassa ca panāyaṁ jātī”ti?
“What is rebirth, sir, and who does it belong to?”

“No kallo pañho”ti bhagavā avoca, “‘katamā jāti, kassa ca panāyaṁ jātī’ti iti vā, bhikkhu, yo vadeyya, ‘aññā jāti aññassa ca panāyaṁ jātī’ti iti vā, bhikkhu, yo vadeyya, ubhayametaṁ ekatthaṁ byañjanameva nānaṁ.
“That’s not a fitting question,” said the Buddha. “You might say, ‘What is rebirth, and who does it belong to?’ Or you might say, ‘Rebirth is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs.

Taṁ jīvaṁ taṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.
Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

Aññaṁ jīvaṁ aññaṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘bhavapaccayā jātī’”ti.
‘Continued existence is a condition for rebirth.’”

“Katamo nu kho, bhante, bhavo, kassa ca panāyaṁ bhavo”ti?
“What is continued existence, sir, and who is it for?”

“No kallo pañho”ti bhagavā avoca, “‘katamo bhavo, kassa ca panāyaṁ bhavo’ti iti vā, bhikkhu, yo vadeyya, ‘aññho bhavo aññassa ca panāyaṁ bhavo’ti iti vā, bhikkhu, yo vadeyya, ubhayametaṁ ekatthaṁ byañjanameva nānaṁ.
“That’s not a fitting question,” said the Buddha. “You might say, ‘What is continued existence, and who does it belong to?’ Or you might say, ‘Continued existence is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs.

Taṁ jīvaṁ taṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti;
Mendicant, if you have the view that the soul and the body are identical, there is no living of the spiritual life.

aññaṁ jīvaṁ aññaṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘upādānapaccayā bhavo’ti …pe…
‘Grasping is a condition for continued existence.’ …

‘taṇhāpaccayā upādānanti …
‘Craving is a condition for grasping.’ …

vedanāpaccayā taṇhāti …
‘Feeling is a condition for craving.’ …

phassapaccayā vedanāti …
‘Contact is a condition for feeling.’ …

saḷāyatanapaccayā phassoti …
‘The six sense fields are conditions for contact.’ …

nāmarūpapaccayā saḷāyatananti …
‘Name and form are conditions for the six sense fields.’ …

viññāṇapaccayā nāmarūpanti …
‘Consciousness is a condition for name and form.’ …

saṅkhārapaccayā viññāṇan’”ti.
‘Choices are a condition for consciousness.’”

“Katame nu kho, bhante, saṅkhārā, kassa ca panime saṅkhārā”ti?
“What are choices, sir, and who do they belong to?”

“No kallo pañho”ti bhagavā avoca, “‘katame saṅkhārā kassa ca panime saṅkhārā’ti iti vā, bhikkhu, yo vadeyya, ‘aññe saṅkhārā aññassa ca panime saṅkhārā’ti iti vā, bhikkhu, yo vadeyya, ubhayametaṁ ekatthaṁ byañjanameva nānaṁ.
“That’s not a fitting question,” said the Buddha. “You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

Taṁ jīvaṁ taṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti;
Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

aññaṁ jīvaṁ aññaṁ sarīranti vā, bhikkhu, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhu, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:

Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā’”ti.
‘Ignorance is a condition for choices.’

“Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘Katamaṁ jarāmaraṇaṁ, kassa ca panidaṁ jarāmaraṇaṁ’ iti vā, ‘aññaṁ jarāmaraṇaṁ, aññassa ca panidaṁ jarāmaraṇaṁ’ iti vā, ‘taṁ jīvaṁ taṁ sarīraṁ’ iti vā, ‘aññaṁ jīvaṁ aññaṁ sarīraṁ’ iti vā.
‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammāni.
These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘Katamā jāti, kassa ca panāyaṁ jāti’ iti vā, ‘aññā jāti, aññassa ca panāyaṁ jāti’ iti vā, ‘taṁ jīvaṁ taṁ sarīraṁ’ iti vā, ‘aññaṁ jīvaṁ aññaṁ sarīraṁ’ iti vā.
‘What is rebirth, and who does it belong to?’ or ‘rebirth is one thing, who it belongs to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammāni.
These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

Katamo bhavo …pe…
‘What is continued existence …’

katamaṁ upādānaṁ …
‘What is grasping …’

katamā taṇhā …
‘What is craving …’

katamā vedanā …
‘What is feeling …’

katamo phasso …
‘What is contact …’

katamaṁ saḷāyatanaṁ …
‘What are the six sense fields …’

katamaṁ nāmarūpaṁ …
‘What are name and form …’

katamaṁ viññāṇaṁ …pe….
‘What is consciousness …’

Avijjāya tveva, bhikkhu, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘Katame saṅkhārā, kassa ca panime saṅkhārā’ iti vā, ‘aññe saṅkhārā, aññassa ca panime saṅkhārā’ iti vā, ‘taṁ jīvaṁ taṁ sarīraṁ’ iti vā, ‘aññaṁ jīvaṁ, aññaṁ sarīraṁ’ iti vā.
‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammānī”ti.
These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Pañcamaṁ.

12.36 Dutiyaavijjāpaccayasutta:
Ignorance is a Condition (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Avijjāpaccayā, bhikkhave, saṅkhārā;
“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

‘Katamaṁ jarāmaraṇaṁ, kassa ca panidaṁ jarāmaraṇan’ti iti vā, bhikkhave, yo vadeyya, ‘aññaṁ jarāmaraṇaṁ, aññassa ca panidaṁ jarāmaraṇan’ti iti vā, bhikkhave, yo vadeyya, ubhayametaṁ ekatthaṁ byañjanameva nānaṁ.
Mendicants, you might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

‘Taṁ jīvaṁ taṁ sarīraṁ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are the same thing, there is no living of the spiritual life.

‘Aññaṁ jīvaṁ aññaṁ sarīraṁ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhave, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘jātipaccayā jarāmaraṇan’ti.
‘Rebirth is a condition for old age and death.’

Katamā jāti …pe…
‘What is rebirth …’

katamo bhavo …
‘What is continued existence …’

katamaṁ upādānaṁ …
‘What is grasping …’

katamā taṇhā …
‘What is craving …’

katamā vedanā …
‘What is feeling …’

katamo phasso …
‘What is contact …’

katamaṁ saḷāyatanaṁ …
‘What are the six sense fields …’

katamaṁ nāmarūpaṁ …
‘What are name and form …’

katamaṁ viññāṇaṁ …
‘What is consciousness …’

katame saṅkhārā, kassa ca panime saṅkhārāti iti vā, bhikkhave, yo vadeyya, ‘aññe saṅkhārā aññassa ca panime saṅkhārā’ti iti vā, bhikkhave, yo vadeyya, ubhayametaṁ ekatthaṁ byañjanameva nānaṁ.
You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs.

‘Taṁ jīvaṁ taṁ sarīraṁ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are identical, there is no living of the spiritual life.

‘Aññaṁ jīvaṁ aññaṁ sarīraṁ’ iti vā, bhikkhave, diṭṭhiyā sati brahmacariyavāso na hoti.
If you have the view that the soul and the body are different things, there is no living of the spiritual life.

Ete te, bhikkhave, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā’ti.
‘Ignorance is a condition for choices.’

Avijjāya tveva, bhikkhave, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

‘Katamaṁ jarāmaraṇaṁ, kassa ca panidaṁ jarāmaraṇaṁ’ iti vā, ‘aññaṁ jarāmaraṇaṁ, aññassa ca panidaṁ jarāmaraṇaṁ’ iti vā, ‘taṁ jīvaṁ taṁ sarīraṁ’ iti vā, ‘aññaṁ jīvaṁ, aññaṁ sarīraṁ’ iti vā.
‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’.

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammāni.
These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Avijjāya tveva, bhikkhave, asesavirāganirodhā yānissa tāni visūkāyikāni visevitāni vipphanditāni kānici kānici.
When ignorance fades away and ceases with nothing left over, then any tricks, dodges, and evasions are given up:

Katamā jāti …pe…
‘What is rebirth …’

katamo bhavo …
‘What is continued existence …’

katamaṁ upādānaṁ …
‘What is grasping …’

katamā taṇhā …
‘What is craving …’

katamā vedanā …
‘What is feeling …’

katamo phasso …
‘What is contact …’

katamaṁ saḷāyatanaṁ …
‘What are the six sense fields …’

katamaṁ nāmarūpaṁ …
‘What are name and form …’

katamaṁ viññāṇaṁ …
‘What is consciousness …’

‘katame saṅkhārā, kassa ca panime saṅkhārā’ iti vā, ‘aññe saṅkhārā, aññassa ca panime saṅkhārā’ iti vā; ‘taṁ jīvaṁ taṁ sarīraṁ’ iti vā, ‘aññaṁ jīvaṁ aññaṁ sarīraṁ’ iti vā.
‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’.

Sabbānissa tāni pahīnāni bhavanti ucchinnamūlāni tālāvatthukatāni anabhāvaṅkatāni āyatiṁ anuppādadhammānī”ti.
These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Chaṭṭhaṁ.

12.37 Natumhasutta:
Not Yours

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Nāyaṁ, bhikkhave, kāyo tumhākaṁ napi aññesaṁ.
“Mendicants, this body doesn’t belong to you or to anyone else.

Purāṇamidaṁ, bhikkhave, kammaṁ abhisaṅkhataṁ abhisañcetayitaṁ vedaniyaṁ daṭṭhabbaṁ.
It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

Tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhukaṁ yoniso manasi karoti:
A learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati;
‘When this exists, that is; due to the arising of this, that arises.

imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati, yadidaṁ —
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Sattamaṁ.

12.38 Cetanāsutta:
Intention

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.
“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti.
When consciousness is established and grows, there is rebirth into a new state of existence in the future.

Āyatiṁ punabbhavābhinibbattiyā sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

No ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.
If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṁ patiṭṭhite viññāṇe virūḷhe āyatiṁ punabbhavābhinibbatti hoti.
When consciousness is established and grows, there is rebirth into a new state of existence in the future.

Āyatiṁ punabbhavābhinibbattiyā sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametaṁ na hoti viññāṇassa ṭhitiyā.
If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness.

Ārammaṇe asati patiṭṭhā viññāṇassa na hoti.
With no support, consciousness is not established.

Tadappatiṭṭhite viññāṇe avirūḷhe āyatiṁ punabbhavābhinibbatti na hoti.
When consciousness is not established and doesn’t grow, there’s no rebirth into a new state of existence in the future.

Āyatiṁ punabbhavābhinibbattiyā asati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When there is no rebirth into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Aṭṭhamaṁ.

12.39 Dutiyacetanāsutta:
Intention (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.
“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṁ patiṭṭhite viññāṇe virūḷhe nāmarūpassa avakkanti hoti.
When consciousness is established, name and form are conceived.

Nāmarūpapaccayā saḷāyatanaṁ;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso;
The six sense fields are conditions for contact.

phassapaccayā vedanā …pe…
Contact is a condition for feeling. …

taṇhā …
craving …

upādānaṁ …
grasping …

bhavo …
continued existence …

jāti …
rebirth …

jarāmaraṇaṁ …
old age and death,

sokaparidevadukkhadomanassupāyāsā sambhavanti.
sorrow, lamentation, pain, sadness, and distress come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

No ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.
If you don't intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṁ patiṭṭhite viññāṇe virūḷhe nāmarūpassa avakkanti hoti.
When consciousness is established, name and form are conceived.

Nāmarūpapaccayā saḷāyatanaṁ …pe…
Name and form are conditions for the six sense fields. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametaṁ na hoti viññāṇassa ṭhitiyā.
If you don't intend or plan or have underlying tendencies, this doesn't become a support for the continuation of consciousness.

Ārammaṇe asati patiṭṭhā viññāṇassa na hoti.
With no support, consciousness is not established.

Tadappatiṭṭhite viññāṇe avirūḷhe nāmarūpassa avakkanti na hoti.
When consciousness is not established and doesn't grow, name and form are not conceived.

Nāmarūpanirodhā saḷāyatananirodho …pe…
When name and form cease, the six sense fields cease. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Navamaṁ.

12.40 Tatiyacetanāsutta:
Intention (3rd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yañca, bhikkhave, ceteti yañca pakappeti yañca anuseti ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.
“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṁ patiṭṭhite viññāṇe virūḷhe nati hoti.
When consciousness is established and grows, there is an inclination.

Natiyā sati āgatigati hoti.
When there is an inclination, there is coming and going.

Āgatigatiyā sati cutūpapāto hoti.
When there is coming and going, there is passing away and reappearing.

Cutūpapāte sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

No ce, bhikkhave, ceteti no ce pakappeti atha ce anuseti, ārammaṇametaṁ hoti viññāṇassa ṭhitiyā.
If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness.

Ārammaṇe sati patiṭṭhā viññāṇassa hoti.
When this support exists, consciousness becomes established.

Tasmiṁ patiṭṭhite viññāṇe virūḷhe nati hoti.
When consciousness is established and grows, there is an inclination.

Natiyā sati āgatigati hoti.
When there is an inclination, there is coming and going.

Āgatigatiyā sati cutūpapāto hoti.
When there is coming and going, there is passing away and reappearing.

Cutūpapāte sati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Yato ca kho, bhikkhave, no ceva ceteti no ca pakappeti no ca anuseti, ārammaṇametaṁ na hoti viññāṇassa ṭhitiyā.
If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness.

Ārammaṇe asati patiṭṭhā viññāṇassa na hoti.
With no support, consciousness is not established.

Tadappatiṭṭhite viññāṇe avirūḷhe nati na hoti.
When consciousness is not established and doesn’t grow, there’s no inclination.

Natiyā asati āgatigati na hoti.
When there’s no inclination, there’s no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.
When there’s no coming and going, there’s no passing away and reappearing.

Cutūpapāte asati āyatiṁ jāti jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When there’s no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Dasamaṁ.

Kaḷārakhattiyavaggo catuttho.

Tassuddānaṁ

Bhūtamidaṁ kaḷārañca,
duve ca ñāṇavatthūni;
Avijjāpaccayā ca dve,
natumhā cetanā tayoti.

12.41 Pañcaverabhayasutta:
Dangers and Threats

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho anāthapiṇḍiko gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?
What are the five dangers and threats they have quelled?

Yaṁ, gahapati, pāṇātipātī pāṇātipātapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedayati, pāṇātipātā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṁ, gahapati, adinnādāyī adinnādānapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedayati, adinnādānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
Anyone who steals creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from stealing.

Yaṁ, gahapati, kāmesumicchācārī kāmesumicchācārapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedayati, kāmesumicchācārā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
Anyone who commits sexual misconduct creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from committing sexual misconduct.

Yaṁ, gahapati, musāvādī musāvādapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedayati, musāvādā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
Anyone who lies creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from lying.

Yaṁ, gahapati, surāmerayamajjapamādaṭṭhāyī surāmerayamajjapamādaṭṭhānapaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvedayati, surāmerayamajjapamādaṭṭhānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti.
These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?
What are the four factors of stream-entry that they have?

Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It's when a noble disciple has experiential confidence in the Buddha:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.
These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?
And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṁ yoniso manasi karoti:
A noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmiṁ sati idaṁ hoti, imasmiṁ asati idaṁ na hoti;
‘When this exists, that is; when this doesn’t exist, that is not.

imassuppādā idaṁ uppajjati, imassa nirodhā idaṁ nirujjhati.
Due to the arising of this, that arises; due to the cessation of this, that ceases.

Yadidaṁ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.’

Ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.
This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.

‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Paṭhamaṁ.

12.42 Dutiyapañcaverabhayasutta:
Dangers and Threats (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yato kho, bhikkhave, ariyasāvakassa pañca bhayāni verāni vūpasantāni honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi …pe… avinipātadhammo niyato sambodhiparāyano’ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?
What are the five dangers and threats they have quelled?

Yaṁ, bhikkhave, pāṇātipātī …pe…
Killing living creatures …

yaṁ, bhikkhave, adinnādāyī …
stealing …

yaṁ, bhikkhave, kāmesumicchācārī …
sexual misconduct …

yaṁ, bhikkhave, musāvādī …

lying …

yaṁ, bhikkhave, surāmerayamajjapamādaṭṭhāyī …pe…
taking alcoholic drinks that cause negligence …

imāni pañca bhayāni verāni vūpasantāni honti.
These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?
What are the four factors of stream-entry that they have?

Idha, bhikkhave, ariyasāvako buddhe …pe…
It's when a noble disciple has experiential confidence in the Buddha …

dhamme …
the teaching …

saṅghe …
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti.
and their ethical conduct is loved by the noble ones.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.
These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?
And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, bhikkhave, ariyasāvako paṭiccasamuppādaññeva sādhukaṁ yoniso manasi karoti …pe…
A noble disciple carefully and properly attends to dependent origination itself …

ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.
This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyano’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Dutiyaṁ.

12.43 Dukkhasutta:
Suffering

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dukkhassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of suffering.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, dukkhassa samudayo?
“And what, mendicants, is the origin of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Ayaṁ kho, bhikkhave, dukkhassa samudayo.
This is the origin of suffering.

Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ …pe…

Ear consciousness arises dependent on the ear and sounds. …

ghānañca paṭicca gandhe ca …pe…
Nose consciousness arises dependent on the nose and smells. …

jivhañca paṭicca rase ca …pe…
Tongue consciousness arises dependent on the tongue and tastes. …

kāyañca paṭicca phoṭṭhabbe ca …pe…
Body consciousness arises dependent on the body and touches. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Ayaṁ kho, bhikkhave, dukkhassa samudayo.
This is the origin of suffering.

Katamo ca, bhikkhave, dukkhassa atthaṅgamo?
And what is the ending of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping

ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, dukkhassa atthaṅgamo.
This is the ending of suffering.

Sotañca paṭicca sadde ca uppajjati sotaviññāṇaṁ …pe…
Ear consciousness arises dependent on the ear and sounds. …

ghānañca paṭicca gandhe ca …pe…
Nose consciousness arises dependent on the nose and smells. …

jivhañca paṭicca rase ca …pe…
Tongue consciousness arises dependent on the tongue and tastes. …

kāyañca paṭicca phoṭṭhabbe ca …pe…
Body consciousness arises dependent on the body and touches. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, dukkhassa atthaṅgamo”ti.
This is the ending of suffering.”

Tatiyaṁ.

12.44 Lokasutta:
The World

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Lokassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of the world.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, lokassa samudayo?
“And what, mendicants, is the origin of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;

Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Ayaṁ kho, bhikkhave, lokassa samudayo.
This is the origin of the world.

Sotañca paṭicca sadde ca …pe…
Ear consciousness arises dependent on the ear and sounds. …

ghānañca paṭicca gandhe ca …
Nose consciousness arises dependent on the nose and smells. …

jivhañca paṭicca rase ca …
Tongue consciousness arises dependent on the tongue and tastes. …

kāyañca paṭicca phoṭṭhabbe ca …
Body consciousness arises dependent on the body and touches. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā …pe…
Contact is a condition for feeling. …

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Ayaṁ kho, bhikkhave, lokassa samudayo.
This is the origin of the world.

Katamo ca, bhikkhave, lokassa atthaṅgamo?
And what is the ending of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, lokassa atthaṅgamo.
This is the ending of the world.

Sotañca paṭicca sadde ca …pe…
Ear consciousness arises dependent on the ear and sounds. …

ghānañca paṭicca gandhe ca …
Nose consciousness arises dependent on the nose and smells. …

jivhañca paṭicca rase ca …
Tongue consciousness arises dependent on the tongue and tastes. …

kāyañca paṭicca phoṭṭhabbe ca …
Body consciousness arises dependent on the body and touches. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.

Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, lokassa atthaṅgamo”ti.
This is the ending of the world.”

Catutthaṁ.

12.45 Ñātikasutta:
At Ñātika

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā ñātike viharati giñjakāvasathe.
At one time the Buddha was staying at Ñātika in the brick house.

Atha kho bhagavā rahogato paṭisallāno imaṁ dhammapariyāyaṁ abhāsi:
Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā,
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Sotañca paṭicca sadde ca …pe…
Ear consciousness arises dependent on the ear and sounds. …

ghānañca paṭicca gandhe ca …
Nose consciousness arises dependent on the nose and smells. …

jivhañca paṭicca rase ca …
Tongue consciousness arises dependent on the tongue and tastes. …

kāyañca paṭicca phoṭṭhabbe ca …
Body consciousness arises dependent on the body and touches. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Sotañca paṭicca sadde ca …pe…
Ear consciousness arises dependent on the ear and sounds. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Tena kho pana samayena aññataro bhikkhu bhagavato upassuti ṭhito hoti.
Now at that time a certain monk was standing listening in on the Buddha.

Addasā kho bhagavā taṁ bhikkhuṁ upassuti ṭhitaṁ.
The Buddha saw him

Disvāna taṁ bhikkhuṁ etadavoca:
and said,

“assosi no tvaṁ, bhikkhu, imaṁ dhammapariyāyan”ti?
“Monk, did you hear that exposition of the teaching?”

“Evaṁ, bhante”ti.

“Yes, sir.”

“Uggaṇhāhi tvaṁ, bhikkhu, imaṁ dhammapariyāyaṁ;
“Learn that exposition of the teaching,

pariyāpuṇāhi tvaṁ, bhikkhu, imaṁ dhammapariyāyaṁ;
memorize it,

dhārehi tvaṁ, bhikkhu, imaṁ dhammapariyāyaṁ.
and remember it.

Atthasaṁhito ayaṁ, bhikkhu, dhammapariyāyo ādibrahmacariyako”ti.
That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

Pañcamaṁ.

12.46 Aññatarabrāhmaṇasutta:
A Certain Brahmin

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Kiṁ nu kho, bho gotama, so karoti so paṭisaṁvedayatī”ti?
“Master Gotama, does the person who does the deed experience the result?”

“‘So karoti so paṭisaṁvedayatī’ti kho, brāhmaṇa, ayameko anto”.
“‘The person who does the deed experiences the result’: this is one extreme, brahmin.”

“Kiṁ pana, bho gotama, añño karoti, añño paṭisaṁvedayatī”ti?
“Then does one person do the deed and another experience the result?”

“‘Añño karoti, añño paṭisaṁvedayatī’ti kho, brāhmaṇa, ayaṁ dutiyo anto.
“‘One person does the deed and another experiences the result’: this is the second extreme.

Ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā …pe…
When choices cease …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Evaṁ vutte, so brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Chaṭṭhaṁ.

12.47 Jāṇussoṇisutta:
Jāṇussoṇi

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho jāṇussoṇi brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ …pe… ekamantaṁ nisinno kho jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
Then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“Kiṁ nu kho, bho gotama, sabbamatthī”ti?
“Master Gotama, does all exist?”

“‘Sabbamatthī’ti kho, brāhmaṇa, ayameko anto”.
“‘All exists’: this is one extreme, brahmin.”

“Kiṁ pana, bho gotama, sabbaṁ natthī”ti?
“Then does all not exist?”

“‘Sabbaṁ natthī’ti kho, brāhmaṇa, ayaṁ dutiyo anto.
“‘All does not exist’: this is the second extreme.

Ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…

Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Evaṁ vutte, jāṇussoṇi brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin Jāṇussoṇi said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Sattamaṁ.

12.48 Lokāyatikasutta:
A Cosmologist

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho lokāyatiko brāhmaṇo yena bhagavā …pe…
Then a brahmin cosmologist went up to the Buddha …

ekamantaṁ nisinno kho lokāyatiko brāhmaṇo bhagavantaṁ etadavoca:
Seated to one side he said to the Buddha:

“Kiṁ nu kho, bho gotama, sabbamatthī”ti?
“Master Gotama, does all exist?”

“‘Sabbamatthī’ti kho, brāhmaṇa, jeṭṭhametaṁ lokāyataṁ”.
“‘All exists’: this is the oldest cosmology, brahmin.”

“Kiṁ pana, bho gotama, sabbaṁ natthī”ti?
“Then does all not exist?”

“‘Sabbaṁ natthī’ti kho, brāhmaṇa, dutiyametaṁ lokāyataṁ”.
“‘All does not exist’: this is the second cosmology.

“Kiṁ nu kho, bho gotama, sabbamekattan”ti?
“Well, is all a unity?”

“‘Sabbamekattan’ti kho, brāhmaṇa, tatiyametaṁ lokāyataṁ”.
“‘All is a unity’: this is the third cosmology.

“Kiṁ pana, bho gotama, sabbaṁ puthuttan”ti?

“Then is all a plurality?”

“‘Sabbaṁ puthuttan’ti kho, brāhmaṇa, catutthametaṁ lokāyataṁ.
“‘All is a plurality’: this is the fourth cosmology.

Ete te, brāhmaṇa, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti:
Avoiding these two extremes, the Realized One teaches by the middle way:

‘avijjāpaccayā saṅkhārā;
‘Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’”ti.
That is how this entire mass of suffering ceases.’”

Evaṁ vutte, lokāyatiko brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin cosmologist said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṁ.

12.49 Ariyasāvakasutta:
A Noble Disciple

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Na, bhikkhave, sutavato ariyasāvakassa evaṁ hoti:
“Mendicants, a learned noble disciple doesn’t think:

‘kiṁ nu kho—
kismiṁ sati kiṁ hoti, kissuppādā kiṁ uppajjati?
‘When what exists, what is? Due to the arising of what, what arises?

Kismiṁ sati saṅkhārā honti, kismiṁ sati viññāṇaṁ hoti, kismiṁ sati nāmarūpaṁ hoti, kismiṁ sati saḷāyatanaṁ hoti, kismiṁ sati phasso hoti, kismiṁ sati vedanā hoti, kismiṁ sati taṇhā hoti, kismiṁ sati upādānaṁ hoti, kismiṁ sati bhavo hoti, kismiṁ sati jāti hoti, kismiṁ sati jarāmaraṇaṁ hotī’ti?
When what exists do name and form come to be? When what exists do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?’

Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati.
‘When this exists, that is; due to the arising of this, that arises.

Avijjāya sati saṅkhārā honti;
When ignorance exists choices come to be.

saṅkhāresu sati viññāṇaṁ hoti;

When choices exist consciousness comes to be.

viññāṇe sati nāmarūpaṁ hoti;
When consciousness exists name and form come to be.

nāmarūpe sati saḷāyatanaṁ hoti;
When name and form exist the six sense fields come to be.

saḷāyatane sati phasso hoti;
When the six sense fields exist contact comes to be.

phasse sati vedanā hoti;
When contact exists feeling comes to be.

vedanāya sati taṇhā hoti;
When feeling exists craving comes to be.

taṇhāya sati upādānaṁ hoti;
When craving exists grasping comes to be.

upādāne sati bhavo hoti;
When grasping exists continued existence comes to be.

bhave sati jāti hoti;
When continued existence exists rebirth comes to be.

jātiyā sati jarāmaraṇaṁ hotī'ti.
When rebirth exists old age and death come to be.'

So evaṁ pajānāti:
They understand:

'evamayaṁ loko samudayatī'ti.
'This is the origin of the world.'

Na, bhikkhave, sutavato ariyasāvakassa evaṁ hoti:
A learned noble disciple doesn't think:

'kiṁ nu kho—
kismiṁ asati kiṁ na hoti, kissa nirodhā kiṁ nirujjhati?
'When what doesn't exist, what is not? Due to the cessation of what, what ceases?

Kismiṁ asati saṅkhārā na honti, kismiṁ asati viññāṇaṁ na hoti, kismiṁ asati nāmarūpaṁ na hoti, kismiṁ asati saḷāyatanaṁ na hoti, kismiṁ asati phasso na hoti, kismiṁ asati vedanā na hoti, kismiṁ asati taṇhā na hoti, kismiṁ asati upādānaṁ na hoti, kismiṁ asati bhavo na hoti, kismiṁ asati jāti na hoti, kismiṁ asati jarāmaraṇaṁ na hotī'ti?
When what doesn't exist do choices not come to be? When what doesn't exist do name and form not come to be? When what doesn't exist do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?'

Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

'imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati.
'When this doesn't exist, that is not; due to the cessation of this, that ceases.

Avijjāya asati saṅkhārā na honti;
When ignorance doesn't exist choices don't come to be.

saṅkhāresu asati viññāṇaṁ na hoti;
When choices don't exist consciousness doesn't come to be.

viññāṇe asati nāmarūpaṁ na hoti;
When consciousness doesn't exist name and form don't come to be.

nāmarūpe asati saḷāyatanaṁ na hoti …pe…
When name and form don't exist the six sense fields don't come to be. …

bhavo na hoti …
continued existence doesn't come to be …

jāti na hoti …
rebirth doesn't come to be …

jātiyā asati jarāmaraṇaṁ na hotī'ti.
When rebirth doesn't exist old age and death don't come to be.'

So evaṁ pajānāti:

They understand:

‘evamayaṁ loko nirujjhatī’ti.
‘This is the cessation of the world.’

Yato kho, bhikkhave, ariyasāvako evaṁ lokassa samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ayaṁ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi …pe…
A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands knocking at the door of the deathless’.”

amatadvāraṁ āhacca tiṭṭhati itipī”ti.

Navamaṁ.

12.50 Dutiyaariyasāvakasutta:
A Noble Disciple (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Na, bhikkhave, sutavato ariyasāvakassa evaṁ hoti:
“Mendicants, a learned noble disciple doesn’t think:

‘kiṁ nu kho kismiṁ sati kiṁ hoti, kissuppādā kiṁ uppajjati?
‘When what exists, what is? Due to the arising of what, what arises?

Kismiṁ sati saṅkhārā honti, kismiṁ sati viññāṇaṁ hoti, kismiṁ sati nāmarūpaṁ hoti, kismiṁ sati saḷāyatanaṁ hoti, kismiṁ sati phasso hoti, kismiṁ sati vedanā hoti, kismiṁ sati taṇhā hoti, kismiṁ sati upādānaṁ hoti, kismiṁ sati bhavo hoti, kismiṁ sati jāti hoti, kismiṁ sati jarāmaraṇaṁ hotī’ti?
When what exists do choices come to be? When what exists does consciousness come to be? When what exists do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?’

Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

‘imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati.
‘When this exists, that is; due to the arising of this, that arises.

Avijjāya sati saṅkhārā honti;
When ignorance exists, choices come to be.

saṅkhāresu sati viññāṇaṁ hoti;

When choices exist consciousness comes to be.

viññāṇe sati nāmarūpaṁ hoti;
When consciousness exists name and form come to be.

nāmarūpe sati saḷāyatanaṁ hoti;
When name and form exist the six sense fields come to be.

saḷāyatane sati phasso hoti;
When the six sense fields exist contact comes to be.

phasse sati vedanā hoti;
When contact exists feeling comes to be.

vedanāya sati taṇhā hoti;
When feeling exists craving comes to be.

taṇhāya sati upādānaṁ hoti;
When craving exists grasping comes to be.

upādāne sati bhavo hoti;
When grasping exists continued existence comes to be.

bhave sati jāti hoti;
When continued existence exists rebirth comes to be.

jātiyā sati jarāmaraṇaṁ hotī'ti.
When rebirth exists old age and death come to be.'

So evaṁ pajānāti:
They understand:

'evamayaṁ loko samudayatī'ti.
'This is the origin of the world.'

Na, bhikkhave, sutavato ariyasāvakassa evaṁ hoti:
A learned noble disciple doesn't think:

'kiṁ nu kho kismiṁ asati kiṁ na hoti, kissa nirodhā kiṁ nirujjhati?
'When what doesn't exist, what is not? Due to the cessation of what, what ceases?

Kismiṁ asati saṅkhārā na honti, kismiṁ asati viññāṇaṁ na hoti, kismiṁ asati nāmarūpaṁ na hoti, kismiṁ asati saḷāyatanaṁ na hoti, kismiṁ asati phasso na hoti, kismiṁ asati vedanā na hoti, kismiṁ asati taṇhā na hoti …pe…
When what doesn't exist do choices not come to be? When what doesn't exist does consciousness not come to be? When what doesn't exist do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?'

upādānaṁ …
bhavo …
jāti …
kismiṁ asati jarāmaraṇaṁ na hotī'ti?

Atha kho, bhikkhave, sutavato ariyasāvakassa aparappaccayā ñāṇamevettha hoti:
Rather, a learned noble disciple has only knowledge about this that is independent of others:

'imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati.
'When this doesn't exist, that is not; due to the cessation of this, that ceases. That is:

Avijjāya asati saṅkhārā na honti;
When ignorance doesn't exists, choices don't come to be.

saṅkhāresu asati viññāṇaṁ na hoti;
When choices don't exist consciousness doesn't come to be.

viññāṇe asati nāmarūpaṁ na hoti;
When consciousness doesn't exist name and form don't come to be.

nāmarūpe asati saḷāyatanaṁ na hoti …pe…
When name and form don't exist the six sense fields don't come to be. …

jātiyā asati jarāmaraṇaṁ na hotī'ti.
When rebirth doesn't exist old age and death don't come to be.'

So evaṁ pajānāti:

They understand:

‘evamayaṁ loko nirujjhatī’ti.
‘This is the cessation of the world.’

Yato kho, bhikkhave, ariyasāvako evaṁ lokassa samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ayaṁ vuccati, bhikkhave, ariyasāvako diṭṭhisampanno itipi, dassanasampanno itipi, āgato imaṁ saddhammaṁ itipi, passati imaṁ saddhammaṁ itipi, sekkhena ñāṇena samannāgato itipi, sekkhāya vijjāya samannāgato itipi, dhammasotaṁ samāpanno itipi, ariyo nibbedhikapaññho itipi, amatadvāraṁ āhacca tiṭṭhati itipī”ti.
A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and ‘one who stands pushing open the door of the deathless’.”

Dasamaṁ.

Gahapativaggo pañcamo.

Tassuddānaṁ

Dve pañcaverabhayā vuttā,
dukkhaṁ loko ca ñātikaṁ;
Aññataraṁ jāṇussoṇi ca,
lokāyatikena aṭṭhamaṁ;
Dve ariyasāvakā vuttā,
vaggo tena pavuccatīti.

12.51 Parivīmaṁsanasutta:
An Inquiry

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Kittāvatā nu kho, bhikkhave, bhikkhu parivīmaṁsamāno parivīmaṁseyya sabbaso sammā dukkhakkhayāyā"ti?
"Mendicants, when a mendicant is inquiring, how do you define when they are inquiring for the complete ending of suffering?"

"Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī"ti.
"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu parivīmaṁsamāno parivīmaṁsati:
“Mendicants, take a mendicant who makes an inquiry:

‘yaṁ kho idaṁ anekavidhaṁ nānappakārakaṁ dukkhaṁ loke uppajjati jarāmaraṇaṁ;
‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

idaṁ nu kho dukkhaṁ kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ?
What is the source, origin, birthplace, and inception of this suffering?

Kismiṁ sati jarāmaraṇaṁ hoti, kismiṁ asati jarāmaraṇaṁ na hotī’ti?
When what exists do old age and death come to be? When what does not exist do old age and death not come to be?’

So parivīmaṁsamāno evaṁ pajānāti:
While making an inquiry they understand:

‘yaṁ kho idaṁ anekavidhaṁ nānappakārakaṁ dukkhaṁ loke uppajjati jarāmaraṇaṁ, idaṁ kho dukkhaṁ jātinidānaṁ jātisamudayaṁ jātijātikaṁ jātippabhavaṁ.
‘The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth.

Jātiyā sati jarāmaraṇaṁ hoti, jātiyā asati jarāmaraṇaṁ na hotī’ti.
When rebirth exists, old age and death come to be. When rebirth doesn’t exist, old age and death don’t come to be.’

So jarāmaraṇañca pajānāti, jarāmaraṇasamudayañca pajānāti, jarāmaraṇanirodhañca pajānāti, yā ca jarāmaraṇanirodhasāruppagāminī paṭipadā tañca pajānāti, tathā paṭipanno ca hoti anudhammacārī;
They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path.

ayaṁ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmaraṇanirodhāya.
This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Athāparaṁ parivīmaṁsamāno parivīmaṁsati:
Then they inquire further:

‘jāti panāyaṁ kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā, kismiṁ sati jāti hoti, kismiṁ asati jāti na hotī’ti?
‘But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?’

So parivīmaṁsamāno evaṁ pajānāti:
While making an inquiry they understand:

‘jāti bhavanidānā bhavasamudayā bhavajātikā bhavappabhavā;
‘Continued existence is the source of rebirth.

bhave sati jāti hoti, bhave asati jāti na hotī’ti.
When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn’t come to be.’

So jātiñca pajānāti, jātisamudayañca pajānāti, jātinirodhañca pajānāti, yā ca jātinirodhasāruppagāminī paṭipadā tañca pajānāti, tathā paṭipanno ca hoti anudhammacārī;
They understand rebirth, its origin, its cessation, and the fitting practice for its cessation. And they practice in line with that path.

ayaṁ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jātinirodhāya.

This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

Athāparaṁ parivīmaṁsamāno parivīmaṁsati:
Then they inquire further:

‘bhavo panāyaṁ kiṁnidāno …pe…
‘But what is the source of this continued existence? …’ …

upādānaṁ panidaṁ kiṁnidānaṁ …
‘But what is the source of this grasping? …’ …

taṇhā panāyaṁ kiṁnidānā …
‘But what is the source of this craving? …’ …

vedanā …
‘But what is the source of this feeling? …’ …

phasso …
‘But what is the source of this contact? …’ …

saḷāyatanaṁ panidaṁ kiṁnidānaṁ …
‘But what is the source of these six sense fields? …’ …

nāmarūpaṁ panidaṁ …
‘But what is the source of this name and form? …’ …

viññāṇaṁ panidaṁ …
‘But what is the source of this consciousness? …’ …

saṅkhārā panime kiṁnidānā kiṁsamudayā kiṁjātikā kiṁpabhavā;
‘But what is the source of these choices?

kismiṁ sati saṅkhārā honti, kismiṁ asati saṅkhārā na hontī’ti?
When what exists do choices come to be? When what does not exist do choices not come to be?’

So parivīmaṁsamāno evaṁ pajānāti:
While making an inquiry they understand:

‘saṅkhārā avijjānidānā avijjāsamudayā avijjājātikā avijjāpabhavā;
‘Ignorance is the source of choices.

avijjāya sati saṅkhārā honti, avijjāya asati saṅkhārā na hontī’ti.
When ignorance exists, choices come to be. When ignorance does not exist, choices don’t come to be.’

So saṅkhāre ca pajānāti, saṅkhārasamudayañca pajānāti, saṅkhāranirodhañca pajānāti, yā ca saṅkhāranirodhasāruppagāminī paṭipadā tañca pajānāti, tathā paṭipanno ca hoti anudhammacārī;
They understand choices, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path.

ayaṁ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno saṅkhāranirodhāya.
This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

Avijjāgato yaṁ, bhikkhave, purisapuggalo puññañce saṅkhāraṁ abhisaṅkharoti, puññūpagaṁ hoti viññāṇaṁ.
If an ignorant individual makes a good choice, their consciousness enters a good realm.

Apuññañce saṅkhāraṁ abhisaṅkharoti, apuññūpagaṁ hoti viññāṇaṁ.
If they make a bad choice, their consciousness enters a bad realm.

Āneñjañce saṅkhāraṁ abhisaṅkharoti āneñjūpagaṁ hoti viññāṇaṁ.
If they make an imperturbable choice, their consciousness enters an imperturbable realm.

Yato kho, bhikkhave, bhikkhuno avijjā pahīnā hoti vijjā uppannā, so avijjāvirāgā vijjuppādā neva puññābhisaṅkhāraṁ abhisaṅkharoti na apuññābhisaṅkhāraṁ abhisaṅkharoti na āneñjābhisaṅkhāraṁ abhisaṅkharoti.
When a mendicant has given up ignorance and given rise to knowledge, they don’t make a good choice, a bad choice, or an imperturbable choice.

Anabhisaṅkharonto anabhisañcetayanto na kiñci loke upādiyati;
Not choosing or intending, they don’t grasp at anything in the world.

anupādiyaṁ na paritassati, aparitassaṁ paccattaññeva parinibbāyati.

Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

So sukhañce vedanaṁ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.
If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Dukkhañce vedanaṁ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.
If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Adukkhamasukhañce vedanaṁ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.
If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati.
If they feel a pleasant feeling, they feel it detached.

Dukkhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati.
If they feel a painful feeling, they feel it detached.

Adukkhamasukhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati.
If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṁ vedanaṁ vedayamāno kāyapariyantikaṁ vedanaṁ vedayāmīti pajānāti, jīvitapariyantikaṁ vedanaṁ vedayamāno jīvitapariyantikaṁ vedanaṁ vedayāmīti pajānāti.
Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they

understand: ‘I feel the end of life approaching.’

Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.
They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

Seyyathāpi, bhikkhave, puriso kumbhakārapākā uṇhaṁ kumbhaṁ uddharitvā same bhūmibhāge paṭisisseyya.
Suppose a person were to remove a hot clay pot from a potter’s kiln and place it down on level ground.

Tatra yāyaṁ usmā sā tattheva vūpasameyya, kapallāni avasisseyyuṁ.
Its heat would dissipate right there, and the shards would be left behind.

Evameva kho, bhikkhave, bhikkhu kāyapariyantikaṁ vedanaṁ vedayamāno kāyapariyantikaṁ vedanaṁ vedayāmīti pajānāti, jīvitapariyantikaṁ vedanaṁ vedayamāno jīvitapariyantikaṁ vedanaṁ vedayāmīti pajānāti.
In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.
They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho khīṇāsavo bhikkhu puññābhisaṅkhāraṁ vā abhisaṅkhareyya apuññābhisaṅkhāraṁ vā abhisaṅkhareyya āneñjābhisaṅkhāraṁ vā abhisaṅkhareyyā”ti?

Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana saṅkhāresu asati, saṅkhāranirodhā api nu kho viññāṇaṁ paññāyethā”ti?
“And when there are no choices at all, with the cessation of choices, would consciousness still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana viññāṇe asati, viññāṇanirodhā api nu kho nāmarūpaṁ paññāyethā”ti?
“And when there’s no consciousness at all, would name and form still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana nāmarūpe asati, nāmarūpanirodhā api nu kho saḷāyatanaṁ paññāyethā”ti?
“And when there are no name and form at all, would the six sense fields still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana saḷāyatane asati, saḷāyatananirodhā api nu kho phasso paññāyethā”ti?
“And when there are no six sense fields at all, would contact still be

found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana phasse asati, phassanirodhā api nu kho vedanā paññāyethā”ti?
“And when there’s no contact at all, would feeling still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana vedanāya asati, vedanānirodhā api nu kho taṇhā paññāyethā”ti?
“And when there’s no feeling at all, would craving still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana taṇhāya asati, taṇhānirodhā api nu kho upādānaṁ paññāyethā”ti?
“And when there’s no craving at all, would grasping still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana upādāne asati, upādānanirodhā api nu kho bhavo paññāyethā”ti.
“And when there’s no grasping at all, would continued existence still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana bhave asati, bhavanirodhā api nu kho jāti paññāyethā”ti?
“And when there’s no continued existence at all, would rebirth still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sabbaso vā pana jātiyā asati, jātinirodhā api nu kho jarāmaraṇaṁ paññāyethā”ti?
“And when there’s no rebirth at all, would old age and death still be found?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu sādhu, bhikkhave, evametaṁ, bhikkhave, netaṁ aññathā.
“Good, good, mendicants! That’s how it is, not otherwise.

Saddahatha me taṁ, bhikkhave, adhimuccatha, nikkaṅkhā ettha hotha nibbicikicchā.
Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter.

Esevanto dukkhassā”ti.
Just this is the end of suffering.”

Paṭhamaṁ.

12.52 Upādānasutta:
Grasping

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Upādāniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, dasannaṁ vā kaṭṭhavāhānaṁ vīsāya vā kaṭṭhavāhānaṁ tiṁsāya vā kaṭṭhavāhānaṁ cattārīsāya vā kaṭṭhavāhānaṁ mahāaggikkhandho jaleyya.
Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood.

Tatra puriso kālena kālaṁ sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya.
And from time to time someone would toss in dry grass, cow dung, or wood.

Evañhi so, bhikkhave, mahāaggikkhandho tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ jaleyya.
Fueled and sustained by that, the bonfire would burn for a long time.

Evameva kho, bhikkhave, upādāniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Upādāniyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.

When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, dasannaṁ vā kaṭṭhavāhānaṁ vīsāya vā tiṁsāya vā cattārīsāya vā kaṭṭhavāhānaṁ mahāaggikkhandho jaleyya;
Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood.

tatra puriso na kālena kālaṁ sukkhāni ceva tiṇāni pakkhipeyya, na sukkhāni ca gomayāni pakkhipeyya, na sukkhāni ca kaṭṭhāni pakkhipeyya.
And no-one would toss in dry grass, cow dung, or wood from time to time.

Evañhi so, bhikkhave, mahāaggikkhandho purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.
As the original fuel is used up and no more is added, the bonfire would be extinguished due to lack of fuel.

Evameva kho, bhikkhave, upādāniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati,
In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

taṇhānirodhā upādānanirodho …pe…
When craving ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Dutiyaṁ.

12.53 Saṁyojanasutta:
Fetters

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Saṁyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.
Suppose an oil lamp depended on oil and a wick to burn.

Tatra puriso kālena kālaṁ telaṁ āsiñceyya vaṭṭiṁ upasaṁhareyya.
And from time to time someone would pour oil in and adjust the wick.

Evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ jaleyya.
Fueled and sustained by that, the oil lamp would burn for a long time.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Saṁyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;

When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.
Suppose an oil lamp depended on oil and a wick to burn.

Tatra puriso na kālena kālaṁ telaṁ āsiñceyya na vaṭṭiṁ upasaṁhareyya.
And no-one would pour oil in and adjust the wick from time to time.

Evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.
As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho …pe…
When craving ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Tatiyaṁ.

12.54 Dutiyasaṁyojanasutta:
Fetters (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.
“Mendicants, suppose an oil lamp depended on oil and a wick to burn.

Tatra puriso kālena kālaṁ telaṁ āsiñceyya vaṭṭiṁ upasaṁhareyya.
And from time to time someone would pour oil in and adjust the wick.

Evañhi so, bhikkhave, telappadīpo tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ jaleyya.
Fueled and sustained by that, the oil lamp would burn for a long time.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya.
Suppose an oil lamp depended on oil and a wick to burn.

Tatra puriso na kālena kālaṁ telaṁ āsiñceyya na vaṭṭiṁ upasaṁhareyya.
And no-one would pour oil in and adjust the wick from time to time.

Evañhi so, bhikkhave, telappadīpo purimassa ca upādānassa pariyādānā aññassa ca anupahārā anāhāro nibbāyeyya.
As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho …pe…
When craving ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Catutthaṁ.

12.55 Mahārukkhasutta:
A Great Tree

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Upādāniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo …pe…
Grasping is a condition for continued existence. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddhaṁ ojaṁ abhiharanti.
And its roots going downwards and across all draw the sap upwards.

Evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ tiṭṭheyya.
Fueled and sustained by that, the great tree would stand for a long time.

Evameva kho, bhikkhave, upādāniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Upādāniyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya.
Then a person comes along with a spade and basket.

So taṁ rukkhaṁ mūle chindeyya, mūlaṁ chinditvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya antamaso usīranāḷimattānipi.
They’d cut the tree down at the roots, dig it up, and pull the roots out, down to the fibers and stems.

So taṁ rukkhaṁ khaṇḍākhaṇḍikaṁ chindeyya, khaṇḍākhaṇḍikaṁ chinditvā phāleyya, phāletvā sakalikaṁ sakalikaṁ kareyya, sakalikaṁ sakalikaṁ karitvā vātātape visoseyya;
They’d cut the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them

to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

vātātape visosetvā agginā ḍaheyya, agginā ḍahetvā masiṁ kareyya, masiṁ karitvā mahāvāte vā ophuṇeyya nadiyā vā sīghasotāya pavāheyya.
Evañhi so, bhikkhave, mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, upādāniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.
That is how this entire mass of suffering ceases."

Pañcamaṁ.

12.56 Dutiyamahārukkhasutta:
A Great Tree (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, mahārukkho.
“Mendicants, suppose there was a great tree.

Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddhaṁ ojaṁ abhiharanti.
And its roots going downwards and across all draw the sap upwards.

Evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ tiṭṭheyya.
Fueled and sustained by that, the great tree would stand for a long time.

Evameva kho, bhikkhave, upādāniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya.
Then a person comes along with a spade and basket.

So taṁ rukkhaṁ mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya …pe…
They'd cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems.

nadiyā vā sīghasotāya pavāheyya.
They'd cut the tree apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

Evañhi so, bhikkhave, mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, upādāniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho …pe…
When craving ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.
That is how this entire mass of suffering ceases."

Chaṭṭhaṁ.

12.57 Taruṇarukkhasutta:
A Sapling

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Saṁyojaniyesu, bhikkhave, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, taruṇo rukkho.
Suppose there was a sapling.

Tassa puriso kālena kālaṁ mūlāni palimajjeyya kālena kālaṁ paṁsuṁ dadeyya, kālena kālaṁ udakaṁ dadeyya.
And from time to time someone would clear around the roots, supply soil, and water it.

Evañhi so, bhikkhave, taruṇo rukkho tadāhāro tadupādāno vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
Fueled and sustained in this way the sapling would grow, increase, and mature.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving

grows.

Taṇhāpaccayā upādānaṁ …pe…
Craving is a condition for grasping. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Saṁyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho …pe…
When craving ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, taruṇo rukkho.
Suppose there was a sapling.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya …pe…
Then a person comes along with a spade and basket. …

nadiyā vā sīghasotāya pavāheyya.
They'd cut the sapling apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd winnow the ashes in a strong wind, or float them away down a swift stream.

Evañhi so, bhikkhave, taruṇo rukkho ucchinnamūlo assa tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
In this way the sapling is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho …pe…
When craving ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Sattamaṁ.

12.58 Nāmarūpasutta:
Name and Form

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Saṁyojaniyesu, bhikkhave, dhammesu assādānupassino viharato nāmarūpassa avakkanti hoti.
“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived.

Nāmarūpapaccayā saḷāyatanaṁ …pe…
Name and form are conditions for the six sense fields. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddhaṁ ojaṁ abhiharanti.
And its roots going downwards and across all draw the sap upwards.

Evañhi so, bhikkhave, mahārukkho tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ tiṭṭheyya.
Fueled and sustained by that, the great tree would stand for a long time.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu assādānupassino viharato nāmarūpassa avakkanti hoti …pe….
In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. …

Saṁyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato nāmarūpassa avakkanti na hoti.
There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived.

Nāmarūpanirodhā saḷāyatananirodho …pe…
When name and form cease, the six sense fields cease. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya …pe…
Then a person comes along with a spade and basket. …

āyatiṁ anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu ādīnavānupassino viharato nāmarūpassa avakkanti na hoti.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived.

Nāmarūpanirodhā saḷāyatananirodho …pe…
When name and form cease, the six sense fields cease. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Aṭṭhamaṁ.

12.59 Viññāṇasutta:
Consciousness

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Saṁyojaniyesu, bhikkhave, dhammesu assādānupassino viharato viññāṇassa avakkanti hoti.
“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived.

Viññāṇapaccayā nāmarūpaṁ …pe…
Consciousness is a condition for name and form. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Tassa yāni ceva mūlāni …pe…
And its roots going downwards and across all draw the sap upwards. …

evameva kho, bhikkhave, saṁyojaniyesu dhammesu assādānupassino viharato viññāṇassa avakkanti hoti …pe….
In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. …

Saṁyojaniyesu, bhikkhave, dhammesu ādīnavānupassino viharato viññāṇassa avakkanti na hoti.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived.

Viññāṇanirodhā nāmarūpanirodho …pe…
When consciousness ceases, name and form cease. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, bhikkhave, mahārukkho.
Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya …pe…
Then a person comes along with a spade and basket. …

āyatiṁ anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, bhikkhave, saṁyojaniyesu dhammesu ādīnavānupassino viharato viññāṇassa avakkanti na hoti.
In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived.

Viññāṇassa nirodhā nāmarūpanirodho …pe…
When consciousness ceases, name and form cease. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Navamaṁ.

12.60 Nidānasutta:
Sources

Ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir! It’s amazing,

Yāva gambhīro cāyaṁ, bhante, paṭiccasamuppādo gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya khāyatī”ti.
in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Mā hevaṁ, ānanda, mā hevaṁ, ānanda.
“Not so, Ānanda! Not so, Ānanda!

Gambhīro cāyaṁ, ānanda, paṭiccasamuppādo gambhīrāvabhāso ca.
This dependent origination is deep and appears deep.

Etassa, ānanda, dhammassa ananubodhā appaṭivedhā evamayaṁ pajā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattati.
It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

Upādāniyesu, ānanda, dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Seyyathāpi, ānanda, mahārukkho.
Suppose there was a great tree.

Tassa yāni ceva mūlāni adhogamāni, yāni ca tiriyaṅgamāni, sabbāni tāni uddhaṁ ojaṁ abhiharanti.
And its roots going downwards and across all draw the sap upwards.

Evañhi so, ānanda, mahārukkho tadāhāro tadupādāno ciraṁ dīghamaddhānaṁ tiṭṭheyya.
Fueled and sustained by that, the great tree would stand for a long time.

Evameva kho, ānanda, upādāniyesu dhammesu assādānupassino viharato taṇhā pavaḍḍhati.
In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows.

Taṇhāpaccayā upādānaṁ;

Craving is a condition for grasping.

upādānapaccayā bhavo …pe…
Grasping is a condition for continued existence. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Upādāniyesu, ānanda, dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Seyyathāpi, ānanda, mahārukkho.
Suppose there was a great tree.

Atha puriso āgaccheyya kuddālapiṭakaṁ ādāya.
Then a person comes along with a spade and basket.

So taṁ rukkhaṁ mūle chindeyya, mūle chetvā palikhaṇeyya, palikhaṇitvā mūlāni uddhareyya antamaso usīranāḷimattānipi.
They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems.

So taṁ rukkhaṁ khaṇḍākhaṇḍikaṁ chindeyya.
Then they’d split the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream.

Khaṇḍākhaṇḍikaṁ chinditvā phāleyya;

phāletvā sakalikaṁ sakalikaṁ kareyya, sakalikaṁ sakalikaṁ karitvā vātātape visoseyya, vātātape visosetvā agginā ḍaheyya, agginā ḍahetvā masiṁ kareyya, masiṁ karitvā mahāvāte vā ophuṇeyya, nadiyā vā sīghasotāya pavāheyya.
Evañhi so, ānanda, mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo.
In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Evameva kho, ānanda, upādāniyesu dhammesu ādīnavānupassino viharato taṇhā nirujjhati.
In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases.

Taṇhānirodhā upādānanirodho;
When craving ceases, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Dasamaṁ.

Dukkhavaggo chaṭṭho.

Tassuddānaṁ

Parivīmaṁsanupādānaṁ,

dve ca saṁyojanāni ca;
Mahārukkhena dve vuttā,
taruṇena ca sattamaṁ;
Nāmarūpañca viññāṇaṁ,
nidānena ca te dasāti.

12.61 Assutavāsutta:
Unlearned

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme …
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

"assutavā, bhikkhave, puthujjano imasmiṁ cātumahābhūtikasmiṁ kāyasmiṁ nibbindeyyapi virajjeyyapi vimucceyyapi.
"Mendicants, when it comes to this body made up of the four primary elements, an unlearned ordinary person might become disillusioned, dispassionate, and freed.

Taṁ kissa hetu?
Why is that?

Dissati, bhikkhave, imassa cātumahābhūtikassa kāyassa ācayopi apacayopi ādānampi nikkhepanampi.
This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest.

Tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi vimucceyyapi.
That's why, when it comes to this body, an unlearned ordinary person might become disillusioned, dispassionate, and freed.

Yañca kho etaṁ, bhikkhave, vuccati cittaṁ itipi, mano itipi, viññāṇaṁ itipi, tatrāssutavā puthujjano nālaṁ nibbindituṁ nālaṁ virajjituṁ nālaṁ vimuccituṁ.

But when it comes to that which is called ‘mind’ or ‘sentience’ or ‘consciousness’, an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed.

Taṁ kissa hetu?
Why is that?

Dīgharattañhetaṁ, bhikkhave, assutavato puthujjanassa ajjhositaṁ mamāyitaṁ parāmaṭṭhaṁ:
Because for a long time they’ve been attached to it, thought of it as their own, and mistaken it:

‘etaṁ mama, esohamasmi, eso me attā’ti.
‘This is mine, I am this, this is my self.’

Tasmā tatrāssutavā puthujjano nālaṁ nibbindituṁ nālaṁ virajjituṁ nālaṁ vimuccituṁ.
That’s why, when it comes to this mind, an unlearned ordinary person is unable to become disillusioned, dispassionate, and freed.

Varaṁ, bhikkhave, assutavā puthujjano imaṁ cātumahābhūtikaṁ kāyaṁ attato upagaccheyya, na tveva cittaṁ.
But an unlearned ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind.

Taṁ kissa hetu?
Why is that?

Dissatāyaṁ, bhikkhave, cātumahābhūtiko kāyo ekampi vassaṁ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīṇipi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno vīsatipi vassāni tiṭṭhamāno tiṁsampi vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno, bhiyyopi tiṭṭhamāno.
This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

Yañca kho etaṁ, bhikkhave, vuccati cittaṁ itipi, mano itipi, viññāṇaṁ itipi, taṁ rattiyā ca divasassa ca aññadeva uppajjati aññaṁ nirujjhati.
But that which is called ‘mind’ or ‘sentience’ or ‘consciousness’ arises as one thing and ceases as another all day and all night.

Seyyathāpi, bhikkhave, makkaṭo araññe pavane caramāno sākhaṁ gaṇhati, taṁ muñcitvā aññaṁ gaṇhati, taṁ muñcitvā aññaṁ gaṇhati;
It’s like a monkey moving through the forest. It grabs hold of one branch, lets it go, and grabs another; then it lets that go and grabs yet another.

evameva kho, bhikkhave, yamidaṁ vuccati cittaṁ itipi, mano itipi, viññāṇaṁ itipi, taṁ rattiyā ca divasassa ca aññadeva uppajjati aññaṁ nirujjhati.
In the same way, that which is called ‘mind’ or ‘sentience’ or ‘consciousness’ arises as one thing and ceases as another all day and all night.

Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṁyeva sādhukaṁ yoniso manasi karoti:
In this case, a learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati;
‘When this exists, that is; due to the arising of this, that arises.

imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati—
When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

yadidaṁ avijjāpaccayā saṅkhārā;
Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;

When ignorance fades away and ceases with nothing left over, choices cease.

saṅkhāranirodhā viññāṇanirodho …pe…
When choices cease, consciousness ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī’ti.
That is how this entire mass of suffering ceases.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati;
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṁ virajjati, virāgā vimuccati, vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṁ.

12.62 Dutiyaassutavāsutta:
Unlearned (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Assutavā, bhikkhave, puthujjano imasmiṁ cātumahābhūtikasmiṁ kāyasmiṁ nibbindeyyapi virajjeyyapi vimucceyyapi.
“Mendicants, when it comes to this body made up of the four primary elements, an unlearned ordinary person might become disillusioned, dispassionate, and freed.

Taṁ kissa hetu?
Why is that?

Dissati, bhikkhave, imassa cātumahābhūtikassa kāyassa ācayopi apacayopi ādānampi nikkhepanampi.
This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest.

Tasmā tatrāssutavā puthujjano nibbindeyyapi virajjeyyapi vimucceyyapi.
That’s why, when it comes to this body, an unlearned ordinary person might become disillusioned, dispassionate, and freed.

Yañca kho etaṁ, bhikkhave, vuccati cittaṁ itipi, mano itipi, viññāṇaṁ itipi, tatrāssutavā puthujjano nālaṁ nibbindituṁ nālaṁ virajjituṁ nālaṁ vimuccituṁ.
But when it comes to that which is called ‘mind’ or ‘sentience’ or ‘consciousness’, an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed.

Taṁ kissa hetu?
Why is that?

Dīgharattañhetaṁ, bhikkhave, assutavato puthujjanassa ajjhositaṁ mamāyitaṁ parāmaṭṭhaṁ:
Because for a long time they've been attached to it, thought of it as their own, and mistaken it:

'etaṁ mama, esohamasmi, eso me attā'ti.
'This is mine, I am this, this is my self.'

Tasmā tatrāssutavā puthujjano nālaṁ nibbindituṁ nālaṁ virajjituṁ nālaṁ vimuccituṁ.
That's why, when it comes to this mind, an unlearned ordinary person is unable to become disillusioned, dispassionate, and freed.

Varaṁ, bhikkhave, assutavā puthujjano imaṁ cātumahābhūtikaṁ kāyaṁ attato upagaccheyya, na tveva cittaṁ.
But an unlearned ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind.

Taṁ kissa hetu?
Why is that?

Dissatāyaṁ, bhikkhave, cātumahābhūtiko kāyo ekampi vassaṁ tiṭṭhamāno dvepi vassāni tiṭṭhamāno tīṇipi vassāni tiṭṭhamāno cattāripi vassāni tiṭṭhamāno pañcapi vassāni tiṭṭhamāno dasapi vassāni tiṭṭhamāno vīsatipi vassāni tiṭṭhamāno tiṁsampi vassāni tiṭṭhamāno cattārīsampi vassāni tiṭṭhamāno paññāsampi vassāni tiṭṭhamāno vassasatampi tiṭṭhamāno, bhiyyopi tiṭṭhamāno.
This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

Yañca kho etaṁ, bhikkhave, vuccati cittaṁ itipi, mano itipi, viññāṇaṁ itipi, taṁ rattiyā ca divasassa ca aññadeva uppajjati aññaṁ nirujjhati.
But that which is called 'mind' or 'sentience' or 'consciousness' arises as one thing and ceases as another all day and all night.

Tatra, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaṁyeva sādhukaṁ yoniso manasi karoti:

In this case, a learned noble disciple carefully and properly attends to dependent origination itself:

‘iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati;
‘When this exists, that is; due to the arising of this, that arises.

imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhatī’ti.
When this doesn’t exist, that is not; due to the cessation of this, that ceases.
That is:

Sukhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati sukhavedanā.
Pleasant feeling arises dependent on a contact to be experienced as pleasant.

Tasseva sukhavedaniyassa phassassa nirodhā yaṁ tajjaṁ vedayitaṁ sukhavedaniyaṁ phassaṁ paṭicca uppannā sukhavedanā sā nirujjhati sā vūpasammati.
With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

Dukkhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati dukkhavedanā.
Painful feeling arises dependent on a contact to be experienced as painful.

Tasseva dukkhavedaniyassa phassassa nirodhā yaṁ tajjaṁ vedayitaṁ dukkhavedaniyaṁ phassaṁ paṭicca uppannā dukkhavedanā sā nirujjhati sā vūpasammati.
With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.

Adukkhamasukhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati adukkhamasukhavedanā.
Neutral feeling arises dependent on a contact to be experienced as neutral.

Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṁ tajjaṁ vedayitaṁ adukkhamasukhavedaniyaṁ phassaṁ paṭicca uppannā adukkhamasukhavedanā sā nirujjhati sā vūpasammati.
With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seyyathāpi, bhikkhave, dvinnaṁ kaṭṭhānaṁ saṅghaṭṭanasamodhānā usmā jāyati tejo abhinibbattati. Tesaṁyeva dvinnaṁ kaṭṭhānaṁ nānākatavinibbhogā yā tajjā usmā sā nirujjhati sā vūpasammati;
When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhave, sukhavedaniyaṁ phassaṁ paṭicca uppajjati sukhavedanā.
In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant.

Tasseva sukhavedaniyassa phassassa nirodhā yaṁ tajjaṁ vedayitaṁ sukhavedaniyaṁ phassaṁ paṭicca uppannā sukhavedanā sā nirujjhati sā vūpasammati …pe…
With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

dukkhavedaniyaṁ phassaṁ paṭicca …
Painful feeling …

adukkhamasukhavedaniyaṁ phassaṁ paṭicca uppajjati adukkhamasukhavedanā.
Neutral feeling arises dependent on a contact to be experienced as neutral.

Tasseva adukkhamasukhavedaniyassa phassassa nirodhā yaṁ tajjaṁ vedayitaṁ adukkhamasukhavedaniyaṁ phassaṁ paṭicca uppannā adukkhamasukhavedanā sā nirujjhati sā vūpasammati.
With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako phassepi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati;
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṁ virajjati, virāgā vimuccati, vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Dutiyaṁ.

12.63 Puttamaṁsasutta:
A Child's Flesh

Sāvatthiyaṁ …
At Sāvatthī.

"cattārome, bhikkhave, āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
"Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?
What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

Kathañca, bhikkhave, kabaḷīkāro āhāro daṭṭhabbo?
And how should you regard solid food?

Seyyathāpi, bhikkhave, dve jāyampatikā parittaṁ sambalaṁ ādāya kantāramaggaṁ paṭipajjeyyuṁ.
Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies.

Tesamassa ekaputtako piyo manāpo.
They had an only child, dear and beloved.

Atha kho tesaṁ, bhikkhave, dvinnaṁ jāyampatikānaṁ kantāragatānaṁ yā parittā sambalamattā, sā parikkhayaṁ pariyādānaṁ gaccheyya.
As the couple were crossing the desert their limited quantity of supplies would run out,

Siyā ca nesaṁ kantārāvaseso anatiṇṇo.
and they'd still have the rest of the desert to cross.

Atha kho tesaṁ, bhikkhave, dvinnaṁ jāyampatikānaṁ evamassa:
Then it would occur to that couple:

'amhākaṁ kho yā parittā sambalamattā sā parikkhīṇā pariyādiṇṇā.
'Our limited quantity of supplies has run out,

Atthi cāyaṁ kantārāvaseso anittiṇṇo.
and we still have the rest of the desert to cross.

Yannūna mayaṁ imaṁ ekaputtakaṁ piyaṁ manāpaṁ vadhitvā vallūrañca soṇḍikañca karitvā puttamaṁsāni khādantā evaṁ taṁ kantārāvasesaṁ nitthareyyāma, mā sabbeva tayo vinassimhā'ti.
Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat? Then we can make it across the desert by eating our child's flesh. Let not all three perish.'

Atha kho te, bhikkhave, dve jāyampatikā taṁ ekaputtakaṁ piyaṁ manāpaṁ vadhitvā vallūrañca soṇḍikañca karitvā puttamaṁsāni khādantā evaṁ taṁ kantārāvasesaṁ nitthareyyuṁ.
Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced meat. They'd make it across the desert by eating their child's flesh.

Te puttamaṁsāni ceva khādeyyuṁ, ure ca paṭipiseyyuṁ:
And as they'd eat their child's flesh, they'd beat their breasts and cry:

'kahaṁ, ekaputtaka, kahaṁ, ekaputtakā'ti.
'Where are you, our only child? Where are you, our only child?'

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu te davāya vā āhāraṁ āhāreyyuṁ, madāya vā āhāraṁ āhāreyyuṁ, maṇḍanāya vā āhāraṁ āhāreyyuṁ, vibhūsanāya vā āhāraṁ āhāreyyun”ti?
Would they eat that food for fun, indulgence, adornment, or decoration?”

“No hetaṁ, bhante”.
“No, sir.”

“Nanu te, bhikkhave, yāvadeva kantārassa nittharaṇatthāya āhāraṁ āhāreyyun”ti?
“Wouldn’t they eat that food just so they could make it across the desert?”

“Evaṁ, bhante”.
“Yes, sir.”

“‘Evameva khvāhaṁ, bhikkhave, kabaḷīkāro āhāro daṭṭhabbo’ti vadāmi.
“I say that this is how you should regard solid food.

Kabaḷīkāre, bhikkhave, āhāre pariññāte pañca kāmaguṇiko rāgo pariññāto hoti.
When solid food is completely understood, desire for the five kinds of sensual stimulation is completely understood.

Pañca kāmaguṇike rāge pariññāte natthi taṁ saṁyojanaṁ yena saṁyojanena saṁyutto ariyasāvako puna imaṁ lokaṁ āgaccheyya.
When desire for the five kinds of sensual stimulation is completely understood, a noble disciple is bound by no fetter that might return them again to this world.

Kathañca, bhikkhave, phassāhāro daṭṭhabbo?
And how should you regard contact as fuel?

Seyyathāpi, bhikkhave, gāvī niccammā kuṭṭañce nissāya tiṭṭheyya. Ye kuṭṭanissitā pāṇā te naṁ khādeyyuṁ.

Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her.

Rukkhañce nissāya tiṭṭheyya, ye rukkhanissitā pāṇā te naṁ khādeyyuṁ.
If she stands under a tree, the creatures in the tree bite her.

Udakañce nissāya tiṭṭheyya, ye udakanissitā pāṇā te naṁ khādeyyuṁ.
If she stands in some water, the creatures in the water bite her.

Ākāsañce nissāya tiṭṭheyya, ye ākāsanissitā pāṇā te naṁ khādeyyuṁ.
If she stands in the open, the creatures in the open bite her.

Yaṁ yadeva hi sā, bhikkhave, gāvī niccammā nissāya tiṭṭheyya, ye tannissitā pāṇā te naṁ khādeyyuṁ.
Wherever that flayed cow stands, the creatures there would bite her.

Evameva khvāhaṁ, bhikkhave, ‘phassāhāro daṭṭhabbo’ti vadāmi.
I say that this is how you should regard contact as fuel.

Phasse, bhikkhave, āhāre pariññāte tisso vedanā pariññātā honti.
When contact as fuel is completely understood, the three feelings are completely understood.

Tīsu vedanāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.
When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

Kathañca, bhikkhave, manosañcetanāhāro daṭṭhabbo?
And how should you regard mental intention as fuel?

Seyyathāpi, bhikkhave, aṅgārakāsu sādhikaporisā puṇṇā aṅgārānaṁ vītaccikānaṁ vītadhūmānaṁ.
Suppose there was a pit of glowing coals deeper than a man’s height, filled with glowing coals that neither flamed nor smoked.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.
Then a person would come along who wants to live and doesn’t want to die,

who wants to be happy and recoils from pain.

Tamenaṁ dve balavanto purisā nānābāhāsu gahetvā taṁ aṅgārakāsuṁ upakaḍḍheyyuṁ.
Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

Atha kho, bhikkhave, tassa purisassa ārakāvassa cetanā ārakā patthanā ārakā paṇidhi.
Then that person's intention, aim, and wish would be to get far away.

Taṁ kissa hetu?
Why is that?

Evañhi, bhikkhave, tassa purisassa hoti:
Because that person would think:

'imañcāhaṁ aṅgārakāsuṁ papatissāmi, tatonidānaṁ maraṇaṁ vā nigacchāmi maraṇamattaṁ vā dukkhan'ti.
'If I fall in that pit of glowing coals, that will result in my death or deadly pain.'

Evameva khvāhaṁ, bhikkhave, 'manosañcetanāhāro daṭṭhabbo'ti vadāmi.
I say that this is how you should regard mental intention as fuel.

Manosañcetanāya, bhikkhave, āhāre pariññāte tisso taṇhā pariññātā honti.
When mental intention as fuel is completely understood, the three cravings are completely understood.

Tīsu taṇhāsu pariññātāsu ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmi.
When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

Kathañca, bhikkhave, viññāṇāhāro daṭṭhabbo?
And how should you regard consciousness as fuel?

Seyyathāpi, bhikkhave, coraṁ āgucāriṁ gahetvā rañño dasseyyuṁ:

Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṁ te, deva, coro āgucārī, imassa yaṁ icchasi taṁ daṇḍaṁ paṇehī’ti.
‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

Tamenaṁ rājā evaṁ vadeyya:
The king would say:

‘gacchatha, bho, imaṁ purisaṁ pubbaṇhasamayaṁ sattisatena hanathā’ti.
‘Go, my men, and strike this man in the morning with a hundred spears!’

Tamenaṁ pubbaṇhasamayaṁ sattisatena haneyyuṁ.
The king’s men did as they were told.

Atha rājā majjhanhikasamayaṁ evaṁ vadeyya:
Then at midday the king would say:

‘ambho, kathaṁ so puriso’ti?
‘My men, how is that man?’

‘Tatheva, deva, jīvatī’ti.
‘He’s still alive, Your Majesty.’

Tamenaṁ rājā evaṁ vadeyya:
The king would say:

‘gacchatha, bho, taṁ purisaṁ majjhanhikasamayaṁ sattisatena hanathā’ti.
‘Go, my men, and strike this man in the middle of the day with a hundred spears!’

Tamenaṁ majjhanhikasamayaṁ sattisatena haneyyuṁ.
The king’s men did as they were told.

Atha rājā sāyanhasamayaṁ evaṁ vadeyya:
Then late in the afternoon the king would say:

‘ambho, kathaṁ so puriso’ti?
‘My men, how is that man?’

‘Tatheva, deva, jīvatī’ti.
‘He’s still alive, Your Majesty.’

Tamenaṁ rājā evaṁ vadeyya:
The king would say:

‘gacchatha, bho, taṁ purisaṁ sāyanhasamayaṁ sattisatena hanathā’ti.
‘Go, my men, and strike this man in the late afternoon with a hundred spears!’

Tamenaṁ sāyanhasamayaṁ sattisatena haneyyuṁ.
The king’s men did as they were told.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu so puriso divasaṁ tīhi sattisatehi haññamāno tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvediyethā”ti?
Would that man experience pain and distress from being struck with three hundred spears a day?”

“Ekissāpi, bhante, sattiyā haññamāno tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvediyetha;
“Sir, that man would experience pain and distress from being struck with one spear,

ko pana vādo tīhi sattisatehi haññamāno”ti.
let alone three hundred spears!”

“Evameva khvāhaṁ, bhikkhave, viññāṇāhāro daṭṭhabboti vadāmi.
“I say that this is how you should regard consciousness as fuel.

Viññāṇe, bhikkhave, āhāre pariññāte nāmarūpaṁ pariññātaṁ hoti, nāmarūpe pariññāte ariyasāvakassa natthi kiñci uttarikaraṇīyanti vadāmī”ti.
When consciousness as fuel is completely understood, name and form is completely understood. When name and form are completely understood, a noble disciple has nothing further to do, I say.”

Tatiyaṁ.

12.64 Atthirāgasutta:
If There Is Desire

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Cattārome, bhikkhave, āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born.

Katame cattāro?
What four?

Kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṁ catutthaṁ.
Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Ime kho, bhikkhave, cattāro āhārā bhūtānaṁ vā sattānaṁ ṭhitiyā sambhavesīnaṁ vā anuggahāya.
These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

Kabaḷīkāre ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṁ tattha viññāṇaṁ virūḷhaṁ.
If there is desire, relishing, and craving for solid food, consciousness becomes established there and grows.

Yattha patiṭṭhitaṁ viññāṇaṁ virūḷhaṁ, atthi tattha nāmarūpassa avakkanti.
Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṁ vuddhi.

Where name and form are conceived, there is the growth of choices.

Yattha atthi saṅkhārānaṁ vuddhi, atthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatiṁ punabbhavābhinibbatti, atthi tattha āyatiṁ jātijarāmaraṇaṁ.
Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatiṁ jātijarāmaraṇaṁ, sasokaṁ taṁ, bhikkhave, sadaraṁ saupāyāsanti vadāmi.
Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Phasse ce, bhikkhave, āhāre …pe…
If there is desire, relishing, and craving for contact as fuel …

manosañcetanāya ce, bhikkhave, āhāre …
If there is desire, relishing, and craving for mental intention as fuel …

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṁ tattha viññāṇaṁ virūḷhaṁ.
If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows.

Yattha patiṭṭhitaṁ viññāṇaṁ virūḷhaṁ, atthi tattha nāmarūpassa avakkanti.
Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṁ vuddhi.
Where name and form are conceived, there is the growth of choices.

Yattha atthi saṅkhārānaṁ vuddhi, atthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatiṁ punabbhavābhinibbatti, atthi tattha āyatiṁ jātijarāmaraṇaṁ.
Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatiṁ jātijarāmaraṇaṁ, sasokaṁ taṁ, bhikkhave, sadaraṁ saupāyāsanti vadāmi.
Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Seyyathāpi, bhikkhave, rajako vā cittakārako vā sati rajanāya vā lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā suparimaṭṭhe vā phalake bhittiyā vā dussapaṭṭe vā itthirūpaṁ vā purisarūpaṁ vā abhinimmineyya sabbaṅgapaccaṅgaṁ;
Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts.

evameva kho, bhikkhave, kabaḷīkāre ce āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṁ tattha viññāṇaṁ virūḷhaṁ.
In the same way, if there is desire, relishing, and craving for solid food, consciousness becomes established there and grows.

Yattha patiṭṭhitaṁ viññāṇaṁ virūḷhaṁ, atthi tattha nāmarūpassa avakkanti.
Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṁ vuddhi.
Where name and form are conceived, there is the growth of choices.

Yattha atthi saṅkhārānaṁ vuddhi, atthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatiṁ punabbhavābhinibbatti, atthi tattha āyatiṁ jātijarāmaraṇaṁ.

Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatiṁ jātijarāmaraṇaṁ, sasokaṁ taṁ, bhikkhave, sadaraṁ saupāyāsanti vadāmi.
Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Phasse ce, bhikkhave, āhāre …pe…
If there is desire, relishing, and craving for contact as fuel …

manosañcetanāya ce, bhikkhave, āhāre …
If there is desire, relishing, and craving for mental intention as fuel …

viññāṇe ce, bhikkhave, āhāre atthi rāgo atthi nandī atthi taṇhā, patiṭṭhitaṁ tattha viññāṇaṁ virūḷhaṁ.
If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows.

Yattha patiṭṭhitaṁ viññāṇaṁ virūḷhaṁ, atthi tattha nāmarūpassa avakkanti.
Where consciousness is established and grows, name and form are conceived.

Yattha atthi nāmarūpassa avakkanti, atthi tattha saṅkhārānaṁ vuddhi.
Where name and form are conceived, there is the growth of choices.

Yattha atthi saṅkhārānaṁ vuddhi, atthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices grow, there is rebirth into a new state of existence in the future.

Yattha atthi āyatiṁ punabbhavābhinibbatti, atthi tattha āyatiṁ jātijarāmaraṇaṁ.
Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future.

Yattha atthi āyatiṁ jātijarāmaraṇaṁ, sasokaṁ taṁ, bhikkhave, sadaraṁ saupāyāsanti vadāmi.

Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Kabaḷīkāre ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatiṭṭhitaṁ tattha viññāṇaṁ avirūḷhaṁ.
If there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow.

Yattha appatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ, natthi tattha nāmarūpassa avakkanti.
Where consciousness is not established and doesn't grow, name and form are not conceived.

Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṁ vuddhi.
Where name and form are not conceived, there is no growth of choices.

Yattha natthi saṅkhārānaṁ vuddhi, natthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices don't grow, there is no rebirth into a new state of existence in the future.

Yattha natthi āyatiṁ punabbhavābhinibbatti, natthi tattha āyatiṁ jātijarāmaraṇaṁ.
Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

Yattha natthi āyatiṁ jātijarāmaraṇaṁ, asokaṁ taṁ, bhikkhave, adaraṁ anupāyāsanti vadāmi.
Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Phasse ce, bhikkhave, āhāre …pe…
If there is no desire, relishing, and craving for contact as fuel …

manosañcetanāya ce, bhikkhave, āhāre …
If there is no desire, relishing, and craving for mental intention as fuel …

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatiṭṭhitaṁ tattha viññāṇaṁ avirūḷhaṁ.
If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow.

Yattha appatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ, natthi tattha nāmarūpassa avakkanti.
Where consciousness is not established and doesn't grow, name and form are not conceived.

Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṁ vuddhi.
Where name and form are not conceived, there is no growth of choices.

Yattha natthi saṅkhārānaṁ vuddhi, natthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices don't grow, there is no rebirth into a new state of existence in the future.

Yattha natthi āyatiṁ punabbhavābhinibbatti, natthi tattha āyatiṁ jātijarāmaraṇaṁ.
Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

Yattha natthi āyatiṁ jātijarāmaraṇaṁ, asokaṁ taṁ, bhikkhave, adaraṁ anupāyāsanti vadāmi.
Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Seyyathāpi, bhikkhave, kūṭāgāraṁ vā kūṭāgārasālaṁ vā uttarāya vā dakkhiṇāya vā pācīnāya vā vātapānā sūriye uggacchante vātapānena rasmi pavisitvā kvāssa patiṭṭhitā"ti?
Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?"

"Pacchimāyaṁ, bhante, bhittiyan"ti.
"On the western wall, sir."

“Pacchimā ce, bhikkhave, bhitti nāssa kvāssa patiṭṭhitā”ti?
“If there was no western wall, where would it land?”

“Pathaviyaṁ, bhante”ti.
“On the ground, sir.”

“Pathavī ce, bhikkhave, nāssa kvāssa patiṭṭhitā”ti?
“If there was no ground, where would it land?”

“Āpasmiṁ, bhante”ti.
“In water, sir.”

“Āpo ce, bhikkhave, nāssa kvāssa patiṭṭhitā”ti?
“If there was no water, where would it land?”

“Appatiṭṭhitā, bhante”ti.
“It wouldn’t land, sir.”

“Evameva kho, bhikkhave, kabaḷīkāre ce āhāre natthi rāgo natthi nandī natthi taṇhā …pe….
“In the same way, if there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn’t grow. …

Phasse ce, bhikkhave, āhāre …
If there is no desire, relishing, and craving for contact as fuel …

manosañcetanāya ce, bhikkhave, āhāre …
If there is no desire, relishing, and craving for mental intention as fuel …

viññāṇe ce, bhikkhave, āhāre natthi rāgo natthi nandī natthi taṇhā, appatiṭṭhitaṁ tattha viññāṇaṁ avirūḷhaṁ.
If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn’t become established there and doesn’t grow.

Yattha appatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ, natthi tattha nāmarūpassa avakkanti.

Where consciousness is not established and doesn’t grow, name and form are not conceived.

Yattha natthi nāmarūpassa avakkanti, natthi tattha saṅkhārānaṁ vuddhi.
Where name and form are not conceived, there is no growth of choices.

Yattha natthi saṅkhārānaṁ vuddhi, natthi tattha āyatiṁ punabbhavābhinibbatti.
Where choices don’t grow, there is no rebirth into a new state of existence in the future.

Yattha natthi āyatiṁ punabbhavābhinibbatti, natthi tattha āyatiṁ jātijarāmaraṇaṁ.
Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future.

Yattha natthi āyatiṁ jātijarāmaraṇaṁ asokaṁ taṁ, bhikkhave, adaraṁ anupāyāsanti vadāmī”ti.
Where there is no rebirth, old age, and death in the future, I say there’s no sorrow, anguish, and distress.”

Catutthaṁ.

12.65 Nagarasutta:
The City

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Pubbe me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘kicchā vatāyaṁ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.
‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn,

Atha ca panimassa dukkhassa nissaraṇaṁ nappajānāti jarāmaraṇassa.
yet it doesn’t understand how to escape from this suffering, from old age and death.

Kudāssu nāma imassa dukkhassa nissaraṇaṁ paññāyissati jarāmaraṇassā’ti?
Oh, when will an escape be found from this suffering, from old age and death?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁpaccayā jarāmaraṇan’ti?
‘When what exists is there old age and death? What is a condition for old age and death?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho sati jarāmaraṇaṁ hoti, jātipaccayā jarāmaraṇan’ti.
‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho sati jāti hoti …pe…
‘When what exists is there rebirth? …

bhavo hoti …
continued existence …

upādānaṁ hoti …
grasping …

taṇhā hoti …
craving …

vedanā hoti …
feeling …

phasso hoti …
contact …

saḷāyatanaṁ hoti …
the six sense fields …

nāmarūpaṁ hoti …
name and form …

kiṁpaccayā nāmarūpan’ti?
What is a condition for name and form?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘viññāṇe kho sati nāmarūpaṁ hoti, viññāṇapaccayā nāmarūpan’ti.
‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho sati viññāṇaṁ hoti, kiṁpaccayā viññāṇan’ti?
‘When what exists is there consciousness? What is a condition for consciousness?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘nāmarūpe kho sati viññāṇaṁ hoti, nāmarūpapaccayā viññāṇan’ti.
‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Tassa mayhaṁ, bhikkhave, etadahosi—
Then it occurred to me:

paccudāvattati kho idaṁ viññāṇaṁ nāmarūpamhā na paraṁ gacchati.
This consciousness turns back from name and form, and doesn’t go beyond that.

Ettāvatā jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā, yadidaṁ nāmarūpapaccayā viññāṇaṁ;
This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: name and form are conditions for consciousness.

viññāṇapaccayā nāmarūpaṁ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṁ;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso …pe…
The six sense fields are conditions for contact. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

‘Samudayo, samudayo’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā

udapādi āloko udapādi.
‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho asati, jarāmaraṇaṁ na hoti;
‘When what doesn’t exist is there no old age and death?

kissa nirodhā jarāmaraṇanirodho’ti?
When what ceases do old age and death cease?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘jātiyā kho asati, jarāmaraṇaṁ na hoti;
‘When rebirth doesn’t exist there is no old age and death.

jātinirodhā jarāmaraṇanirodho’ti.
When rebirth ceases old age and death cease.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho asati jāti na hoti …pe…
‘When what doesn’t exist is there no rebirth …

bhavo na hoti …
continued existence …

upādānaṁ na hoti …
grasping …

taṇhā na hoti …
craving …

vedanā na hoti …
feeling …

phasso na hoti …
contact …

saḷāyatanaṁ na hoti …
six sense fields …

nāmarūpaṁ na hoti.
name and form?

Kissa nirodhā nāmarūpanirodho’ti?
When what ceases do name and form cease?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘viññāṇe kho asati, nāmarūpaṁ na hoti;
‘When consciousness doesn’t exist there is no name and form.

viññāṇanirodhā nāmarūpanirodho’ti.
When consciousness ceases name and form cease.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘kimhi nu kho asati viññāṇaṁ na hoti;
‘When what doesn’t exist is there no consciousness?

kissa nirodhā viññāṇanirodho’ti?
When what ceases does consciousness cease?’

Tassa mayhaṁ, bhikkhave, yoniso manasikārā ahu paññāya abhisamayo:
Then, through proper attention, I comprehended with wisdom:

‘nāmarūpe kho asati, viññāṇaṁ na hoti;
‘When name and form don’t exist, there is no consciousness.

nāmarūpanirodhā viññāṇanirodho’ti.
When name and form cease, consciousness ceases.’

Tassa mayhaṁ, bhikkhave, etadahosi—
Then it occurred to me:

adhigato kho myāyaṁ maggo bodhāya yadidaṁ—
I have discovered the path to awakening. That is:

nāmarūpanirodhā viññāṇanirodho;
When name and form cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho;
When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho …pe…
When the six sense fields cease, contact ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

‘Nirodho, nirodho’ti kho me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi ñāṇaṁ udapādi paññā udapādi vijjā udapādi āloko udapādi.
‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Seyyathāpi, bhikkhave, puriso araññe pavane caramāno passeyya purāṇaṁ maggaṁ purāṇañjasaṁ pubbakehi manussehi anuyātaṁ.
Suppose a person was walking through a forest. They’d see an ancient path, an ancient route traveled by humans in the past.

So tamanugaccheyya.
Following it along,

Tamanugacchanto passeyya purāṇaṁ nagaraṁ purāṇaṁ rājadhāniṁ pubbakehi manussehi ajjhāvuṭṭhaṁ ārāmasampannaṁ vanasampannaṁ pokkharaṇīsampannaṁ uddhāpavantaṁ ramaṇīyaṁ.
they’d see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and

embankments.

Atha kho so, bhikkhave, puriso rañño vā rājamahāmattassa vā āroceyya:
Then that person would inform a king or their minister:

‘yagghe, bhante, jāneyyāsi—ahaṁ addasaṁ araññe pavane caramāno purāṇaṁ maggaṁ purāṇañjasaṁ pubbakehi manussehi anuyātaṁ tamanugacchiṁ.
‘Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient route traveled by humans in the past.

Tamanugacchanto addasaṁ purāṇaṁ nagaraṁ purāṇaṁ rājadhāniṁ pubbakehi manussehi ajjhāvuṭṭhaṁ ārāmasampannaṁ vanasampannaṁ pokkharaṇīsampannaṁ uddhāpavantaṁ ramaṇīyaṁ.
Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments.

Taṁ, bhante, nagaraṁ māpehī’ti.
Sir, you should rebuild that city!’

Atha kho so, bhikkhave, rājā vā rājamahāmatto vā taṁ nagaraṁ māpeyya.
Then that king or their minister would have that city rebuilt.

Tadassa nagaraṁ aparena samayena iddhañceva phītañca bāhujaññaṁ ākiṇṇamanussaṁ vuddhivepullappattaṁ.
And after some time that city was successful and prosperous and full of people, attained to growth and expansion.

Evameva khvāhaṁ, bhikkhave, addasaṁ purāṇaṁ maggaṁ purāṇañjasaṁ pubbakehi sammāsambuddhehi anuyātaṁ.
In the same way, I saw an ancient path, an ancient route traveled by fully awakened Buddhas in the past.

Katamo ca so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto?

And what is that ancient path, the ancient road traveled by fully awakened Buddhas in the past?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho so, bhikkhave, purāṇamaggo purāṇañjaso pubbakehi sammāsambuddhehi anuyāto, tamanugacchiṁ;
This is that ancient path, the ancient road traveled by fully awakened Buddhas in the past.

tamanugacchanto jarāmaraṇaṁ abbhaññāsiṁ;
Following it along, I directly knew old age and death,

jarāmaraṇasamudayaṁ abbhaññāsiṁ;
their origin,

jarāmaraṇanirodhaṁ abbhaññāsiṁ;
their cessation,

jarāmaraṇanirodhagāminiṁ paṭipadaṁ abbhaññāsiṁ.
and the practice that leads to their cessation.

Tamanugacchiṁ;
tamanugacchanto jātiṁ abbhaññāsiṁ …pe…
Following it along, I directly knew rebirth …

bhavaṁ abbhaññāsiṁ …
continued existence …

upādānaṁ abbhaññāsiṁ …
grasping …

taṇhaṁ abbhaññāsiṁ …
craving …

vedanaṁ abbhaññāsiṁ …

feeling …

phassaṁ abbhaññāsiṁ …
contact …

saḷāyatanaṁ abbhaññāsiṁ …
the six sense fields …

nāmarūpaṁ abbhaññāsiṁ …
name and form …

viññāṇaṁ abbhaññāsiṁ.
consciousness …

Tamanugacchiṁ;
tamanugacchanto saṅkhāre abbhaññāsiṁ;
Following it along, I directly knew choices,

saṅkhārasamudayaṁ abbhaññāsiṁ;
their origin,

saṅkhāranirodhaṁ abbhaññāsiṁ;
their cessation,

saṅkhāranirodhagāminiṁ paṭipadaṁ abbhaññāsiṁ.
and the practice that leads to their cessation.

Tadabhiññāya ācikkhiṁ bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
Having directly known this, I told the monks, nuns, laymen, and laywomen.

Tayidaṁ, bhikkhave, brahmacariyaṁ iddhañceva phītañca vitthārikaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitan”ti.
And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.”

Pañcamaṁ.

12.66 Sammasasutta:
Self-examination

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kurūsu viharati kammāsadhammaṁ nāma kurūnaṁ nigamo.
At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“sammasatha no tumhe, bhikkhave, antaraṁ sammasan”ti.
“Mendicants, do you perform inner self-examination?”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“ahaṁ kho, bhante, sammasāmi antaraṁ sammasan”ti.
“Sir, I perform inner self-examination.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, sammasasi antaraṁ sammasan”ti?
“But mendicant, how do you perform inner self-examination?”

Atha kho so bhikkhu byākāsi.
Then that mendicant answered,

Yathā so bhikkhu byākāsi na so bhikkhu bhagavato cittaṁ ārādhesi.
but the Buddha was not happy with the answer.

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he had spoken, Venerable Ānanda said to the Buddha,

“etassa, bhagavā, kālo; etassa, sugata, kālo;
“Now is the time, Blessed One! Now is the time, Holy One!

yaṁ bhagavā antaraṁ sammasaṁ bhāseyya. Bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha speak of the inner self-examination. The mendicants will listen and remember it.”

“Tenahānanda, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Idha, bhikkhave, bhikkhu sammasamāno sammasati antaraṁ sammasaṁ:
“Take a mendicant who performs inner self-examination:

‘yaṁ kho idaṁ anekavidhaṁ nānappakārakaṁ dukkhaṁ loke uppajjati jarāmaraṇaṁ.
‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

Idaṁ kho dukkhaṁ kiṁnidānaṁ kiṁsamudayaṁ kiṁjātikaṁ kiṁpabhavaṁ, kismiṁ sati jarāmaraṇaṁ hoti, kismiṁ asati jarāmaraṇaṁ na hotī’ti?

But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?’

So sammasamāno evaṁ jānāti:
While examining they know:

‘yaṁ kho idaṁ anekavidhaṁ nānappakārakaṁ dukkhaṁ loke uppajjati jarāmaraṇaṁ.
‘The suffering that arises in the world starting with old age and death takes many and diverse forms.

Idaṁ kho dukkhaṁ upadhinidānaṁ upadhisamudayaṁ upadhijātikaṁ upadhipabhavaṁ, upadhismiṁ sati jarāmaraṇaṁ hoti, upadhismiṁ asati jarāmaraṇaṁ na hotī’ti.
The source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don’t come to be.’

So jarāmaraṇañca pajānāti jarāmaraṇasamudayañca pajānāti jarāmaraṇanirodhañca pajānāti yā ca jarāmaraṇanirodhasāruppagāminī paṭipadā tañca pajānāti.
They understand old age and death, their origin, their cessation, and the fitting practice for their cessation.

Tathāpaṭipanno ca hoti anudhammacārī.
And they practice in line with that path.

Ayaṁ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno jarāmaraṇanirodhāya.
This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Athāparaṁ sammasamāno sammasati antaraṁ sammasaṁ:
They perform further inner self-examination:

‘upadhi panāyaṁ kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo, kismiṁ sati upadhi hoti, kismiṁ asati upadhi na hotī’ti?

‘But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?’

So sammasamāno evaṁ jānāti:
While examining they know:

‘upadhi taṇhānidāno taṇhāsamudayo taṇhājātiko taṇhāpabhavo, taṇhāya sati upadhi hoti, taṇhāya asati upadhi na hotī’ti.
‘The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn’t exist attachments don’t come to be.’

So upadhiñca pajānāti upadhisamudayañca pajānāti upadhinirodhañca pajānāti yā ca upadhinirodhasāruppagāminī paṭipadā tañca pajānāti.
They understand attachments, their origin, their cessation, and the fitting practice for their cessation.

Tathāpaṭipanno ca hoti anudhammacārī.
And they practice in line with that path.

Ayaṁ vuccati, bhikkhave, bhikkhu sabbaso sammā dukkhakkhayāya paṭipanno upadhinirodhāya.
This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

Athāparaṁ sammasamāno sammasati antaraṁ sammasaṁ:
They perform further inner self-examination:

‘taṇhā panāyaṁ kattha uppajjamānā uppajjati, kattha nivisamānā nivisatī’ti?
‘But where does that craving arise and where does it settle?’

So sammasamāno evaṁ jānāti—
While examining they know:

yaṁ kho loke piyarūpaṁ sātarūpaṁ etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
‘That craving arises and settles on whatever in the world seems nice and pleasant.

Kiñca loke piyarūpaṁ sātarūpaṁ?
And what in the world seems nice and pleasant?

Cakkhuṁ loke piyarūpaṁ, sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.
The eye in the world seems nice and pleasant, and it is there that craving arises and settles.

Sotaṁ loke piyarūpaṁ sātarūpaṁ …pe…
The ear …

ghānaṁ loke piyarūpaṁ sātarūpaṁ …
nose …

jivhā loke piyarūpaṁ sātarūpaṁ …
tongue …

kāyo loke piyarūpaṁ sātarūpaṁ …
body …

mano loke piyarūpaṁ sātarūpaṁ, etthesā taṇhā uppajjamānā uppajjati ettha nivisamānā nivisati.
mind in the world seems nice and pleasant, and it is there that craving arises and settles.'

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ niccato addakkhuṁ sukhato addakkhuṁ attato addakkhuṁ ārogyato addakkhuṁ khemato addakkhuṁ.
There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

Te taṇhaṁ vaḍḍhesuṁ.
Their craving grew.

Ye taṇhaṁ vaḍḍhesuṁ te upadhiṁ vaḍḍhesuṁ.
As their craving grew, their attachments grew.

Ye upadhiṁ vaḍḍhesuṁ te dukkhaṁ vaḍḍhesuṁ.

As their attachments grew, their suffering grew.

Ye dukkhaṁ vaḍḍhesuṁ te na parimucciṁsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimucciṁsu dukkhasmāti vadāmi.
And as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

Yepi hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ niccato dakkhissanti sukhato dakkhissanti attato dakkhissanti ārogyato dakkhissanti khemato dakkhissanti.
There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

Te taṇhaṁ vaḍḍhissanti.
Their craving will grow.

Ye taṇhaṁ vaḍḍhissanti te upadhiṁ vaḍḍhissanti.
As their craving grows, their attachments will grow.

Ye upadhiṁ vaḍḍhissanti te dukkhaṁ vaḍḍhissanti.
As their attachments grow, their suffering will grow.

Ye dukkhaṁ vaḍḍhissanti te na parimuccissanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccissanti dukkhasmāti vadāmi.
And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They will not be freed from suffering, I say.

Yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti.
There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as

healthy, and as safe.

Te taṇhaṁ vaḍḍhenti.
Their craving grows.

Ye taṇhaṁ vaḍḍhenti te upadhiṁ vaḍḍhenti.
As their craving grows, their attachments grow.

Ye upadhiṁ vaḍḍhenti te dukkhaṁ vaḍḍhenti.
As their attachments grow, their suffering grows.

Ye dukkhaṁ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmāti vadāmi.
And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

Seyyathāpi, bhikkhave, āpānīyakaṁso vaṇṇasampanno gandhasampanno rasasampanno.
Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena saṁsaṭṭho.
But it was mixed with poison.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.
Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched.

Tamenaṁ evaṁ vadeyyuṁ:
They'd say to him:

'ayaṁ te, ambho purisa, āpānīyakaṁso vaṇṇasampanno gandhasampanno rasasampanno;
'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

so ca kho visena saṁsaṭṭho.

But it’s mixed with poison.

Sace ākaṅkhasi piva.
Drink it if you like.

Pivato hi kho taṁ chādessati vaṇṇenapi gandhenapi rasenapi, pivitvā ca pana tatonidānaṁ maraṇaṁ vā nigacchasi maraṇamattaṁ vā dukkhan’ti.
If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.’

So taṁ āpānīyakaṁsaṁ sahasā appaṭisaṅkhā piveyya, nappaṭinissajjeyya.
He wouldn’t reject that beverage. Hastily, without reflection, he’d drink it,

So tatonidānaṁ maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ.
resulting in death or deadly pain.

Evameva kho, bhikkhave, ye hi keci atītamaddhānaṁ samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ …pe…
In the same way, there are ascetics and brahmins of the past …

anāgatamaddhānaṁ …pe…
future …

etarahi samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ niccato passanti sukhato passanti attato passanti ārogyato passanti khemato passanti, te taṇhaṁ vaḍḍhenti.
There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe.

Ye taṇhaṁ vaḍḍhenti te upadhiṁ vaḍḍhenti.
As their craving grows, their attachments grow.

Ye upadhiṁ vaḍḍhenti te dukkhaṁ vaḍḍhenti.
As their attachments grow, their suffering grows.

Ye dukkhaṁ vaḍḍhenti te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti

dukkhasmāti vadāmi.
And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

Ye ca kho keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ aniccato addakkhuṁ dukkhato addakkhuṁ anattato addakkhuṁ rogato addakkhuṁ bhayato addakkhuṁ,
There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṁ pajahiṁsu.
They gave up craving.

Ye taṇhaṁ pajahiṁsu te upadhiṁ pajahiṁsu.
Giving up craving, they gave up attachments.

Ye upadhiṁ pajahiṁsu te dukkhaṁ pajahiṁsu.
Giving up attachments, they gave up suffering.

Ye dukkhaṁ pajahiṁsu te parimucciṁsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimucciṁsu dukkhasmāti vadāmi.
Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

Yepi hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ aniccato dakkhissanti dukkhato dakkhissanti anattato dakkhissanti rogato dakkhissanti bhayato dakkhissanti,
There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṁ pajahissanti.

They will give up craving.

Ye taṇhaṁ pajahissanti …pe…
Giving up craving …

parimuccissanti dukkhasmāti vadāmi.
they will be freed from suffering, I say.

Yepi hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti,
There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṁ pajahanti.
They give up craving.

Ye taṇhaṁ pajahanti te upadhiṁ pajahanti.
Giving up craving, they give up attachments.

Ye upadhiṁ pajahanti te dukkhaṁ pajahanti.
Giving up attachments, they give up suffering.

Ye dukkhaṁ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmi.
Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

Seyyathāpi, bhikkhave, āpānīyakaṁso vaṇṇasampanno gandhasampanno rasasampanno.
Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

So ca kho visena saṁsaṭṭho.
But it was mixed with poison.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito.
Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched.

Tamenaṁ evaṁ vadeyyuṁ:
They'd say to him:

'ayaṁ te, ambho purisa, āpānīyakaṁso vaṇṇasampanno gandhasampanno rasasampanno
'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor.

so ca kho visena saṁsaṭṭho.
But it's mixed with poison.

Sace ākaṅkhasi piva.
Drink it if you like.

Pivato hi kho taṁ chādessati vaṇṇenapi gandhenapi rasenapi; pivitvā ca pana tatonidānaṁ maraṇaṁ vā nigacchasi maraṇamattaṁ vā dukkhan'ti.
If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.'

Atha kho, bhikkhave, tassa purisassa evamassa:
Then that man might think:

'sakkā kho me ayaṁ surāpipāsitā pānīyena vā vinetuṁ dadhimaṇḍakena vā vinetuṁ bhaṭṭhaloṇikāya vā vinetuṁ loṇasovīrakena vā vinetuṁ, na tvevāhaṁ taṁ piveyyaṁ, yaṁ mama assa dīgharattaṁ hitāya sukhāyā'ti.
'I could quench my thirst with water, whey, seasoned drink, or broth. But I shouldn't drink that beverage, for it would be for my lasting harm and suffering.'

So taṁ āpānīyakaṁsaṁ paṭisaṅkhā na piveyya, paṭinissajjeyya.
He'd reject that beverage. After appraisal, he wouldn't drink it,

So tatonidānaṁ na maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ.

and it wouldn’t result in death or deadly pain.

Evameva kho, bhikkhave, ye hi keci atītamaddhānaṁ samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ aniccato addakkhuṁ dukkhato addakkhuṁ anattato addakkhuṁ rogato addakkhuṁ bhayato addakkhuṁ,
In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṁ pajahiṁsu.
They gave up craving.

Ye taṇhaṁ pajahiṁsu te upadhiṁ pajahiṁsu.
Giving up craving, they gave up attachments.

Ye upadhiṁ pajahiṁsu te dukkhaṁ pajahiṁsu.
Giving up attachments, they gave up suffering.

Ye dukkhaṁ pajahiṁsu te parimucciṁsu jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimucciṁsu dukkhasmāti vadāmi.
Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

Yepi hi keci, bhikkhave, anāgatamaddhānaṁ …pe…
There will be ascetics and brahmins in the future …

etarahi samaṇā vā brāhmaṇā vā yaṁ loke piyarūpaṁ sātarūpaṁ taṁ aniccato passanti dukkhato passanti anattato passanti rogato passanti bhayato passanti,
There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous.

te taṇhaṁ pajahanti.
They give up craving.

Ye taṇhaṁ pajahanti te upadhiṁ pajahanti.
Giving up craving, they give up attachments.

Ye upadhiṁ pajahanti te dukkhaṁ pajahanti.
Giving up attachments, they give up suffering.

Ye dukkhaṁ pajahanti te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmāti vadāmī”ti.
Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.”

Chaṭṭhaṁ.

12.67 Naḷakalāpīsutta:
Bundles of Reeds

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“kiṁ nu kho, āvuso sāriputta, sayaṅkataṁ jarāmaraṇaṁ, paraṅkataṁ jarāmaraṇaṁ, sayaṅkatañca paraṅkatañca jarāmaraṇaṁ, udāhu asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ jarāmaraṇan”ti?
“Well, Reverend Sāriputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“Na kho, āvuso koṭṭhika, sayaṅkataṁ jarāmaraṇaṁ, na paraṅkataṁ jarāmaraṇaṁ, na sayaṅkatañca paraṅkatañca jarāmaraṇaṁ, nāpi asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ jarāmaraṇaṁ.
“No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

Api ca jātipaccayā jarāmaraṇan”ti.
Rather, rebirth is a condition for old age and death.”

“Kiṁ nu kho, āvuso sāriputta, sayaṅkatā jāti, paraṅkatā jāti, sayaṅkatā ca paraṅkatā ca jāti, udāhu asayaṅkārā aparaṅkārā adhiccasamuppannā jātī”ti?
“Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“Na kho, āvuso koṭṭhika, sayaṅkatā jāti, na paraṅkatā jāti, na sayaṅkatā ca paraṅkatā ca jāti, nāpi asayaṅkārā aparaṅkārā adhiccasamuppannā jāti.
“No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

Api ca bhavapaccayā jātī”ti.
Rather, continued existence is a condition for rebirth.”

“Kiṁ nu kho, āvuso sāriputta, sayaṅkato bhavo …pe…
“Well, Reverend Sāriputta, is continued existence made by oneself? …” …

sayaṅkataṁ upādānaṁ …
“Is grasping made by oneself? …” …

sayaṅkatā taṇhā …
“Is craving made by oneself? …” …

sayaṅkatā vedanā …
“Is feeling made by oneself? …” …

sayaṅkato phasso …
“Is contact made by oneself? …” …

sayaṅkataṁ saḷāyatanaṁ …
“Are the six sense fields made by oneself? …” …

sayaṅkataṁ nāmarūpaṁ, paraṅkataṁ nāmarūpaṁ, sayaṅkatañca paraṅkatañca nāmarūpaṁ, udāhu asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ nāmarūpan”ti?
“Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“Na kho, āvuso koṭṭhika, sayaṅkataṁ nāmarūpaṁ, na paraṅkataṁ nāmarūpaṁ, na sayaṅkatañca paraṅkatañca nāmarūpaṁ, nāpi asayaṅkāraṁ aparaṅkāraṁ, adhiccasamuppannaṁ nāmarūpaṁ.
“No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

Api ca viññāṇapaccayā nāmarūpan”ti.
Rather, consciousness is a condition for name and form.”

“Kiṁ nu kho, āvuso sāriputta, sayaṅkataṁ viññāṇaṁ, paraṅkataṁ viññāṇaṁ, sayaṅkatañca paraṅkatañca viññāṇaṁ, udāhu asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ viññāṇan”ti?
“Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“Na kho, āvuso koṭṭhika, sayaṅkataṁ viññāṇaṁ, na paraṅkataṁ viññāṇaṁ, na sayaṅkatañca paraṅkatañca viññāṇaṁ, nāpi asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ viññāṇaṁ.
“No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

Api ca nāmarūpapaccayā viññāṇan”ti.
Rather, name and form are conditions for consciousness.”

“Idāneva kho mayaṁ āyasmato sāriputtassa bhāsitaṁ evaṁ ājānāma:

“Just now I understood you to say:

‘na khvāvuso koṭṭhika, sayaṅkataṁ nāmarūpaṁ, na paraṅkataṁ nāmarūpaṁ, na sayaṅkatañca paraṅkatañca nāmarūpaṁ, nāpi asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ nāmarūpaṁ.
‘No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another.

Api ca viññāṇapaccayā nāmarūpan’ti.
Rather, consciousness is a condition for name and form.’

Idāneva ca pana mayaṁ āyasmato sāriputtassa bhāsitaṁ evaṁ ājānāma:
But I also understood you to say:

‘na khvāvuso koṭṭhika, sayaṅkataṁ viññāṇaṁ, na paraṅkataṁ viññāṇaṁ, na sayaṅkatañca paraṅkatañca viññāṇaṁ, nāpi asayaṅkāraṁ aparaṅkāraṁ adhiccasamuppannaṁ viññāṇaṁ.
‘No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another.

Api ca nāmarūpapaccayā viññāṇan’ti.
Rather, name and form are conditions for consciousness.’

Yathā kathaṁ panāvuso sāriputta, imassa bhāsitassa attho daṭṭhabbo”ti?
How then should we see the meaning of this statement?”

“Tenahāvuso, upamaṁ te karissāmi.
“Well then, reverend, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitassa atthaṁ jānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, āvuso, dve naḷakalāpiyo aññamaññaṁ nissāya tiṭṭheyyuṁ.

Suppose there were two bundles of reeds leaning up against each other.

Evameva kho, āvuso, nāmarūpapaccayā viññāṇaṁ;
In the same way, name and form are conditions for consciousness.

viññāṇapaccayā nāmarūpaṁ;
Consciousness is a condition for name and form.

nāmarūpapaccayā saḷāyatanaṁ;
Name and form are conditions for the six sense fields.

saḷāyatanapaccayā phasso …pe…
The six sense fields are conditions for contact. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Tāsañce, āvuso, naḷakalāpīnaṁ ekaṁ ākaḍḍheyya, ekā papateyya;
If the first of those bundles of reeds were to be pulled away, the other would collapse.

aparañce ākaḍḍheyya, aparā papateyya.
And if the other were to be pulled away, the first would collapse.

Evameva kho, āvuso, nāmarūpanirodhā viññāṇanirodho;
In the same way, when name and form cease, consciousness ceases.

viññāṇanirodhā nāmarūpanirodho;
When consciousness ceases, name and form cease.

nāmarūpanirodhā saḷāyatananirodho;
When name and form cease, the six sense fields cease.

saḷāyatananirodhā phassanirodho …pe…
When the six sense fields cease, contact ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

“Acchariyaṁ, āvuso sāriputta;

“It’s incredible, Reverend Sāriputta, it’s amazing!

abbhutaṁ, āvuso sāriputta.
Yāvasubhāsitañcidaṁ āyasmatā sāriputtena.
How well spoken this was by Venerable Sāriputta!

Idañca pana mayaṁ āyasmato sāriputtassa bhāsitaṁ imehi chattiṁsāya vatthūhi anumodāma:
And we can express our agreement with Venerable Sāriputta’s statement on these thirty-six grounds.

‘Jarāmaraṇassa ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṁ deseti, dhammakathiko bhikkhūti alaṁvacanāya.
If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Jarāmaraṇassa ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, dhammānudhammappaṭipanno bhikkhūti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Jarāmaraṇassa ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti alaṁvacanāya.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

Jātiyā ce …
If a mendicant teaches Dhamma for disillusionment regarding rebirth …

bhavassa ce …
continued existence …

upādānassa ce …
grasping …

taṇhāya ce …

craving …

vedanāya ce …
feeling …

phassassa ce …
contact …

saḷāyatanassa ce …
the six sense fields …

nāmarūpassa ce …
name and form …

viññāṇassa ce …
consciousness …

saṅkhārānañce …
choices …

avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya dhammaṁ deseti, dhammakathiko bhikkhūti alaṁvacanāya.
If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who speaks on Dhamma'.

Avijjāya ce, āvuso, bhikkhu nibbidāya virāgāya nirodhāya paṭipanno hoti, dhammānudhammappaṭipanno bhikkhūti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who practices in line with the teaching'.

Avijjāya ce, āvuso, bhikkhu nibbidā virāgā nirodhā anupādā vimutto hoti, diṭṭhadhammanibbānappatto bhikkhūti alaṁvacanāyā'"ti.
If they're freed by not grasping by disillusionment, dispassion, and cessation regarding ignorance, they're qualified to be called a 'mendicant who has attained extinguishment in this very life'."

Sattamaṁ.

12.68 Kosambisutta:
At Kosambī

Ekaṁ samayaṁ āyasmā ca musilo āyasmā ca paviṭṭho āyasmā ca nārado āyasmā ca ānando kosambiyaṁ viharanti ghositārāme.
At one time the venerables Musīla, Saviṭṭha, Nārada, and Ānanda were staying near Kosambī in Ghosita's monastery.

Atha kho āyasmā paviṭṭho āyasmantaṁ musilaṁ etadavoca:
Then Venerable Saviṭṭha said to Venerable Musīla:

"aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṁ:
"Reverend Musīla, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

'jātipaccayā jarāmaraṇan'"ti?
rebirth is a condition for old age and death?"

"Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
"Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

'jātipaccayā jarāmaraṇan'"ti.
rebirth is a condition for old age and death."

"Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṁ:

“Reverend Musīla, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavapaccayā jātīti …pe…
continued existence is a condition for rebirth …

upādānapaccayā bhavoti …
grasping is a condition for continued existence …

taṇhāpaccayā upādānanti …
craving is a condition for grasping …

vedanāpaccayā taṇhāti …
feeling is a condition for craving …

phassapaccayā vedanāti …
contact is a condition for feeling …

saḷāyatanapaccayā phassoti …
the six sense fields are conditions for contact …

nāmarūpapaccayā saḷāyatananti …
name and form are conditions for the six sense fields …

viññāṇapaccayā nāmarūpanti …
consciousness is a condition for name and form …

saṅkhārapaccayā viññāṇanti …
choices are a condition for consciousness …

avijjāpaccayā saṅkhārā’”ti?
ignorance is a condition for choices?”

“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘avijjāpaccayā saṅkhārā’”ti.

ignorance is a condition for choices.”

“Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṁ:
“Reverend Musīla, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘jātinirodhā jarāmaraṇanirodho’”ti?
when rebirth ceases, old age and death cease?”

“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘jātinirodhā jarāmaraṇanirodho’”ti.
when rebirth ceases, old age and death cease.”

“Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṁ:
“Reverend Musīla, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodhā jātinirodhoti …pe…
when continued existence ceases, rebirth ceases …

upādānanirodhā bhavanirodhoti …
when grasping ceases, continued existence ceases …

taṇhānirodhā upādānanirodhoti …
when craving ceases, grasping ceases …

vedanānirodhā taṇhānirodhoti …
when feeling ceases, craving ceases …

phassanirodhā vedanānirodhoti …
when contact ceases, feeling ceases …

saḷāyatananirodhā phassanirodhoti …
when the six sense fields cease, contact ceases …

nāmarūpanirodhā saḷāyatananirodhoti …
when name and form cease, the six sense fields cease …

viññāṇanirodhā nāmarūpanirodhoti …
when consciousness ceases name and form cease …

saṅkhāranirodhā viññāṇanirodhoti …
when choices cease consciousness ceases …

avijjānirodhā saṅkhāranirodho'"ti?
when ignorance ceases, choices cease?"

"Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
"Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

'avijjānirodhā saṅkhāranirodho'"ti.
when ignorance ceases, choices cease."

"Aññatreva, āvuso musila, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato musilassa paccattameva ñāṇaṁ:
"Reverend Musīla, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

'bhavanirodho nibbānan'"ti?

the cessation of continued existence is extinguishment?”

“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘bhavanirodho nibbānan’”ti.
the cessation of continued existence is extinguishment.”

“Tenahāyasmā musilo arahaṁ khīṇāsavo”ti?
“Then Venerable Musīla is a perfected one, with defilements ended.”

Evaṁ vutte, āyasmā musilo tuṇhī ahosi.
When he said this, Musīla kept silent.

Atha kho āyasmā nārado āyasmantaṁ paviṭṭhaṁ etadavoca:
Then Venerable Nārada said to Venerable Saviṭṭha,

“sādhāvuso paviṭṭha, ahaṁ etaṁ pañhaṁ labheyyaṁ.
“Reverend Saviṭṭha, please let me answer these questions.

Maṁ etaṁ pañhaṁ puccha.
Ask me

Ahaṁ te etaṁ pañhaṁ byākarissāmī”ti.
and I will answer them for you.”

“Labhatāyasmā nārado etaṁ pañhaṁ.
“By all means, Venerable Nārada, try these questions.

Pucchāmahaṁ āyasmantaṁ nāradaṁ etaṁ pañhaṁ.
I’ll ask you

Byākarotu ca me āyasmā nārado etaṁ pañhaṁ.
and you can answer them for me.”

Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṁ:
(Saviṭṭha repeats exactly the same series of questions, and Nārada answers just as Musīla did.)

‘jātipaccayā jarāmaraṇan’”ti?
“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
‘jātipaccayā jarāmaraṇan’”ti.

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṁ—
bhavapaccayā jāti …pe…
avijjāpaccayā saṅkhārā”ti?
“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
‘avijjāpaccayā saṅkhārā’”ti.

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṁ:
‘jātinirodhā jarāmaraṇanirodho’”ti?
“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
‘jātinirodhā jarāmaraṇanirodho’”ti.

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṁ:
‘bhavanirodhā jātinirodhoti …pe…
avijjānirodhā saṅkhāranirodho’”ti?

“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
‘avijjānirodhā saṅkhāranirodho’”ti.

“Aññatreva, āvuso nārada, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā atthāyasmato nāradassa paccattameva ñāṇaṁ:
“Reverend Nārada, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, do you know for yourself that

‘bhavanirodho nibbānan’”ti?
the cessation of continued existence is extinguishment?”

“Aññatreva, āvuso paviṭṭha, saddhāya aññatra ruciyā aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyā ahametaṁ jānāmi ahametaṁ passāmi:
“Reverend Saviṭṭha, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration, I know and see that

‘bhavanirodho nibbānan’”ti.
the cessation of continued existence is extinguishment.”

“Tenahāyasmā nārado arahaṁ khīṇāsavo”ti?
“Then Venerable Nārada is a perfected one, with defilements ended.”

“‘Bhavanirodho nibbānan’ti kho me, āvuso, yathābhūtaṁ sammappaññāya sudiṭṭhaṁ, na camhi arahaṁ khīṇāsavo.
“I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.

Seyyathāpi, āvuso, kantāramagge udapāno, tatra nevassa rajju na udakavārako.
Suppose there was a well on a desert road that had neither rope nor bucket.

Atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito, so taṁ udapānaṁ olokeyya.
Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched.

Tassa ‘udakan’ti hi kho ñāṇaṁ assa, na ca kāyena phusitvā vihareyya.
They’d know that there was water, but they couldn’t physically touch it.

Evameva kho, āvuso, ‘bhavanirodho nibbānan’ti yathābhūtaṁ sammappaññāya sudiṭṭhaṁ, na camhi arahaṁ khīṇāsavo”ti.
In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one.”

Evaṁ vutte, āyasmā ānando āyasmantaṁ paviṭṭhaṁ etadavoca:
When he said this, Venerable Ānanda said to Venerable Saviṭṭha,

“evaṁvādī tvaṁ, āvuso paviṭṭha, āyasmantaṁ nāradaṁ kiṁ vadesī”ti?
“Reverend Saviṭṭha, what do you have to say to Venerable Nārada when he speaks like this?”

“Evaṁvādāhaṁ, āvuso ānanda, āyasmantaṁ nāradaṁ na kiñci vadāmi aññatra kalyāṇā aññatra kusalā”ti.
“Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome.”

Aṭṭhamaṁ.

12.69 Upayantisutta:
Surge

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho …pe…

"mahāsamuddo, bhikkhave, upayanto mahānadiyo upayāpeti, mahānadiyo upayantiyo kunnadiyo upayāpenti, kunnadiyo upayantiyo mahāsobbhe upayāpenti, mahāsobbhā upayantā kusobbhe upayāpenti.
"Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge.

Evameva kho, bhikkhave, avijjā upayantī saṅkhāre upayāpeti, saṅkhārā upayantā viññāṇaṁ upayāpenti, viññāṇaṁ upayantaṁ nāmarūpaṁ upayāpeti, nāmarūpaṁ upayantaṁ saḷāyatanaṁ upayāpeti, saḷāyatanaṁ upayantaṁ phassaṁ upayāpeti, phasso upayanto vedanaṁ upayāpeti, vedanā upayantī taṇhaṁ upayāpeti, taṇhā upayantī upādānaṁ upayāpeti, upādānaṁ upayantaṁ bhavaṁ upayāpeti, bhavo upayanto jātiṁ upayāpeti, jāti upayantī jarāmaraṇaṁ upayāpeti.
In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes

craving surge. When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

Mahāsamuddo, bhikkhave, apayanto mahānadiyo apayāpeti, mahānadiyo apayantiyo kunnadiyo apayāpenti, kunnadiyo apayantiyo mahāsobbhe apayāpenti, mahāsobbhā apayantā kusobbhe apayāpenti.
When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede.

Evameva kho, bhikkhave, avijjā apayantī saṅkhāre apayāpeti, saṅkhārā apayantā viññāṇaṁ apayāpenti, viññāṇaṁ apayantaṁ nāmarūpaṁ apayāpeti, nāmarūpaṁ apayantaṁ saḷāyatanaṁ apayāpeti, saḷāyatanaṁ apayantaṁ phassaṁ apayāpeti, phasso apayanto vedanaṁ apayāpeti, vedanā apayantī taṇhaṁ apayāpeti, taṇhā apayantī upādānaṁ apayāpeti, upādānaṁ apayantaṁ bhavaṁ apayāpeti, bhavo apayanto jātiṁ apayāpeti, jāti apayantī jarāmaraṇaṁ apayāpetī”ti.
In the same way, when ignorance recedes it makes choices recede. When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede. When feeling recedes it makes craving recede. When craving recedes it makes grasping recede. When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede.”

Navamaṁ.

12.70 Susimaparibbājakasutta:
The Wanderer Susīma

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena bhagavā sakkato hoti garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick.

Bhikkhusaṅghopi sakkato hoti garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick.

Aññatitthiyā pana paribbājakā asakkatā honti agarukatā amānitā apūjitā anapacitā, na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ.
But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

Tena kho pana samayena susimo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṁ.
Now at that time the wanderer Susīma was residing at Rājagaha together

with a large community of wanderers.

Atha kho susimassa paribbājakassa parisā susimaṁ paribbājakaṁ etadavocuṁ:
Then his community said to Susīma,

“ehi tvaṁ, āvuso susima, samaṇe gotame brahmacariyaṁ cara.
“Reverend Susīma, please lead the spiritual life with the ascetic Gotama.

Tvaṁ dhammaṁ pariyāpuṇitvā amhe vāceyyāsi.
Memorize that teaching and have us recite it with you.

Taṁ mayaṁ dhammaṁ pariyāpuṇitvā gihīnaṁ bhāsissāma.
When we’ve memorized it we’ll recite it to the laity.

Evaṁ mayampi sakkatā bhavissāma garukatā mānitā pūjitā apacitā lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan”ti.
In this way we too will be honored, respected, revered, venerated, and esteemed. And we’ll receive robes, almsfood, lodgings, and medicines and supplies for the sick.”

“Evamāvuso”ti kho susimo paribbājako sakāya parisāya paṭissuṇitvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
“Yes, reverends,” replied Susīma. Then he went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho susimo paribbājako āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda,

“icchāmahaṁ, āvuso ānanda, imasmiṁ dhammavinaye brahmacariyaṁ caritun”ti.
“Reverend Ānanda, I wish to lead the spiritual life in this teaching and training.”

Atha kho āyasmā ānando susimaṁ paribbājakaṁ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to him,

“ayaṁ, bhante, susimo paribbājako evamāha:
“Sir, this wanderer Susīma says that

‘icchāmahaṁ, āvuso ānanda, imasmiṁ dhammavinaye brahmacariyaṁ caritun’”ti.
he wishes to lead the spiritual life in this teaching and training.”

“Tenahānanda, susimaṁ pabbājethā”ti.
“Well then, Ānanda, give Susīma the going forth.”

Alattha kho susimo paribbājako bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the wanderer Susīma received the going forth, the ordination in the Buddha’s presence.

Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā hoti:
Now at that time several mendicants had declared their enlightenment in the Buddha’s presence:

“khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmā”ti.
“We understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Assosi kho āyasmā susimo:
Venerable Susīma heard about this.

“sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmā”ti.
Atha kho āyasmā susimo yena te bhikkhū tenupasaṅkami; upasaṅkamitvā tehi bhikkhūhi saddhiṁ sammodi.
He went up to those mendicants, and exchanged greetings with them.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā susimo te bhikkhū etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to those mendicants,

“saccaṁ kirāyasmantehi bhagavato santike aññā byākatā:
“Is it really true that the venerables have declared enlightenment in the Buddha’s presence?”

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmā”ti?

“Evamāvuso”ti.
“Yes, reverend.”

“Api pana tumhe āyasmanto evaṁ jānantā evaṁ passantā anekavihitaṁ iddhividhaṁ paccanubhotha—ekopi hutvā bahudhā hotha, bahudhāpi hutvā eko hotha; āvibhāvaṁ, tirobhāvaṁ, tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānā gacchatha, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karotha, seyyathāpi udake; udakepi abhijjamāne gacchatha, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamatha, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasatha parimajjatha, yāva brahmalokāpi kāyena vasaṁ vattethā”ti?
“But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and

stroking with the hand the sun and moon, so mighty and powerful. Do you control the body as far as the Brahmā realm?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Api pana tumhe āyasmanto evaṁ jānantā evaṁ passantā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇātha dibbe ca mānuse ca ye dūre santike cā”ti?
“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Api pana tumhe āyasmanto evaṁ jānantā evaṁ passantā parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānātha—
“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind?

sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānātha;
Do you understand mind with greed as ‘mind with greed’,

vītarāgaṁ vā cittaṁ vītarāgaṁ cittanti pajānātha;
and mind without greed as ‘mind without greed’?

sadosaṁ vā cittaṁ sadosaṁ cittanti pajānātha;
Do you understand mind with hate as ‘mind with hate’,

vītadosaṁ vā cittaṁ vītadosaṁ cittanti pajānātha;
and mind without hate as ‘mind without hate’?

samohaṁ vā cittaṁ samohaṁ cittanti pajānātha;
Do you understand mind with delusion as ‘mind with delusion’,

vītamohaṁ vā cittaṁ vītamohaṁ cittanti pajānātha;
and mind without delusion as ‘mind without delusion’?

saṅkhittaṁ vā cittaṁ saṅkhittaṁ cittanti pajānātha;
Do you understand constricted mind as ‘constricted mind’,

vikkhittaṁ vā cittaṁ vikkhittaṁ cittanti pajānātha;
and scattered mind as ‘scattered mind’?

mahaggataṁ vā cittaṁ mahaggataṁ cittanti pajānātha;
Do you understand expansive mind as ‘expansive mind’,

amahaggataṁ vā cittaṁ amahaggataṁ cittanti pajānātha;
and unexpansive mind as ‘unexpansive mind’?

sauttaraṁ vā cittaṁ sauttaraṁ cittanti pajānātha;
Do you understand mind that is not supreme as ‘mind that is not supreme’,

anuttaraṁ vā cittaṁ anuttaraṁ cittanti pajānātha;
and mind that is supreme as ‘mind that is supreme’?

samāhitaṁ vā cittaṁ samāhitaṁ cittanti pajānātha;
Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’,

asamāhitaṁ vā cittaṁ asamāhitaṁ cittanti pajānātha;
and mind not immersed in samādhi as ‘mind not immersed in samādhi’?

vimuttaṁ vā cittaṁ vimuttaṁ cittanti pajānātha;
Do you understand freed mind as ‘freed mind’,

avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāthā”ti?
and unfreed mind as ‘unfreed mind’?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Api pana tumhe āyasmanto evaṁ jānantā evaṁ passantā anekavihitaṁ pubbenivāsaṁ anussaratha, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ

evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhapaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhapaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarathā"ti?
"Well, knowing and seeing thus, do you recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding? Do you remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' Do you recollect your many kinds of past lives, with features and details?"

"No hetaṁ, āvuso".
"No, reverend."

"Api pana tumhe āyasmanto evaṁ jānantā evaṁ passantā dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānātha: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā, ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā, ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti, iti dibbena cakkhunā visuddhena atikkantamānusakena satte passatha cavamāne upapajjamāne hīne

paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāthā”ti?
“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds? ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, do you see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings are reborn according to their deeds?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Api pana tumhe āyasmanto evaṁ jānantā evaṁ passantā ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā viharathā”ti?
“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Ettha dāni āyasmanto idañca veyyākaraṇaṁ imesañca dhammānaṁ asamāpatti; idaṁ no, āvuso, kathan”ti?
“Well now, venerables, how could there be such a declaration when these things are not attained?”

“Paññāvimuttā kho mayaṁ, āvuso susimā”ti.
“Reverend Susīma, we are freed by wisdom.”

“Na khvāhaṁ imassa āyasmantānaṁ saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi.
“I don’t understand the detailed meaning of what you have said in brief.

Sādhu me āyasmanto tathā bhāsantu yathāhaṁ imassa āyasmantānaṁ saṅkhittena bhāsitassa vitthārena atthaṁ ājāneyyan”ti.
Please teach me this matter so I can understand the detailed meaning.”

“Ājāneyyāsi vā tvaṁ, āvuso susima, na vā tvaṁ ājāneyyāsi atha kho paññāvimuttā mayan”ti.
“Reverend Susīma, whether you understand or not, we are freed by wisdom.”

Atha kho āyasmā susimo uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then Susīma went to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho āyasmā susimo yāvatako tehi bhikkhūhi saddhiṁ ahosi kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.
and informed the Buddha of all he had discussed with those mendicants.

“Pubbe kho, susima, dhammaṭṭhitiñāṇaṁ, pacchā nibbāne ñāṇan”ti.
“Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.”

“Na khvāhaṁ, bhante, imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi.
“Sir, I don’t understand the detailed meaning of what you have said in brief.

Sādhu me, bhante, bhagavā tathā bhāsatu yathāhaṁ imassa bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ ājāneyyan”ti.
Please teach me this matter so I can understand the detailed meaning.”

“Ājāneyyāsi vā tvaṁ, susima, na vā tvaṁ ājāneyyāsi, atha kho dhammaṭṭhitiñāṇaṁ pubbe, pacchā nibbāne ñāṇaṁ.
“Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

Taṁ kiṁ maññasi, susima,
What do you think, Susīma?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā niccā vā aniccā vā”ti?
“Is feeling permanent or impermanent?”

“Aniccā, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Saññā niccā vā aniccā vā”ti?
“Is perception permanent or impermanent?”

“Aniccā, bhante” …pe…
“Impermanent, sir.” …

“saṅkhārā niccā vā aniccā vā”ti?
“Are choices permanent or impermanent?”

“Aniccā, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?

“But if they’re impermanent, are they suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
“Is consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, susima, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ netaṁ mama nesohamasmi na meso attāti; evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
“So, Susīma, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā atītānāgatapaccuppannā ajjhattaṁ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre santike vā, sabbā vedanā netaṁ mama nesohamasmi na meso attāti; evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
You should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci saññā …pe…
You should truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṁ vā bahiddhā vā oḷārikā vā sukhumā vā hīnā vā paṇītā vā ye dūre santike vā, sabbe saṅkhārā netaṁ mama nesohamasmi na meso attāti; evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
You should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all*

choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ netaṁ mama nesohamasmi na meso attāti; evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, susima, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati, virāgā vimuccati, vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

‘Jātipaccayā jarāmaraṇan’ti, susima, passasī”ti?
Susīma, do you see that rebirth is a condition for old age and death?”

“Evaṁ, bhante”.
“Yes, sir.”

“‘Bhavapaccayā jātī’ti, susima, passasī”ti?
“Do you see that continued existence is a condition for rebirth?”

“Evaṁ, bhante”.
“Yes, sir.”

“‘Upādānapaccayā bhavo’ti, susima, passasī”ti?
“Do you see that grasping is a condition for continued existence?”

“Evaṁ, bhante”.
“Yes, sir.”

“‘Taṇhāpaccayā upādānan’ti, susima, passasī”ti?
“Do you see that craving is a condition for grasping?”

“Evaṁ, bhante”.
“Yes, sir.”

“Vedanāpaccayā taṇhāti …
“Do you see that feeling is a condition for craving …

phassapaccayā vedanāti …
contact is a condition for feeling …

saḷāyatanapaccayā phassoti …
the six sense fields are conditions for contact …

nāmarūpapaccayā saḷāyatananti …
name and form are conditions for the six sense fields …

viññāṇapaccayā nāmarūpanti …
consciousness is a condition for name and form …

saṅkhārapaccayā viññāṇanti …
choices are a condition for consciousness …

avijjāpaccayā saṅkhārāti, susima, passasī”ti?

ignorance is a condition for choices?”

“Evaṁ, bhante”.
“Yes, sir.”

“‘Jātinirodhā jarāmaraṇanirodho’ti, susima, passasī”ti?
“Do you see that when rebirth ceases old age and death cease?”

“Evaṁ, bhante”.
“Yes, sir.”

“‘Bhavanirodhā jātinirodho’ti susima, passasī”ti?
“Do you see that when continued existence ceases rebirth ceases?”

“Evaṁ, bhante”.
“Yes, sir.”

“Upādānanirodhā bhavanirodhoti …
“Do you see that when grasping ceases continued existence ceases …

taṇhānirodhā upādānanirodhoti …
when craving ceases, grasping ceases …

vedanānirodhā taṇhānirodhoti …
when feeling ceases, craving ceases …

phassanirodhā vedanānirodhoti …
when contact ceases, feeling ceases …

saḷāyatananirodhā phassanirodhoti …
when the six sense fields cease, contact ceases …

nāmarūpanirodhā saḷāyatananirodhoti …
when name and form cease, the six sense fields cease …

viññāṇanirodhā nāmarūpanirodhoti …
when consciousness ceases name and form cease …

saṅkhāranirodhā viññāṇanirodhoti …
when choices cease consciousness ceases …

avijjānirodhā saṅkhāranirodhoti, susima, passasī”ti?
when ignorance ceases choices cease?”

“Evaṁ, bhante”.
“Yes, sir.”

“Api pana tvaṁ, susima, evaṁ jānanto evaṁ passanto anekavihitaṁ iddhividhaṁ paccanubhosi—ekopi hutvā bahudhā hosi, bahudhāpi hutvā eko hosi; āvibhāvaṁ, tirobhāvaṁ, tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchasi, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karosi, seyyathāpi udake; udakepi abhijjamāno gacchasi, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamasi, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasasi parimajjasi, yāva brahmalokāpi kāyena vasaṁ vattesī”ti?
“But knowing and seeing thus, do you wield the many kinds of psychic power? …”

“No hetaṁ, bhante”.
“No, sir.”

“Api pana tvaṁ, susima, evaṁ jānanto evaṁ passanto dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇasi dibbe ca mānuse ca ye dūre santike cā”ti?
“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“No hetaṁ, bhante”.
“No, sir.”

“Api pana tvaṁ, susima, evaṁ jānanto evaṁ passanto parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāsi—
“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? …”

**sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāsi …pe…
vimuttaṁ vā cittaṁ vimuttaṁ cittanti pajānāsī”ti?**

“No hetaṁ, bhante”.
“No, sir.”

“Api pana tvaṁ, susima, evaṁ jānanto evaṁ passanto anekavihitaṁ pubbenivāsaṁ anussarasi, seyyathidaṁ—ekampi jātiṁ …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarasī”ti?
“Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?”

“No hetaṁ, bhante”.
“No, sir.”

“Api pana tvaṁ, susima, evaṁ jānanto evaṁ passanto dibbena cakkhunā visuddhena atikkantamānusakena satte passasi cavamāne … pe… yathākammūpage satte pajānāsī”ti?
“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … according to their deeds?”

“No hetaṁ, bhante”.
“No, sir.”

“Api pana tvaṁ, susima, evaṁ jānanto evaṁ passanto ye te santā vimokkhā atikkamma rūpe āruppā, te kāyena phusitvā viharasī”ti?
“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha dāni, susima, idañca veyyākaraṇaṁ imesañca dhammānaṁ asamāpatti, idaṁ no, susima, kathan”ti?
“Well now, Susīma, how could there be such a declaration when these things are not attained?”

Atha kho āyasmā susimo bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavoca:
Then Venerable Susīma bowed with his head at the Buddha’s feet and said,

“accayo maṁ, bhante, accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yvāhaṁ evaṁ svākkhāte dhammavinaye dhammatthenako pabbajito.
“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to go forth as a thief in such a well-explained teaching and training.

Tassa me, bhante, bhagavā accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā”ti.
Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Taggha tvaṁ, susima, accayo accagamā yathābālaṁ yathāmūḷhaṁ yathāakusalaṁ, yo tvaṁ evaṁ svākkhāte dhammavinaye dhammatthenako pabbajito.
“Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief in such a well-explained teaching and training.

Seyyathāpi, susima, coraṁ āgucāriṁ gahetvā rañño dasseyyuṁ:
Suppose they were to arrest a bandit, a criminal and present him to the king, saying:

‘ayaṁ te, deva, coro āgucārī, imassa yaṁ icchasi taṁ daṇḍaṁ paṇehī’ti.
‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’

Tamenaṁ rājā evaṁ vadeyya:

The king would say:

‘gacchatha, bho, imaṁ purisaṁ daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chindathā’ti.
‘Go, my men, and tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.’

Tamenaṁ rañño purisā daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chindeyyuṁ.
The king’s men would do as they were told.

Taṁ kiṁ maññasi, susima,
What do you think, Susīma?

api nu so puriso tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvediyethā”ti?
Wouldn’t that man experience pain and distress because of that?”

“Evaṁ, bhante”.
“Yes, sir.”

“Yaṁ kho so, susima, puriso tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvediyetha.
“Although that man would experience pain and distress because of that,

Yā evaṁ svākkhāte dhammavinaye dhammatthenakassa pabbajjā, ayaṁ tato dukkhavipākatarā ca kaṭukavipākatarā ca, api ca vinipātāya saṁvattati.
going forth as a thief in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld.

Yato ca kho tvaṁ, susima, accayaṁ accayato disvā yathādhammaṁ paṭikarosi taṁ te mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhi hesā, susima, ariyassa vinaye yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti, āyatiñca saṁvaraṁ āpajjatī”ti.
For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

Dasamaṁ.

Mahāvaggo sattamo.

Tassuddānaṁ

Dve assutavatā vuttā,
puttamaṁsena cāparaṁ;
Atthirāgo ca nagaraṁ,
sammasaṁ naḷakalāpiyaṁ;
Kosambī upayanti ca,
dasamo susimena cāti.

12.71 Jarāmaraṇasutta:
Old Age and Death

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā …pe…

"ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ nappajānanti, jarāmaraṇasamudayaṁ nappajānanti, jarāmaraṇanirodhaṁ nappajānanti, jarāmaraṇanirodhagāminiṁ paṭipadaṁ nappajānanti,
"Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā jarāmaraṇaṁ pajānanti …pe… paṭipadaṁ pajānanti,
There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

(Suttanto eko.)
Paṭhamaṁ.

12.72–81 Jātisuttādidasaka:
A Set of Ten on Rebirth, Etc.

“Sāvatthiyaṁ viharati.
At Sāvatthī.

Jātiṁ nappajānanti …pe….
“… they don’t understand rebirth …”

“Bhavaṁ nappajānanti …pe….
“… continued existence …”

“Upādānaṁ nappajānanti …pe….
“… grasping …”

“Taṇhaṁ nappajānanti …pe….
“… craving …”

“Vedanaṁ nappajānanti …pe….
“… feeling …”

“Phassaṁ nappajānanti …pe….
“… contact …”

“Saḷāyatanaṁ nappajānanti …pe….
“… the six sense fields …”

“Nāmarūpaṁ nappajānanti …pe….
“… name and form …”

“Viññāṇaṁ nappajānanti …pe….
“… consciousness …”

“Saṅkhāre nappajānanti, saṅkhārasamudayaṁ nappajānanti, saṅkhāranirodhaṁ nappajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ nappajānanti …pe…
“… choices …

pajānanti …pe…
… they understand …”

sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.

Ekādasamaṁ.

Samaṇabrāhmaṇavaggo aṭṭhamo.

Tassuddānaṁ

Paccayekādasa vuttā,
catusaccavibhajjanā;
Samaṇabrāhmaṇavaggo,
nidāne bhavati aṭṭhamo.

vagguddānaṁ

Buddho āhāro dasabalo,
Kaḷāro gahapatipañcamo;
Dukkhavaggo mahāvaggo,
Aṭṭhamo samaṇabrāhmaṇoti.

12.82 Satthusutta:
The Teacher

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Jarāmaraṇaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ jarāmaraṇe yathābhūtaṁ ñāṇāya satthā pariyesitabbo;
“Mendicants, one who does not truly know or see old age and death should seek the Teacher so as to truly know old age and death.

jarāmaraṇasamudayaṁ ajānatā apassatā yathābhūtaṁ jarāmaraṇasamudaye yathābhūtaṁ ñāṇāya satthā pariyesitabbo;
One who does not truly know or see the origin of old age and death should seek the Teacher so as to truly know the origin of old age and death.

jarāmaraṇanirodhaṁ ajānatā apassatā yathābhūtaṁ jarāmaraṇanirodhe yathābhūtaṁ ñāṇāya satthā pariyesitabbo;
One who does not truly know or see the cessation of old age and death should seek the Teacher so as to truly know the cessation of old age and death.

jarāmaraṇanirodhagāminiṁ paṭipadaṁ ajānatā apassatā yathābhūtaṁ jarāmaraṇanirodhagāminiyā paṭipadāya yathābhūtaṁ ñāṇāya satthā pariyesitabbo”ti.
One who does not truly know or see the practice that leads to the cessation of old age and death should seek the Teacher so as to truly know the practice that leads to the cessation of old age and death.”

(Suttanto eko.)
Paṭhamaṁ.

(Sabbesaṁ peyyālo evaṁ vitthāretabbo.)

(All the abbreviated texts should be told in full.)

12.83–92 Dutiyasatthusuttādidasaka:

The Teacher (2nd)

“Jātiṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“Mendicants, one who does not truly know or see rebirth …”

“Bhavaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… continued existence …”

“Upādānaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… grasping …”

“Taṇhaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… craving …”

“Vedanaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… feeling …”

“Phassaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… contact …”

“Saḷāyatanaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… the six sense fields …”

“Nāmarūpaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… name and form …”

“Viññāṇaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ …pe….
“… consciousness …”

“Saṅkhāre, bhikkhave, ajānatā apassatā yathābhūtaṁ saṅkhāresu yathābhūtaṁ ñāṇāya satthā pariyesitabbo;
“… choices …”

saṅkhārasamudayaṁ ajānatā apassatā yathābhūtaṁ saṅkhārasamudaye yathābhūtaṁ ñāṇāya satthā pariyesitabbo;
saṅkhāranirodhaṁ ajānatā apassatā yathābhūtaṁ saṅkhāranirodhe yathābhūtaṁ ñāṇāya satthā pariyesitabbo;
saṅkhāranirodhagāminiṁ paṭipadaṁ ajānatā apassatā yathābhūtaṁ saṅkhāranirodhagāminiyā paṭipadāya yathābhūtaṁ ñāṇāya satthā pariyesitabbo”ti.

Ekādasamaṁ.

(Sabbesaṁ catusaccikaṁ kātabbaṁ.)
(All should be treated according to the four truths.)

12.93–213 Sikkhāsuttādipeyyālaekādasaka:
Sets of Eleven on Training, Etc.

“Jarāmaraṇaṁ, bhikkhave, ajānatā apassatā yathābhūtaṁ jarāmaraṇe yathābhūtaṁ ñāṇāya sikkhā karaṇīyā.
“Mendicants, one who does not truly know or see old age and death should train so as to truly know old age and death. …”

(Peyyālo. Catusaccikaṁ kātabbaṁ.)

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
yogo karaṇīyo …pe….
“… practice meditation …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
chando karaṇīyo …pe….
“… rouse up enthusiasm …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
ussoḷhī karaṇīyā …pe….
“… try vigorously …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
appaṭivānī karaṇīyā …pe….
“… persevere …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
ātappaṁ karaṇīyaṁ …pe….
“… be keen …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
vīriyaṁ karaṇīyaṁ …pe….
“… rouse up energy …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
sātaccaṁ karaṇīyaṁ …pe….
“… persist …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
sati karaṇīyā …pe….
“… be mindful …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
sampajaññaṁ karaṇīyaṁ …pe….
“… use situational awareness …”

“Jarāmaraṇaṁ, bhikkhave, ajānatā …pe…
appamādo karaṇīyo …pe….
“… be diligent …”

Antarapeyyālo navamo.

Tassuddānaṁ

Satthā sikkhā ca yogo ca,
chando ussoḷhipañcamī;
Appaṭivāni yātappaṁ,
vīriyaṁ sātaccamuccati;
Sati ca sampajaññañca,
appamādena dvādasāti.

Suttantā antarapeyyālā niṭṭhitā.

Pare te dvādasa honti,
suttā dvattiṁsa satāni;
Catusaccena te vuttā,
peyyālaantaramhi yeti.

Antarapeyyālesu uddānaṁ samattaṁ.

Nidānasaṁyuttaṁ samattaṁ.
The Linked Discourses on causality are complete.

13. Abhisamaya Saṁyutta:
On the Breakthrough

13.1 Nakhasikhāsutta:
A Fingernail

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

"Taṁ kiṁ maññatha, bhikkhave,
"What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī"ti?
Which is more: the little bit of dirt under my fingernail, or this great earth?"

"Etadeva, bhante, bahutaraṁ, yadidaṁ mahāpathavī.
"Sir, the great earth is far more.

Appamattako bhagavatā paritto nakhasikhāyaṁ paṁsu āropito.
The little bit of dirt under your fingernail is tiny.

Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito"ti.
Compared to the great earth, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ;
“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more,

appamattakaṁ avasiṭṭhaṁ.
what’s left is tiny.

Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādiṇṇaṁ upanidhāya yadidaṁ sattakkhattuṁparamatā.
Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

Evaṁ mahatthiyo kho, bhikkhave, dhammābhisamayo;
That’s how very beneficial it is to comprehend the teaching

evaṁ mahatthiyo dhammacakkhupaṭilābho”ti.
and gain the vision of the teaching.”

Paṭhamaṁ.

13.2 Pokkharaṇīsutta:
A Lotus Pond

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, pokkharaṇī paññāsayojanāni āyāmena paññāsayojanāni vitthārena paññāsayojanāni ubbedhena, puṇṇā udakassa samatittikā kākapeyyā.
“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it.

Tato puriso kusaggena udakaṁ uddhareyya.
Then a person would pick up some water on the tip of a blade of grass.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yaṁ vā kusaggena udakaṁ ubbhataṁ yaṁ vā pokkharaṇiyā udakan”ti?
Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ pokkharaṇiyā udakaṁ.
“Sir, the water in the lotus pond is certainly more.

Appamattakaṁ kusaggena udakaṁ ubbhataṁ.
The water on the tip of a blade of grass is tiny.

Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti pokkharaṇiyā udakaṁ upanidhāya kusaggena udakaṁ ubbhatan”ti.

Compared to the water in the lotus pond, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ; appamattakaṁ avasiṭṭhaṁ.
“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādiṇṇaṁ upanidhāya, yadidaṁ sattakkhattuṁparamatā.
Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

Evaṁ mahatthiyo kho, bhikkhave, dhammābhisamayo; evaṁ mahatthiyo dhammacakkhupaṭilābho”ti.
That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

Dutiyaṁ.

13.3 Sambhejjaudakasutta:
Where the Waters Flow Together

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṁsandanti samenti, seyyathidaṁ—
“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā yamunā aciravatī sarabhū mahī, tato puriso dve vā tīṇi vā udakaphusitāni uddhareyya.
Suppose a person was to draw two or three drops of water from such a place.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yāni vā dve vā tīṇi vā udakaphusitāni ubbhatāni yaṁ vā sambhejjaudakan”ti?
Which is more: the two or three drops drawn out or the water in the confluence?”

“Etadeva, bhante, bahutaraṁ yadidaṁ sambhejjaudakaṁ;
“Sir, the water in the confluence is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
The two or three drops drawn out are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti sambhejjaudakaṁ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatānī”ti.

Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave …pe…
“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Tatiyaṁ.

13.4 Dutiyasambhejjaudakasutta:
Where the Waters Flow Together (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṁsandanti samenti, seyyathidaṁ—
“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā yamunā aciravatī sarabhū mahī, taṁ udakaṁ parikkhayaṁ pariyādānaṁ gaccheyya ṭhapetvā dve vā tīṇi vā udakaphusitāni.
Suppose that water dried up and evaporated except for two or three drops.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yaṁ vā sambhejjaudakaṁ parikkhīṇaṁ pariyādiṇṇaṁ yāni vā dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?
Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Etadeva, bhante, bahutaraṁ sambhejjaudakaṁ yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ;
“Sir, the water in the confluence that has dried up and evaporated is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
The two or three drops left are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti sambhejjaudakaṁ parikkhīṇaṁ

pariyādiṇṇaṁ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.
Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave …pe…
“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Catutthaṁ.

13.5 Pathavīsutta:
The Earth

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, puriso mahāpathaviyā satta kolaṭṭhimattiyo guḷikā upanikkhipeyya.
“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yā vā satta kolaṭṭhimattiyo guḷikā upanikkhittā yā vā mahāpathavī”ti?
Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ mahāpathavī;
“Sir, the great earth is certainly more.

appamattikā satta kolaṭṭhimattiyo guḷikā upanikkhittā.
The seven clay balls the size of jujube seeds are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti mahāpathaviṁ upanidhāya satta kolaṭṭhimattiyo guḷikā upanikkhittā”ti.
Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave …pe…

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Pañcamaṁ.

13.6 Dutiyapathavīsutta:
The Earth (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, mahāpathavī parikkhayaṁ pariyādānaṁ gaccheyya, ṭhapetvā satta kolaṭṭhimattiyo guḷikā.
“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yaṁ vā mahāpathaviyā parikkhīṇaṁ pariyādiṇṇaṁ yā vā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti?
Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“Etadeva, bhante, bahutaraṁ, mahāpathaviyā, yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ;
“Sir, the great earth that has been worn away and eroded is certainly more.

appamattikā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā.
The seven clay balls the size of jujube seeds are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti mahāpathaviyā parikkhīṇaṁ pariyādiṇṇaṁ upanidhāya satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti.
Compared to the great earth that has been worn away and eroded, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave …pe…

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Chaṭṭhaṁ.

13.7 Samuddasutta:
The Ocean

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, puriso mahāsamuddato dve vā tīṇi vā udakaphusitāni uddhareyya.
“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yāni vā dve vā tīṇi vā udakaphusitāni ubbhatāni yaṁ vā mahāsamudde udakan”ti?
Which is more: the two or three drops drawn out or the water in the ocean?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ mahāsamudde udakaṁ;
“Sir, the water in the ocean is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
The two or three drops drawn out are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti mahāsamudde udakaṁ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatānī”ti.
Compared to the water in the ocean, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave …pe…
“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Sattamaṁ.

13.8 Dutiyasamuddasutta:
The Ocean (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, mahāsamuddo parikkhayaṁ pariyādānaṁ gaccheyya, ṭhapetvā dve vā tīṇi vā udakaphusitāni.
“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yaṁ vā mahāsamudde udakaṁ parikkhīṇaṁ pariyādiṇṇaṁ yāni vā dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?
Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Etadeva, bhante, bahutaraṁ mahāsamudde udakaṁ, yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ;
“Sir, the water in the ocean that has dried up and evaporated is certainly more.

appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
The two or three drops left are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti mahāsamudde udakaṁ parikkhīṇaṁ pariyādiṇṇaṁ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.

Compared to the water in the ocean that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave …pe…
“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Aṭṭhamaṁ.

13.9 Pabbatasutta:
A Mountain

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, puriso himavato pabbatarājassa satta sāsapamattiyo pāsāṇasakkharā upanikkhipeyya.
“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yā vā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā yo vā himavā pabbatarājā”ti?
Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Etadeva, bhante, bahutaraṁ yadidaṁ himavā pabbatarājā;
“Sir, the Himalayas, the king of mountains, is certainly more.

appamattikā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mustard seeds are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti himavantaṁ pabbatarājānaṁ upanidhāya satta sāsapamattiyo pāsāṇasakkharā upanikkhittā”ti.
Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho …pe…

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

dhammacakkhupaṭilābho”ti.

Navamaṁ.

13.10 Dutiyapabbatasutta:
A Mountain (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayaṁ pariyādānaṁ gaccheyya, ṭhapetvā satta sāsapamattiyo pāsāṇasakkharā.
“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yaṁ vā himavato pabbatarājassa parikkhīṇaṁ pariyādiṇṇaṁ yā vā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti?
Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“Etadeva, bhante, bahutaraṁ himavato pabbatarājassa yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ;
“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more.

appamattikā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā.
The seven pebbles the size of mustard seeds are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti himavato pabbatarājassa parikkhīṇaṁ

pariyādiṇṇaṁ upanidhāya satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti.
Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādiṇṇaṁ;
“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more,

appamattakaṁ avasiṭṭhaṁ.
what’s left is tiny.

Neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādiṇṇaṁ upanidhāya yadidaṁ sattakkhattuṁparamatā.
Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives.

Evaṁ mahatthiyo kho, bhikkhave, dhammābhisamayo, evaṁ mahatthiyo dhammacakkhupaṭilābho”ti.
That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

Dasamaṁ.

13.11 Tatiyapabbatasutta:
A Mountain (3rd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya.
“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yā vā satta muggamattiyo pāsāṇasakkharā upanikkhittā yo vā sineru pabbatarājā”ti?
Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?”

“Etadeva, bhante, bahutaraṁ yadidaṁ sineru pabbatarājā;
“Sir, Sineru, the king of mountains, is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mung beans are tiny.

Neva satimaṁ kalaṁ upenti na sahassimaṁ kalaṁ upenti na satasahassimaṁ kalaṁ upenti sineruṁ pabbatarājānaṁ upanidhāya satta muggamattiyo pāsāṇasakkharā upanikkhittā”ti.
Compared to Sineru, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa adhigamaṁ upanidhāya

aññatitthiyasamaṇabrāhmaṇaparibbājakānaṁ adhigamo neva satimaṁ kalaṁ upeti na sahassimaṁ kalaṁ upeti na satasahassimaṁ kalaṁ upeti.
“In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers of other religions is not nearly a hundredth, a thousandth, or a hundred thousandth part.

Evaṁ mahādhigamo, bhikkhave, diṭṭhisampanno puggalo, evaṁ mahābhiññoˮti.
So great is the achievement of the person accomplished in view, so great is their direct knowledge.”

Ekādasamaṁ.

Abhisamayasaṁyuttaṁ samattaṁ.
The Linked Discourses on comprehension are complete.

Tassuddānaṁ

Nakhasikhā pokkharaṇī,
sambhejjaudake ca dve;
Dve pathavī dve samuddā,
tayo ca pabbatūpamāti.

14. Dhātu Saṁyutta:

On the Elements

14.1 Dhātunānattasutta:
Diversity of Elements

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the diversity of elements.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamañca, bhikkhave, dhātunānattaṁ?
“And what is the diversity of elements?

Cakkhudhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu—
The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, thought element, and mind consciousness element.

idaṁ vuccati, bhikkhave, dhātunānattan”ti.
This is called the diversity of elements.”

Paṭhamaṁ.

14.2 Phassanānattasutta:
Diversity of Contacts

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati phassanānattaṁ.
“Mendicants, diversity of elements gives rise to diversity of contacts.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Cakkhudhātu sotadhātu ghānadhātu jivhādhātu kāyadhātu manodhātu—
The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ?
And how does diversity of elements give rise to diversity of contacts?

Cakkhudhātuṁ, bhikkhave, paṭicca uppajjati cakkhusamphasso.
The eye element gives rise to eye contact.

Sotadhātuṁ paṭicca …
The ear element …

ghānadhātuṁ paṭicca …
nose …

jivhādhātuṁ paṭicca …
tongue …

kāyadhātuṁ paṭicca …
body …

manodhātuṁ paṭicca uppajjati manosamphasso.
The mind element gives rise to mind contact.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattan”ti.
That’s how diversity of elements gives rise to diversity of contacts.”

Dutiyaṁ.

14.3 Nophassanānattasutta:
Not Diversity of Contacts

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati dhātunānattaṁ.
“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Cakkhudhātu …pe…
The eye element, ear element, nose element, tongue element, body element, and mind element.

manodhātu—
idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati dhātunānattaṁ?
And how does diversity of elements give rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements?

Cakkhudhātuṁ, bhikkhave, paṭicca uppajjati cakkhusamphasso, no cakkhusamphassaṁ paṭicca uppajjati cakkhudhātu …pe…
The eye element gives rise to eye contact. Eye contact doesn’t give rise to the eye element. …

manodhātuṁ paṭicca uppajjati manosamphasso, no manosamphassaṁ paṭicca uppajjati manodhātu.

The mind element gives rise to mind contact. Mind contact doesn’t give rise to the mind element.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati dhātunānattan”ti.
That’s how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements.”

Tatiyaṁ.

14.4 Vedanānānattasutta:
Diversity of Feelings

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ.
“Mendicants, diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Cakkhudhātu …pe… manodhātu—
The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ?
And how does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?

Cakkhudhātuṁ, bhikkhave, paṭicca uppajjati cakkhusamphasso, cakkhusamphassaṁ paṭicca uppajjati cakkhusamphassajā vedanā … pe…
The eye element gives rise to eye contact. Eye contact gives rise to the feeling born of eye contact. …

manodhātuṁ paṭicca uppajjati manosamphasso, manosamphassaṁ paṭicca uppajjati manosamphassajā vedanā.

The mind element gives rise to mind contact. Mind contact gives rise to the feeling born of mind contact.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattan”ti. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

Catutthaṁ.

14.5 Dutiyavedanānānattasutta:
Diversity of Feelings (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ, no vedanānānattaṁ paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati dhātunānattaṁ.
“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn’t give rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Cakkhudhātu …pe… manodhātu—
The eye element, ear element, nose element, tongue element, body element, and mind element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ, no vedanānānattaṁ paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati dhātunānattaṁ?
And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements?

Cakkhudhātuṁ, bhikkhave, paṭicca uppajjati cakkhusamphasso, cakkhusamphassaṁ paṭicca uppajjati cakkhusamphassajā vedanā, no cakkhusamphassajaṁ vedanaṁ paṭicca uppajjati cakkhusamphasso, no cakkhusamphassaṁ paṭicca uppajjati cakkhudhātu …pe…
The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact. Feeling born of eye contact doesn't give rise to eye contact. Eye contact doesn't give rise to the eye element. …

manodhātuṁ paṭicca uppajjati manosamphasso, manosamphassaṁ paṭicca uppajjati manosamphassajā vedanā, no manosamphassajaṁ vedanaṁ paṭicca uppajjati manosamphasso, no manosamphassaṁ paṭicca uppajjati manodhātu.
The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn't give rise to mind contact. Mind contact doesn't give rise to the mind element.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ, no vedanānānattaṁ paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati dhātunānattan"ti.
That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn't give rise to diversity of contacts, and diversity of contacts doesn't give rise to diversity of elements."

Pañcamaṁ.

14.6 Bāhiradhātunānattasutta:
External Diversity of Elements

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the diversity of elements.

Taṁ suṇātha …pe…
katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Rūpadhātu saddadhātu gandhadhātu rasadhātu phoṭṭhabbadhātu dhammadhātu—
The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṁ vuccati, bhikkhave, dhātunānattan”ti.
This is called the diversity of elements.”

Chaṭṭhaṁ.

14.7 Saññānānattasutta:
Diversity of Perceptions

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ.
“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Rūpadhātu …pe… dhammadhātu—
The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ?
And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity

of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

Rūpadhātuṁ, bhikkhave, paṭicca uppajjati rūpasaññā, rūpasaññaṁ paṭicca uppajjati rūpasaṅkappo, rūpasaṅkappaṁ paṭicca uppajjati rūpacchando, rūpacchandaṁ paṭicca uppajjati rūpapariḷāho, rūpapariḷāhaṁ paṭicca uppajjati rūpapariyesanā …pe…
The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. …

dhammadhātuṁ paṭicca uppajjati dhammasaññā, dhammasaññaṁ paṭicca uppajjati dhammasaṅkappo, dhammasaṅkappaṁ paṭicca uppajjati dhammacchando, dhammacchandaṁ paṭicca uppajjati dhammapariḷāho, dhammapariḷāhaṁ paṭicca uppajjati dhammapariyesanā.
The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts.

Evaṁ, kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattan”ti.
That’s how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of thoughts, and diversity of thoughts gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches.”

Sattamaṁ.

14.8 Nopariyesanānānattasutta:
No Diversity of Searches

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ;
“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches.

no pariyesanānānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, no pariḷāhanānattaṁ paṭicca uppajjati chandanānattaṁ, no chandanānattaṁ paṭicca uppajjati saṅkappanānattaṁ, no saṅkappanānattaṁ paṭicca uppajjati saññānānattaṁ, no saññānānattaṁ paṭicca uppajjati dhātunānattaṁ.
Diversity of searches doesn’t give rise to diversity of passions. Diversity of passions doesn’t give rise to diversity of desires. Diversity of desires doesn’t give rise to diversity of thoughts. Diversity of thoughts doesn’t give rise to diversity of perceptions. Diversity of perceptions doesn’t give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Rūpadhātu …pe… dhammadhātu—
The sight element, the sound element, the smell element, the taste element,

the touch element, and the thought element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati …pe… pariyesanānānattaṁ;
And how does diversity of elements give rise to diversity of perceptions …

no pariyesanānānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, no pariḷāhanānattaṁ paṭicca uppajjati chandanānattaṁ, no chandanānattaṁ paṭicca uppajjati saṅkappanānattaṁ, no saṅkappanānattaṁ paṭicca uppajjati saññānānattaṁ, no saññānānattaṁ paṭicca uppajjati dhātunānattaṁ?
diversity of perceptions doesn't give rise to diversity of elements?

Rūpadhātuṁ, bhikkhave, paṭicca uppajjati rūpasaññā …pe…
The sight element gives rise to the perception of sights …

dhammadhātuṁ paṭicca uppajjati dhammasaññā, dhammasaññaṁ paṭicca uppajjati …pe… dhammapariyesanā;
The thought element gives rise to the perception of thoughts … the search for thoughts.

no dhammapariyesanaṁ paṭicca uppajjati dhammapariḷāho, no dhammapariḷāhaṁ paṭicca uppajjati dhammacchando, no dhammacchandaṁ paṭicca uppajjati dhammasaṅkappo, no dhammasaṅkappaṁ paṭicca uppajjati dhammasaññā, no dhammasaññaṁ paṭicca uppajjati dhammadhātu.
The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts. Perceptions of thoughts don't give rise to the thought element.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati …pe… pariyesanānānattaṁ;
That's how diversity of elements gives rise to diversity of perceptions …

no pariyesanānānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, no pariḷāhanānattaṁ paṭicca uppajjati chandanānattaṁ, no chandanānattaṁ paṭicca uppajjati saṅkappanānattaṁ, no saṅkappanānattaṁ paṭicca uppajjati saññānānattaṁ, no saññānānattaṁ paṭicca uppajjati dhātunānattan"ti.
diversity of perceptions doesn't give rise to diversity of elements."

Aṭṭhamaṁ.

14.9 Bāhiraphassanānattasutta:
Diversity of Gains

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ, saṅkappanānattaṁ paṭicca uppajjati phassanānattaṁ, phassanānattaṁ paṭicca uppajjati vedanānānattaṁ, vedanānānattaṁ paṭicca uppajjati chandanānattaṁ, chandanānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, pariḷāhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ, pariyesanānānattaṁ paṭicca uppajjati lābhanānattaṁ.
“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Rūpadhātu …pe… dhammadhātu—
The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati …pe…

lābhanānattaṁ?
And how does diversity of elements give rise to diversity of perceptions … diversity of searches give rise to diversity of gains?

Rūpadhātuṁ, bhikkhave, paṭicca uppajjati rūpasaññā, rūpasaññaṁ paṭicca uppajjati rūpasaṅkappo, rūpasaṅkappaṁ paṭicca uppajjati rūpasamphasso, rūpasamphassaṁ paṭicca uppajjati rūpasamphassajā vedanā, rūpasamphassajaṁ vedanaṁ paṭicca uppajjati rūpacchando, rūpacchandaṁ paṭicca uppajjati rūpapariḷāho, rūpapariḷāhaṁ paṭicca uppajjati rūpapariyesanā, rūpapariyesanaṁ paṭicca uppajjati rūpalābho …pe…
The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to sight contact. Sight contact gives rise to feeling born of sight contact. Feeling born of sight contact gives rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights …

dhammadhātuṁ paṭicca uppajjati dhammasaññā, dhammasaññaṁ paṭicca uppajjati dhammasaṅkappo, dhammasaṅkappaṁ paṭicca uppajjati dhammasamphasso, dhammasamphassaṁ paṭicca uppajjati dhammasamphassajā vedanā, dhammasamphassajaṁ vedanaṁ paṭicca uppajjati dhammacchando, dhammacchandaṁ paṭicca uppajjati dhammapariḷāho, dhammapariḷāhaṁ paṭicca uppajjati dhammapariyesanā, dhammapariyesanaṁ paṭicca uppajjati dhammalābho.
The thought element gives rise to the perception of thoughts. The perception of thoughts gives rise to thoughts about thoughts. Thoughts about thoughts give rise to thought contact. Thought contact gives rise to feeling born of thought contact. Feeling born of thought contact gives rise to the desire for thoughts. The desire for thoughts gives rise to the passion for thoughts. The passion for thoughts gives rise to searching for thoughts. Searching for thoughts gives rise to gaining thoughts.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati …pe… pariyesanānānattaṁ, pariyesanānānattaṁ paṭicca uppajjati lābhanānattan”ti.
That’s how diversity of elements gives rise to diversity of perceptions … diversity of searches gives rise to diversity of gains.”

Navamaṁ.

14.10 Dutiyabāhiraphassanānattasutta:
No Diversity of Gains

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātunānattaṁ, bhikkhave, paṭicca uppajjati saññānānattaṁ,
“Mendicants, diversity of elements gives rise to diversity of perceptions.

saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ,
Diversity of perceptions gives rise to diversity of thoughts. …

phassa …
contacts …

vedanā …
feelings …

chanda …
desires …

pariḷāha …
passions …

pariyesanānānattaṁ paṭicca uppajjati lābhanānattaṁ;
Diversity of searches gives rise to diversity of gains.

no lābhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ,
Diversity of gains doesn’t give rise to diversity of searches.

no pariyesanānānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, no pariḷāhanānattaṁ paṭicca uppajjati …pe…
Diversity of searches doesn’t give rise to diversity of passions. …

chanda …
desires …

vedanā …

feelings …

phassa …
contacts …

saṅkappa …
thoughts …

saññānānattaṁ, no saññānānattaṁ paṭicca uppajjati dhātunānattaṁ.
Diversity of perceptions doesn't give rise to diversity of elements.

Katamañca, bhikkhave, dhātunānattaṁ?
And what is the diversity of elements?

Rūpadhātu …pe… dhammadhātu—
The sight element, the sound element, the smell element, the taste element, the touch element, and the thought element.

idaṁ vuccati, bhikkhave, dhātunānattaṁ.
This is called the diversity of elements.

Kathañca, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ,
And how does diversity of elements give rise to diversity of perceptions,

saññānānattaṁ paṭicca uppajjati saṅkappanānattaṁ?
and diversity of perceptions give rise to diversity of thoughts?

Phassa …
contacts …

vedanā …
feelings …

chanda …
desires …

pariḷāha …
passions …

pariyesanā …
searches …

lābha …
gains …

no lābhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ,
while diversity of gains doesn't give rise to diversity of searches …

no pariyesanānānattaṁ paṭicca uppajjati pariḷāha …
passions …

chanda …
desires …

vedanā …
feelings …

phassa …
contacts …

no saṅkappanānattaṁ paṭicca uppajjati saññānānattaṁ, no saññānānattaṁ paṭicca uppajjati dhātunānattaṁ?
thoughts … perceptions … elements?

Rūpadhātuṁ, bhikkhave, paṭicca uppajjati rūpasaññā …pe…
The sight element gives rise to the perception of sights …

dhammadhātuṁ paṭicca uppajjati dhammasaññā, dhammasaññaṁ paṭicca uppajjati …pe…
The thought element gives rise to the perception of thoughts …

dhammapariyesanā, dhammapariyesanaṁ paṭicca uppajjati dhammalābho;
The search for thoughts gives rise to gaining thoughts.

no dhammalābhaṁ paṭicca uppajjati dhammapariyesanā, no dhammapariyesanaṁ paṭicca uppajjati dhammapariḷāho, no dhammapariḷāhaṁ paṭicca uppajjati dhammacchando, no dhammacchandaṁ paṭicca uppajjati dhammasamphassajā vedanā, no dhammasamphassajaṁ vedanaṁ paṭicca uppajjati dhammasamphasso, no dhammasamphassaṁ paṭicca uppajjati dhammasaṅkappo, no dhammasaṅkappaṁ paṭicca uppajjati dhammasaññā, no dhammasaññaṁ paṭicca uppajjati dhammadhātu.

The gaining of thoughts doesn't give rise to the search for thoughts. The search for thoughts doesn't give rise to the passion for thoughts. The passion for thoughts doesn't give rise to the desire for thoughts. The desire for thoughts doesn't give rise to feeling born of thought contact. Feeling born of thought contact doesn't give rise to thought contact. Thought contact doesn't give rise to thoughts about thoughts. Thoughts about thoughts don't give rise to perceptions of thoughts. Perceptions of thoughts don't give rise to the thought element.

Evaṁ kho, bhikkhave, dhātunānattaṁ paṭicca uppajjati saññānānattaṁ, saññānānattaṁ paṭicca uppajjati …pe…
That's how diversity of elements gives rise to diversity of perceptions …

saṅkappa …
phassa …
vedanā …
chanda …
pariḷāha …
pariyesanā …
lābha …
no lābhanānattaṁ paṭicca uppajjati pariyesanānānattaṁ, no pariyesanānānattaṁ paṭicca uppajjati pariḷāhanānattaṁ, no pariḷāhanānattaṁ paṭicca uppajjati chandanānattaṁ, no chandanānattaṁ paṭicca uppajjati vedanānānattaṁ, no vedanānānattaṁ paṭicca uppajjati phassanānattaṁ, no phassanānattaṁ paṭicca uppajjati saṅkappanānattaṁ, no saṅkappanānattaṁ paṭicca uppajjati saññānānattaṁ, no saññānānattaṁ paṭicca uppajjati dhātunānattan"ti.
diversity of perceptions doesn't give rise to diversity of elements."

Dasamaṁ.

Nānattavaggo paṭhamo.

Tassuddānaṁ

Dhātuphassañca no cetaṁ,
vedanā apare duve;
Etaṁ ajjhattapañcakaṁ,
dhātusaññañca no cetaṁ;
Phassassa apare duve,
etaṁ bāhirapañcakanti.

14.11 Sattadhātusutta:
Seven Elements

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Sattimā, bhikkhave, dhātuyo.
“Mendicants, there are these seven elements.

Katamā satta?
What seven?

Ābhādhātu, subhadhātu, ākāsānañcāyatanadhātu, viññāṇañcāyatanadhātu, ākiñcaññāyatanadhātu, nevasaññānāsaññāyatanadhātu, saññāvedayitanirodhadhātu—
The element of light, the element of beauty, the element of the dimension of infinite space, the element of the dimension of infinite consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, and the element of the cessation of perception and feeling.

imā kho, bhikkhave, satta dhātuyo”ti.
These are the seven elements.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“yā cāyaṁ, bhante, ābhādhātu yā ca subhadhātu yā ca ākāsānañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca ākiñcaññāyatanadhātu yā ca nevasaññānāsaññāyatanadhātu yā ca saññāvedayitanirodhadhātu—imā nu kho, bhante, dhātuyo kiṁ paṭicca paññāyantī”ti?
“Sir, due to what does each of these elements appear?”

“Yāyaṁ, bhikkhu, ābhādhātu—ayaṁ dhātu andhakāraṁ paṭicca paññāyati.
“Mendicant, the element of light appears due to the element of darkness.

Yāyaṁ, bhikkhu, subhadhātu—ayaṁ dhātu asubhaṁ paṭicca paññāyati.
The element of beauty appears due to the element of ugliness.

Yāyaṁ, bhikkhu, ākāsānañcāyatanadhātu—ayaṁ dhātu rūpaṁ paṭicca paññāyati.
The element of the dimension of infinite space appears due to the element of form.

Yāyaṁ, bhikkhu, viññāṇañcāyatanadhātu—ayaṁ dhātu ākāsānañcāyatanaṁ paṭicca paññāyati.
The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space.

Yāyaṁ, bhikkhu, ākiñcaññāyatanadhātu—ayaṁ dhātu viññāṇañcāyatanaṁ paṭicca paññāyati.
The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness.

Yāyaṁ, bhikkhu, nevasaññānāsaññāyatanadhātu—ayaṁ dhātu ākiñcaññāyatanaṁ paṭicca paññāyati.
The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness.

Yāyaṁ, bhikkhu, saññāvedayitanirodhadhātu—ayaṁ dhātu nirodhaṁ paṭicca paññāyatī”ti.
The element of the cessation of perception and feeling appears due to the element of cessation.”

“Yā cāyaṁ, bhante, ābhādhātu yā ca subhadhātu yā ca ākāsānañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca ākiñcaññāyatanadhātu yā ca nevasaññānāsaññāyatanadhātu yā ca saññāvedayitanirodhadhātu—imā nu kho, bhante, dhātuyo kathaṁ samāpatti pattabbā”ti?

“Sir, how is each of these elements to be attained?”

“Yā cāyaṁ, bhikkhu, ābhādhātu yā ca subhadhātu yā ca ākāsānañcāyatanadhātu yā ca viññāṇañcāyatanadhātu yā ca ākiñcaññāyatanadhātu—imā dhātuyo saññāsamāpatti pattabbā.
“The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception.

Yāyaṁ, bhikkhu, nevasaññānāsaññāyatanadhātu—ayaṁ dhātu saṅkhārāvasesasamāpatti pattabbā.
The element of the dimension of neither perception nor non-perception is an attainment with only a residue of conditioned phenomena.

Yāyaṁ, bhikkhu, saññāvedayitanirodhadhātu—ayaṁ dhātu nirodhasamāpatti pattabbā”ti.
The element of the cessation of perception and feeling is an attainment of cessation.”

Paṭhamaṁ.

14.12 Sanidānasutta:
With a Cause

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Sanidānaṁ, bhikkhave, uppajjati kāmavitakko, no anidānaṁ; sanidānaṁ uppajjati byāpādavitakko, no anidānaṁ; sanidānaṁ uppajjati vihiṁsāvitakko, no anidānaṁ.
“Mendicants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

Kathañca, bhikkhave, sanidānaṁ uppajjati kāmavitakko, no anidānaṁ; sanidānaṁ uppajjati byāpādavitakko, no anidānaṁ; sanidānaṁ uppajjati vihiṁsāvitakko, no anidānaṁ?
And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason?

Kāmadhātuṁ, bhikkhave, paṭicca uppajjati kāmasaññā, kāmasaññaṁ paṭicca uppajjati kāmasaṅkappo, kāmasaṅkappaṁ paṭicca uppajjati kāmacchando, kāmacchandaṁ paṭicca uppajjati kāmapariḷāho, kāmapariḷāhaṁ paṭicca uppajjati kāmapariyesanā.
The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual thoughts. Sensual thoughts give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures.

Kāmapariyesanaṁ, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.
An unlearned ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

Byāpādadhātuṁ, bhikkhave, paṭicca uppajjati byāpādasaññā, byāpādasaññaṁ paṭicca uppajjati byāpādasaṅkappo …pe… byāpādacchando … byāpādapariḷāho … byāpādapariyesanā …
The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. … malicious desires … malicious passions … malicious searches …

byāpādapariyesanaṁ, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.
An unlearned ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

Vihiṁsādhātuṁ, bhikkhave, paṭicca uppajjati vihiṁsāsaññā; vihiṁsāsaññaṁ paṭicca uppajjati vihiṁsāsaṅkappo …pe… vihiṁsāchando … vihiṁsāpariḷāho … vihiṁsāpariyesanā …
The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel thoughts. … cruel desires … cruel passions … cruel searches …

vihiṁsāpariyesanaṁ, bhikkhave, pariyesamāno assutavā puthujjano tīhi ṭhānehi micchā paṭipajjati—kāyena, vācāya, manasā.
An unlearned ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

Seyyathāpi, bhikkhave, puriso ādittaṁ tiṇukkaṁ sukkhe tiṇadāye nikkhipeyya; no ce hatthehi ca pādehi ca khippameva nibbāpeyya. Evañhi, bhikkhave, ye tiṇakaṭṭhanissitā pāṇā te anayabyasanaṁ āpajjeyyuṁ.
Suppose a person was to drop a burning torch in a thicket of dry grass. If they don’t quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin.

Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā uppannaṁ visamagataṁ saññaṁ na khippameva pajahati vinodeti byantīkaroti anabhāvaṁ gameti, so diṭṭhe ceva dhamme dukkhaṁ viharati savighātaṁ saupāyāsaṁ sapariḷāhaṁ;

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don’t quickly give it up, get rid of it, eliminate it, and obliterate it, they’ll suffer in the present life, with anguish, distress, and fever.

kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā.
And when the body breaks up, after death, they can expect to be reborn in a bad place.

Sanidānaṁ, bhikkhave, uppajjati nekkhammavitakko, no anidānaṁ; sanidānaṁ uppajjati abyāpādavitakko, no anidānaṁ; sanidānaṁ uppajjati avihiṁsāvitakko, no anidānaṁ.
Thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason.

Kathañca, bhikkhave, sanidānaṁ uppajjati nekkhammavitakko, no anidānaṁ; sanidānaṁ uppajjati abyāpādavitakko, no anidānaṁ; sanidānaṁ uppajjati avihiṁsāvitakko, no anidānaṁ?
And how do thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason?

Nekkhammadhātuṁ, bhikkhave, paṭicca uppajjati nekkhammasaññā,
The element of renunciation gives rise to perceptions of renunciation.

nekkhammasaññaṁ paṭicca uppajjati nekkhammasaṅkappo,
Perceptions of renunciation give rise to thoughts of renunciation.

nekkhammasaṅkappaṁ paṭicca uppajjati nekkhammacchando,
Thoughts of renunciation give rise to enthusiasm for renunciation.

nekkhammacchandaṁ paṭicca uppajjati nekkhammapariḷāho,
Enthusiasm for renunciation gives rise to fervor for renunciation.

nekkhammapariḷāhaṁ paṭicca uppajjati nekkhammapariyesanā;
Fervor for renunciation gives rise to the search for renunciation.

nekkhammapariyesanaṁ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.
A learned noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

Abyāpādadhātuṁ, bhikkhave, paṭicca uppajjati abyāpādasaññā,
The element of good will gives rise to perceptions of good will.

abyāpādasaññaṁ paṭicca uppajjati abyāpādasaṅkappo …pe…
Perceptions of good will give rise to thoughts of good will. …

abyāpādacchando …
enthusiasm for good will …

abyāpādapariḷāho …
fervor for good will …

abyāpādapariyesanā,
the search for good will.

abyāpādapariyesanaṁ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.
A learned noble disciple on a search for good will behaves well in three ways: by body, speech, and mind.

Avihiṁsādhātuṁ, bhikkhave, paṭicca uppajjati avihiṁsāsaññā,
The element of harmlessness gives rise to perceptions of harmlessness.

avihiṁsāsaññaṁ paṭicca uppajjati avihiṁsāsaṅkappo,
Perceptions of harmlessness give rise to thoughts of harmlessness. …

avihiṁsāsaṅkappaṁ paṭicca uppajjati avihiṁsāchando,
enthusiasm for harmlessness …

avihiṁsāchandaṁ paṭicca uppajjati avihiṁsāpariḷāho,
fervor for harmlessness …

avihiṁsāpariḷāhaṁ paṭicca uppajjati avihiṁsāpariyesanā;
the search for harmlessness.

avihiṁsāpariyesanaṁ, bhikkhave, pariyesamāno sutavā ariyasāvako tīhi ṭhānehi sammā paṭipajjati—kāyena, vācāya, manasā.
A learned noble disciple on a search for harmlessness behaves well in three ways: by body, speech, and mind.

Seyyathāpi, bhikkhave, puriso āditta̍m tiṇukka̍m sukkhe tiṇadāye nikkhipeyya; tamena̍m hatthehi ca pādehi ca khippameva nibbāpeyya. Evañhi, bhikkhave, ye tiṇakaṭṭhanissitā pāṇā te na anayabyasana̍m āpajjeyyu̍m.
Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin.

Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā uppanna̍m visamagata̍m sañña̍m khippameva pajahati vinodeti byantīkaroti anabhāva̍m gameti, so diṭṭhe ceva dhamme sukha̍m viharati avighāta̍m anupāyāsa̍m apariḷāha̍m;
In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, get rid of it, eliminate it, and obliterate it, they'll be happy in the present life, free of anguish, distress, and fever.

kāyassa ca bhedā para̍m maraṇā sugati pāṭikaṅkhā"ti.
And when the body breaks up, after death, they can expect to be reborn in a good place."

Dutiya̍m.

14.13 Giñjakāvasathasutta:
In the Brick Hall

Ekaṁ samayaṁ bhagavā ñātike viharati giñjakāvasathe.
At one time the Buddha was staying at Ñātika in the brick house.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Dhātuṁ, bhikkhave, paṭicca uppajjati saññā, uppajjati diṭṭhi, uppajjati vitakko”ti.
“Mendicants, an element gives rise to a perception, a view, and a thought.”

Evaṁ vutte, āyasmā kaccāno bhagavantaṁ etadavoca:
When he said this, Venerable Kaccāna said to the Buddha,

“yāyaṁ, bhante, diṭṭhi:
“Sir, regarding

‘asammāsambuddhesu sammāsambuddhā’ti, ayaṁ nu kho, bhante, diṭṭhi kiṁ paṭicca paññāyatī”ti?
those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view appear?”

“Mahati kho esā, kaccāna, dhātu yadidaṁ avijjādhātu.
“It’s a mighty thing, Kaccāna, the element of ignorance.

Hīnaṁ, kaccāna, dhātuṁ paṭicca uppajjati hīnā saññā, hīnā diṭṭhi, hīno vitakko, hīnā cetanā, hīnā patthanā, hīno paṇidhi, hīno puggalo, hīnā vācā;
An inferior element gives rise to inferior perceptions, inferior views, inferior thoughts, inferior intentions, inferior aims, inferior wishes, an inferior person, and inferior speech.

hīnaṁ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;
One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the inferior.

hīnā tassa upapattīti vadāmi.
I say that their rebirth is inferior.

Majjhimaṁ, kaccāna, dhātuṁ paṭicca uppajjati majjhimā saññā, majjhimā diṭṭhi, majjhimo vitakko, majjhimā cetanā, majjhimā patthanā, majjhimo paṇidhi, majjhimo puggalo, majjhimā vācā;
A middling element gives rise to middling perceptions, middling views, middling thoughts, middling intentions, middling aims, middling wishes, a middling person, and middling speech.

majjhimaṁ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;
One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the middling.

majjhimā tassa upapattīti vadāmi.
I say that their rebirth is middling.

Paṇītaṁ, kaccāna, dhātuṁ paṭicca uppajjati paṇītā saññā, paṇītā diṭṭhi, paṇīto vitakko, paṇītā cetanā, paṇītā patthanā, paṇīto paṇidhi, paṇīto puggalo, paṇītā vācā;
A superior element gives rise to superior perceptions, superior views, superior thoughts, superior intentions, superior aims, superior wishes, a superior person, and superior speech.

paṇītaṁ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti;
One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the superior.

paṇītā tassa upapattīti vadāmī”ti.
I say that their rebirth is superior.”

Tatiyaṁ.

14.14 Hīnādhimuttikasutta:
Bad Convictions

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti;
Those who have bad convictions come together and converge with those who have bad convictions.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have good convictions come together and converge with those who have good convictions.

Atītampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandiṁsu samiṁsu.
In the past, too, sentient beings came together and converged because of an element. …

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandiṁsu samiṁsu; kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandiṁsu samiṁsu.

Anāgatampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandissanti samessanti.
In the future, too, sentient beings will come together and converge because of an element. …

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandissanti samessanti;

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandissanti samessanti.

Etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti;
Those who have bad convictions come together and converge with those who have bad convictions.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samentī”ti.
Those who have good convictions come together and converge with those who have good convictions.”

Catutthaṁ.

14.15 Caṅkamasutta:
Walking Together

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tena kho pana samayena āyasmā sāriputto sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Now at that time Venerable Sāriputta was walking together with several mendicants not far from the Buddha.

āyasmāpi kho mahāmoggallāno sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Venerable Mahāmoggallāna was doing likewise, as were

āyasmāpi kho mahākassapo sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Venerable Mahākassapa,

āyasmāpi kho anuruddho sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Venerable Anuruddha,

āyasmāpi kho puṇṇo mantāniputto sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Venerable Puṇṇa son of Mantāṇī,

āyasmāpi kho upāli sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Venerable Upāli,

āyasmāpi kho ānando sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati;
Venerable Ānanda,

devadattopi kho sambahulehi bhikkhūhi saddhiṁ bhagavato avidūre caṅkamati.
and Devadatta.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, sāriputtaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
“Mendicants, do you see Sāriputta walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū mahāpaññā.
“All of those mendicants have great wisdom.

Passatha no tumhe, bhikkhave, moggallānaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Moggallāna walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū mahiddhikā.
“All of those mendicants have great psychic power.

Passatha no tumhe, bhikkhave, kassapaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Kassapa walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū dhutavādā.

“All of those mendicants advocate austerities.

Passatha no tumhe, bhikkhave, anuruddhaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Anuruddha walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū dibbacakkhukā.
“All of those mendicants have clairvoyance.

Passatha no tumhe, bhikkhave, puṇṇaṁ mantāniputtaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Puṇṇa son of Mantāṇī walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū dhammakathikā.
“All of those mendicants are Dhamma speakers.

Passatha no tumhe, bhikkhave, upāliṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Upāli walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū vinayadharā.
“All of those mendicants are experts in monastic law.

Passatha no tumhe, bhikkhave, ānandaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Ānanda walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū bahussutā.
“All of those mendicants are very learned.

Passatha no tumhe, bhikkhave, devadattaṁ sambahulehi bhikkhūhi saddhiṁ caṅkamantan”ti?
Do you see Devadatta walking together with several mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sabbe kho ete, bhikkhave, bhikkhū pāpicchā.
“All of those mendicants have corrupt wishes.

Dhātusova, bhikkhave, sattā saṁsandanti samenti.
Sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti;
Those who have bad convictions come together and converge with those who have bad convictions.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have good convictions come together and converge with those who have good convictions.

Atītampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandiṁsu samiṁsu.
In the past,

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandiṁsu samiṁsu;
kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandiṁsu samiṁsu.
Anāgatampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandissanti samessanti.

in the future,

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandissanti samessanti; kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandissanti samessanti.
Etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
and also in the present, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti;
Those who have bad convictions come together and converge with those who have bad convictions.

kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samentī”ti.
Those who have good convictions come together and converge with those who have good convictions.”

Pañcamaṁ.

14.16 Sagāthāsutta:
With Verses

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have bad convictions come together and converge with those who have bad convictions.

Atītampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandiṁsu samiṁsu.
In the past …

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandiṁsu samiṁsu.

Anāgatampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandissanti samessanti.
In the future …

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandissanti samessanti.

Etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have bad convictions come together and converge with those who have bad convictions.

Seyyathāpi, bhikkhave, gūtho gūthena saṁsandati sameti;
It’s like how dung comes together with dung,

muttaṁ muttena saṁsandati sameti;
urine with urine,

kheḷo kheḷena saṁsandati sameti;
spit with spit,

pubbo pubbena saṁsandati sameti;
pus with pus,

lohitaṁ lohitena saṁsandati sameti;
and blood with blood.

evameva kho, bhikkhave, dhātusova sattā saṁsandanti samenti.
In the same way, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have bad convictions come together and converge with those who have bad convictions.

Atītampi kho addhānaṁ …pe…
In the past …

anāgatampi kho addhānaṁ …pe…
In the future …

etarahipi kho paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

Hīnādhimuttikā hīnādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have bad convictions come together and converge with those who have bad convictions.

Dhātusova, bhikkhave, sattā saṁsandanti samenti.
Sentient beings come together and converge because of an element.

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have good convictions come together and converge with those who have good convictions.

Atītampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandiṁsu samiṁsu.
In the past …

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandiṁsu samiṁsu.

Anāgatampi kho, bhikkhave, addhānaṁ …pe…
In the future …

etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have good convictions come together and converge with those who have good convictions.

Seyyathāpi, bhikkhave, khīraṁ khīrena saṁsandati sameti;
It’s like how milk comes together with milk,

telaṁ telena saṁsandati sameti;
oil with oil,

sappi sappinā saṁsandati sameti;
ghee with ghee,

madhu madhunā saṁsandati sameti;
honey with honey,

phāṇitaṁ phāṇitena saṁsandati sameti;
and molasses with molasses.

evameva kho, bhikkhave, dhātusova sattā saṁsandanti samenti.

In the same way, sentient beings come together and converge because of an element.

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samenti.
Those who have good convictions come together and converge with those who have good convictions.

Atītampi kho addhānaṁ …
In the past …

anāgatampi kho addhānaṁ …
In the future …

etarahipi kho paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element.

Kalyāṇādhimuttikā kalyāṇādhimuttikehi saddhiṁ saṁsandanti samentī”ti.
Those who have good convictions come together and converge with those who have good convictions.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Saṁsaggā vanatho jāto,
asaṁsaggena chijjati;
Parittaṁ dārumāruyha,
yathā sīde mahaṇṇave.

“Socializing promotes entanglement;
they’re cut off by being aloof.
If you’re lost in the middle of a great sea,
and you clamber up on a little log, you’ll sink.

Evaṁ kusītamāgamma,
sādhujīvipi sīdati;
Tasmā taṁ parivajjeyya,
kusītaṁ hīnavīriyaṁ.

So too, a person who lives well
sinks by relying on a lazy person.
Hence you should avoid such
a lazy person who lacks energy.

Pavivittehi ariyehi,
pahitattehi jhāyīhi;
Niccaṁ āraddhavīriyehi,
paṇḍitehi sahāvase”ti.

Dwell with the noble ones
who are secluded and determined
and always energetic;
the astute who practice absorption.”

Chaṭṭhaṁ.

14.17 Assaddhasaṁsandanasutta:
Faithless

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless with the faithless,

ahirikā ahirikehi saddhiṁ saṁsandanti samenti;
the shameless with the shameless,

anottappino anottappīhi saddhiṁ saṁsandanti samenti;
the imprudent with the imprudent,

appassutā appassutehi saddhiṁ saṁsandanti samenti;
the unlearned with the unlearned,

kusītā kusītehi saddhiṁ saṁsandanti samenti;
the lazy with the lazy,

muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti;
the unmindful with the unmindful,

duppaññā duppaññehi saddhiṁ saṁsandanti samenti.
and the witless with the witless.

Atītampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandiṁsu samiṁsu.
In the past, too, sentient beings came together and converged because of an element. …

Assaddhā assaddhehi saddhiṁ saṁsandiṁsu samiṁsu;
ahirikā ahirikehi saddhiṁ saṁsandiṁsu samiṁsu;
anottappino anottappīhi saddhiṁ saṁsandiṁsu samiṁsu;
appassutā appassutehi saddhiṁ saṁsandiṁsu samiṁsu;
kusītā kusītehi saddhiṁ saṁsandiṁsu samiṁsu;
muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandiṁsu samiṁsu;
duppaññā duppaññehi saddhiṁ saṁsandiṁsu samiṁsu.

Anāgatampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandissanti samessanti.
In the future, too, sentient beings will come together and converge because of an element. …

Assaddhā assaddhehi saddhiṁ saṁsandissanti samessanti;
ahirikā ahirikehi saddhiṁ saṁsandissanti samessanti;
anottappino anottappīhi saddhiṁ …pe…
appassutā appassutehi saddhiṁ …pe…
kusītā kusītehi saddhiṁ …pe…
muṭṭhassatino muṭṭhassatīhi saddhiṁ …pe…
duppaññā duppaññehi saddhiṁ saṁsandissanti samessanti.

Etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element. …

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
ahirikā ahirikehi saddhiṁ …pe…
anottappino anottappīhi saddhiṁ …pe…
appassutā appassutehi saddhiṁ …pe…
kusītā kusītehi saddhiṁ …pe…
muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti;
duppaññā duppaññehi saddhiṁ saṁsandanti samenti.

Dhātusova, bhikkhave, sattā saṁsandanti samenti.
Sentient beings come together and converge because of an element:

Saddhā saddhehi saddhiṁ saṁsandanti samenti;

the faithful with the faithful,

hirimanā hirimanehi saddhiṁ saṁsandanti samenti;
the conscientious with the conscientious,

ottappino ottappīhi saddhiṁ saṁsandanti samenti;
the prudent with the prudent,

bahussutā bahussutehi saddhiṁ saṁsandanti samenti;
the learned with the learned,

āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti;
the energetic with the energetic,

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṁ saṁsandanti samenti;
the mindful with the mindful,

paññavanto paññavantehi saddhiṁ saṁsandanti samenti.
and the wise with the wise.

Atītampi kho, bhikkhave, addhānaṁ …pe…
In the past …

anāgatampi kho, bhikkhave …pe…
In the future …

etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element. …”

Saddhā saddhehi saddhiṁ …pe…
paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti.

Sattamaṁ.

14.18 Assaddhamūlakasutta:
Beginning With the Faithless

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless with the faithless,

ahirikā ahirikehi saddhiṁ saṁsandanti samenti;
the shameless with the shameless,

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
the witless with the witless,

saddhā saddhehi saddhiṁ saṁsandanti samenti;
the faithful with the faithful,

hirimanā hirimanehi saddhiṁ saṁsandanti samenti;
the conscientious with the conscientious,

paññavanto paññavantehi saddhiṁ saṁsandanti samenti.
and the wise with the wise.

Atītampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandiṁsu samiṁsu …pe…
In the past …

anāgatampi kho, bhikkhave, addhānaṁ dhātusova sattā saṁsandissanti samessanti …pe….
In the future …

Etarahipi kho, bhikkhave, paccuppannaṁ addhānaṁ dhātusova sattā saṁsandanti samenti.
At present, too, sentient beings come together and converge because of an element. …

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
ahirikā ahirikehi saddhiṁ saṁsandanti samenti, duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
saddhā saddhehi saddhiṁ saṁsandanti samenti;
hirimanā hirimanehi saddhiṁ saṁsandanti samenti;
paññavanto paññavantehi saddhiṁ saṁsandanti samentīti.

Dhātusova, bhikkhave, sattā saṁsandanti samenti.
Sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless with the faithless,

anottappino anottappīhi saddhiṁ saṁsandanti samenti;
the imprudent with the imprudent,

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
the witless with the witless,

saddhā saddhehi saddhiṁ saṁsandanti samenti;
the faithful with the faithful,

ottappino ottappīhi saddhiṁ saṁsandanti samenti;
the prudent with the prudent,

paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe…
and the wise with the wise.

paṭhamavāro viya vitthāretabbo.
(The following should be told in full like the first section.)

Dhātusova, bhikkhave …pe…
Sentient beings come together because of an element:

assaddhā assaddhehi saddhiṁ saṁsandanti samenti;

the faithless …

appassutā appassutehi saddhiṁ saṁsandanti samenti;
unlearned …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless …

saddhā saddhehi saddhiṁ saṁsandanti samenti; bahussutā bahussutehi saddhiṁ saṁsandanti samenti, paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe….
the faithful …

Dhātusova, bhikkhave …pe…
Sentient beings come together because of an element:

assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless …

kusītā kusītehi saddhiṁ saṁsandanti samenti;
lazy …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

saddhā saddhehi saddhiṁ saṁsandanti samenti;
the faithful …

āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti; paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe….
energetic … wise.

Dhātusova, bhikkhave …pe…
Sentient beings come together because of an element:

assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless …

muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti;
unmindful …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

saddhā saddhehi saddhiṁ saṁsandanti samenti;
the faithful …

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṁ saṁsandanti samenti;
paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti …pe….
mindful … wise.”

Aṭṭhamaṁ.

14.19 Ahirikamūlakasutta:
Beginning With the Shameless

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova …pe…
“Mendicants, sentient beings come together and converge because of an element:

ahirikā ahirikehi saddhiṁ saṁsandanti samenti, anottappino anottappīhi saddhiṁ saṁsandanti samenti, duppaññā duppaññehi saddhiṁ saṁsandanti samenti; hirimanā hirimanehi saddhiṁ saṁsandanti samenti, ottappino ottappīhi saddhiṁ saṁsandanti samenti, paññavanto paññavantehi saddhiṁ saṁsandanti samenti … pe….
the shameless with the shameless … imprudent … witless. The conscientious with the conscientious … prudent … wise.

Ahirikā ahirikehi saddhiṁ saṁsandanti samenti, appassutā appassutehi saddhiṁ saṁsandanti samenti, duppaññā duppaññehi saddhiṁ saṁsandanti samenti; hirimanā hirimanehi saddhiṁ saṁsandanti samenti, bahussutā bahussutehi saddhiṁ saṁsandanti samenti, paññavanto paññavantehi saddhiṁ saṁsandanti samenti … pe….
… shameless … unlearned … witless. The conscientious with the conscientious … learned … wise.

Ahirikā ahirikehi saddhiṁ saṁsandanti samenti, kusītā kusītehi saddhiṁ saṁsandanti samenti, duppaññā duppaññehi saddhiṁ saṁsandanti samenti; hirimanā hirimanehi saddhiṁ saṁsandanti

samenti, āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti, paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe….
… shameless … lazy … witless. The conscientious with the conscientious … energetic … wise.

Ahirikā ahirikehi saddhiṁ saṁsandanti samenti, muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti, duppaññā duppaññehi saddhiṁ saṁsandanti samenti; hirimanā hirimanehi saddhiṁ saṁsandanti samenti, upaṭṭhitassatino upaṭṭhitassatīhi saddhiṁ saṁsandanti samenti, paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti …pe….
… shameless … unmindful … witless. The conscientious with the conscientious … mindful … wise.”

Navamaṁ.

14.20 Anottappamūlakasutta:
Beginning With Imprudence

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Anottappino anottappīhi saddhiṁ saṁsandanti samenti;
the imprudent with the imprudent …

appassutā appassutehi saddhiṁ saṁsandanti samenti;
unlearned …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

ottappino ottappīhi saddhiṁ saṁsandanti samenti;
The prudent with the prudent …

bahussutā bahussutehi saddhiṁ saṁsandanti samenti; paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe….
learned … wise.

Anottappino anottappīhi saddhiṁ saṁsandanti samenti;
… the imprudent with the imprudent …

kusītā kusītehi saddhiṁ saṁsandanti samenti;
lazy …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

ottappino ottappīhi saddhiṁ saṁsandanti samenti;

The prudent with the prudent …

āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti;
paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe….
energetic … wise.

Anottappino anottappīhi saddhiṁ saṁsandanti samenti;
… the imprudent with the imprudent …

muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti;
unmindful …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

ottappino ottappīhi saddhiṁ saṁsandanti samenti;
The prudent with the prudent …

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṁ saṁsandanti samenti;
paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti …pe….
mindful … wise.”

Dasamaṁ.

14.21 Appassutamūlakasutta:
Beginning With the Unlearned

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Appassutā appassutehi saddhiṁ saṁsandanti samenti;
the unlearned with the unlearned …

kusītā kusītehi saddhiṁ saṁsandanti samenti;
lazy …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

bahussutā bahussutehi saddhiṁ saṁsandanti samenti;
The learned with the learned …

āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti;
paññavanto paññavantehi saddhiṁ saṁsandanti samenti …pe….
energetic … wise.

Appassutā appassutehi saddhiṁ saṁsandanti samenti;
… the unlearned with the unlearned …

muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti;
unmindful …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless.

bahussutā bahussutehi saddhiṁ saṁsandanti samenti;

The learned with the learned …

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṁ saṁsandanti samenti; paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti …pe…. mindful … wise.”

Ekādasamaṁ.

14.22 Kusītamūlakasutta:
Beginning With the Lazy

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Kusītā kusītehi saddhiṁ saṁsandanti samenti;
the lazy with the lazy …

muṭṭhassatino muṭṭhassatīhi saddhiṁ saṁsandanti samenti;
unmindful …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti;
witless …

āraddhavīriyā āraddhavīriyehi saddhiṁ saṁsandanti samenti;
energetic …

upaṭṭhitassatino upaṭṭhitassatīhi saddhiṁ saṁsandanti samenti;
paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti …pe….
mindful … wise …”

Dvādasamaṁ.

(Sabbattha atītānāgatapaccuppannaṁ kātabbaṁ.)
(Tell all in full for the past, future, and present.)

Dutiyo vaggo.

Tassuddānaṁ

Sattimā sanidānañca,

giñjakāvasathena ca;
Hīnādhimutti caṅkamaṁ,
sagāthā assaddhasattamaṁ.

Assaddhamūlakā pañca,
Cattāro ahirikamūlakā;
Anottappamūlakā tīṇi,
Duve appassutena ca.

Kusītaṁ ekakaṁ vuttaṁ,
Suttantā tīṇi pañcakā;
Bāvīsati vuttā suttā,
Dutiyo vaggo pavuccatīti.

14.23 Asamāhitasutta:
Lacking Immersion

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless with the faithless …

ahirikā ahirikehi saddhiṁ saṁsandanti samenti;
shameless …

anottappino anottappīhi saddhiṁ saṁsandanti samenti;
imprudent …

asamāhitā asamāhitehi saddhiṁ saṁsandanti samenti;
lacking immersion …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti.
witless …

Saddhā saddhehi saddhiṁ saṁsandanti samenti;
The faithful with the faithful …

hirimanā hirimanehi saddhiṁ saṁsandanti samenti;
conscientious …

ottappino ottappīhi saddhiṁ saṁsandanti samenti;
prudent …

samāhitā samāhitehi saddhiṁ saṁsandanti samenti;
possessing immersion …

paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti.
and the wise with the wise.”

Paṭhamaṁ.

14.24 Dussīlasutta:
Unethical

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Assaddhā assaddhehi saddhiṁ saṁsandanti samenti;
the faithless with the faithless …

ahirikā ahirikehi saddhiṁ saṁsandanti samenti;
shameless …

anottappino anottappīhi saddhiṁ saṁsandanti samenti;
imprudent …

dussīlā dussīlehi saddhiṁ saṁsandanti samenti;
unethical …

duppaññā duppaññehi saddhiṁ saṁsandanti samenti.
witless …

Saddhā saddhehi saddhiṁ saṁsandanti samenti;
The faithful with the faithful …

hirimanā hirimanehi saddhiṁ saṁsandanti samenti;
conscientious …

ottappino ottappīhi saddhiṁ saṁsandanti samenti;
prudent …

sīlavanto sīlavantehi saddhiṁ saṁsandanti samenti;
ethical …

paññavanto paññavantehi saddhiṁ saṁsandanti samentī”ti.
and the wise with the wise.”

Dutiyaṁ.

14.25 Pañcasikkhāpadasutta:
The Five Precepts

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Pāṇātipātino pāṇātipātīhi saddhiṁ saṁsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino adinnādāyīhi saddhiṁ saṁsandanti samenti;
those who steal …

kāmesumicchācārino kāmesumicchācārīhi saddhiṁ saṁsandanti samenti;
commit sexual misconduct …

musāvādino musāvādīhi saddhiṁ saṁsandanti samenti;
lie …

surāmerayamajjappamādaṭṭhāyino surāmerayamajjappamādaṭṭhāyīhi saddhiṁ saṁsandanti samenti.
consume alcoholic drinks that cause negligence …

Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṁ saṁsandanti samenti;
Those who refrain from killing living creatures …

adinnādānā paṭiviratā adinnādānā paṭiviratehi saddhiṁ saṁsandanti samenti;
who refrain from stealing …

kāmesumicchācārā paṭiviratā kāmesumicchācārā paṭiviratehi saddhiṁ saṁsandanti samenti;
who refrain from sexual misconduct …

musāvādā paṭiviratā musāvādā paṭiviratehi saddhiṁ saṁsandanti samenti;
who refrain from lying …

surāmerayamajjappamādaṭṭhānā paṭiviratā surāmerayamajjappamādaṭṭhānā paṭiviratehi saddhiṁ saṁsandanti samentī”ti.
those who refrain from consuming alcoholic drinks that cause negligence with those who refrain from consuming alcoholic drinks that cause negligence.”

Tatiyaṁ.

14.26 Sattakammapathasutta:
Seven Ways of Performing Deeds

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Pāṇātipātino pāṇātipātīhi saddhiṁ saṁsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino adinnādāyīhi saddhiṁ saṁsandanti samenti;
those who steal …

kāmesumicchācārino kāmesumicchācārīhi saddhiṁ saṁsandanti samenti;
commit sexual misconduct …

musāvādino musāvādīhi saddhiṁ saṁsandanti samenti;
lie …

pisuṇavācā pisuṇavācehi saddhiṁ saṁsandanti samenti;
speak divisively …

pharusavācā pharusavācehi saddhiṁ saṁsandanti samenti;
speak harshly …

samphappalāpino samphappalāpīhi saddhiṁ saṁsandanti samenti.
talk nonsense …

Pāṇātipātā paṭiviratā …pe…
Those who refrain from killing living creatures. …

adinnādānā paṭiviratā …

who refrain from stealing …

kāmesumicchācārā paṭiviratā …
who refrain from sexual misconduct …

musāvādā paṭiviratā …
who refrain from lying …

pisuṇāya vācāya paṭiviratā pisuṇāya vācāya paṭiviratehi saddhiṁ saṁsandanti samenti;
who refrain from divisive speech …

pharusāya vācāya paṭiviratā pharusāya vācāya paṭiviratehi saddhiṁ saṁsandanti samenti;
who refrain from harsh speech …

samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṁ saṁsandanti samentī”ti.
who refrain from talking nonsense with those who refrain from talking nonsense.”

Catutthaṁ.

14.27 Dasakammapathasutta:
Ten Ways of Performing Deeds

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Pāṇātipātino pāṇātipātīhi saddhiṁ saṁsandanti samenti;
those who kill living creatures with those who kill living creatures,

adinnādāyino …pe…
those who steal …

kāmesumicchācārino …
commit sexual misconduct …

musāvādino …
lie …

pisuṇavācā …
speak divisively …

pharusavācā …
speak harshly …

samphappalāpino samphappalāpīhi saddhiṁ saṁsandanti samenti;
talk nonsense …

abhijjhāluno abhijjhālūhi saddhiṁ saṁsandanti samenti;
are covetous …

byāpannacittā byāpannacittehi saddhiṁ saṁsandanti samenti;
are malicious …

micchādiṭṭhikā micchādiṭṭhikehi saddhiṁ saṁsandanti samenti.

have wrong view …

Pāṇātipātā paṭiviratā pāṇātipātā paṭiviratehi saddhiṁ saṁsandanti samenti;
Those who refrain from killing living creatures …

adinnādānā paṭiviratā …pe…
who refrain from stealing …

kāmesumicchācārā paṭiviratā …
who refrain from sexual misconduct …

musāvādā paṭiviratā …
who refrain from lying …

pisuṇāya vācāya …
who refrain from divisive speech …

pharusāya vācāya …
who refrain from harsh speech …

samphappalāpā paṭiviratā samphappalāpā paṭiviratehi saddhiṁ saṁsandanti samenti;
who refrain from talking nonsense …

anabhijjhāluno anabhijjhālūhi saddhiṁ saṁsandanti samenti;
are not covetous …

abyāpannacittā abyāpannacittehi saddhiṁ saṁsandanti samenti;
are not malicious …

sammādiṭṭhikā sammādiṭṭhikehi saddhiṁ saṁsandanti samentī”ti.
have right view with those who have right view.”

Pañcamaṁ.

14.28 Aṭṭhaṅgikasutta:
The Eightfold Path

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Micchādiṭṭhikā micchādiṭṭhikehi saddhiṁ saṁsandanti samenti;
those of wrong view with those of wrong view …

micchāsaṅkappā …pe…
wrong thought …

micchāvācā …
wrong speech …

micchākammantā …
wrong action …

micchāājīvā …
wrong livelihood …

micchāvāyāmā …
wrong effort …

micchāsatino …
wrong mindfulness …

micchāsamādhino micchāsamādhīhi saddhiṁ saṁsandanti samenti.
wrong immersion …

Sammādiṭṭhikā sammādiṭṭhikehi saddhiṁ saṁsandanti samenti;
Those who have right view …

sammāsaṅkappā …pe…
right thought …

sammāvācā …
right speech …

sammākammantā …
right action …

sammāājīvā …
right livelihood …

sammāvāyāmā …
right effort …

sammāsatino …
right mindfulness …

sammāsamādhino sammāsamādhīhi saddhiṁ saṁsandanti samentī”ti.
right immersion with those who have right immersion.”

Chaṭṭhaṁ.

14.29 Dasaṅgasutta:
Ten Factored Path

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dhātusova, bhikkhave, sattā saṁsandanti samenti.
“Mendicants, sentient beings come together and converge because of an element:

Micchādiṭṭhikā micchādiṭṭhikehi saddhiṁ saṁsandanti samenti;
those of wrong view with those of wrong view …

micchāsaṅkappā …pe…
wrong thought …

micchāvācā …
wrong speech …

micchākammantā …
wrong action …

micchāājīvā …
wrong livelihood …

micchāvāyāmā …
wrong effort …

micchāsatino …
wrong mindfulness …

micchāsamādhino micchāsamādhīhi saddhiṁ saṁsandanti samenti;
wrong immersion …

micchāñāṇino micchāñāṇīhi saddhiṁ saṁsandanti samenti;
wrong knowledge …

micchāvimuttino micchāvimuttīhi saddhiṁ saṁsandanti samenti.

wrong freedom …

Sammādiṭṭhikā sammādiṭṭhikehi saddhiṁ saṁsandanti samenti;
Those who have right view …

sammāsaṅkappā …pe…
right thought …

sammāvācā …
right speech …

sammākammantā …
right action …

sammāājīvā …
right livelihood …

sammāvāyāmā …
right effort …

sammāsatino …
right mindfulness …

sammāsamādhino …
right immersion …

sammāñāṇino sammāñāṇīhi saddhiṁ saṁsandanti samenti;
right knowledge …

sammāvimuttino sammāvimuttīhi saddhiṁ saṁsandanti samentī”ti.
right freedom with those who have right freedom.”

Sattamaṁ.

(Sabbattha atītānāgatapaccuppannaṁ kātabbaṁ.)
(Tell all in full for the past, future, and present.)

Sattannaṁ suttantānaṁ uddānaṁ

Asamāhitaṁ dussīlaṁ,
pañca sikkhāpadāni ca;

Satta kammapathā vuttā,
dasakammapathena ca;
Chaṭṭhaṁ aṭṭhaṅgiko vutto,
dasaṅgena ca sattamaṁ.

Kammapathavaggo tatiyo.

14.30 Catudhātusutta:
Four Elements

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme …
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

"catasso imā, bhikkhave, dhātuyo.
"Mendicants, there are these four elements.

Katamā catasso?
What four?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu—
The elements of earth, water, fire, and air.

imā kho, bhikkhave, catasso dhātuyo"ti.
These are the four elements."

Paṭhamaṁ.

14.31 Pubbesambodhasutta:
Before Awakening

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho pathavīdhātuyā assādo, ko ādīnavo, kiṁ nissaraṇaṁ;
‘What’s the gratification, the drawback, and the escape when it comes to the earth element …

ko āpodhātuyā assādo, ko ādīnavo, kiṁ nissaraṇaṁ;
the water element …

ko tejodhātuyā assādo, ko ādīnavo, kiṁ nissaraṇaṁ;
the fire element …

ko vāyodhātuyā assādo, ko ādīnavo, kiṁ nissaraṇan’ti?
and the air element?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘yaṁ kho pathavīdhātuṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ pathavīdhātuyā assādo;
‘The pleasure and happiness that arise from the earth element: this is its gratification.

yaṁ pathavīdhātu aniccā dukkhā vipariṇāmadhammā, ayaṁ pathavīdhātuyā ādīnavo;

That the earth element is impermanent, suffering, and perishable: this is its drawback.

yo pathavīdhātuyā chandarāgavinayo chandarāgappahānaṁ, idaṁ pathavīdhātuyā nissaraṇaṁ.
Removing and giving up desire and greed for the earth element: this is its escape.

Yaṁ āpodhātuṁ paṭicca …pe…
The pleasure and happiness that arise from the water element …

yaṁ tejodhātuṁ paṭicca …pe…
The pleasure and happiness that arise from the fire element …

yaṁ vāyodhātuṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ vāyodhātuyā assādo;
The pleasure and happiness that arise from the air element: this is its gratification.

yaṁ vāyodhātu aniccā dukkhā vipariṇāmadhammā, ayaṁ vāyodhātuyā ādīnavo;
That the air element is impermanent, suffering, and perishable: this is its drawback.

yo vāyodhātuyā chandarāgavinayo chandarāgappahānaṁ, idaṁ vāyodhātuyā nissaraṇaṁ'.
Removing and giving up desire and greed for the air element: this is its escape.'

Yāvakīvañcāhaṁ, bhikkhave, imāsaṁ catunnaṁ dhātūnaṁ evaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ na abbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
As long as I didn't truly understand these four elements' gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and

Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, imāsaṁ catunnaṁ dhātūnaṁ evaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
But when I did truly understand these four elements' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.
'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

Dutiyaṁ.

14.32 Acariṁsutta:
In Search of Gratification

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Pathavīdhātuyāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ, yo pathavīdhātuyā assādo tadajjhagamaṁ, yāvatā pathavīdhātuyā assādo paññāya me so sudiṭṭho.
“Mendicants, I went in search of the earth element’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of gratification in the earth element.

Pathavīdhātuyāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ, yo pathavīdhātuyā ādīnavo tadajjhagamaṁ, yāvatā pathavīdhātuyā ādīnavo paññāya me so sudiṭṭho.
I went in search of the earth element’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the drawback in the earth element.

Pathavīdhātuyāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ, yaṁ pathavīdhātuyā nissaraṇaṁ tadajjhagamaṁ, yāvatā pathavīdhātuyā nissaraṇaṁ paññāya me taṁ sudiṭṭhaṁ.
I went in search of escape from the earth element, and I found it. I’ve seen clearly with wisdom the full extent of escape from the earth element.

Āpodhātuyāhaṁ, bhikkhave …pe…
I went in search of the water element’s gratification …

tejodhātuyāhaṁ, bhikkhave …
I went in search of the fire element’s gratification …

vāyodhātuyāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ, yo vāyodhātuyā assādo tadajjhagamaṁ, yāvatā vāyodhātuyā assādo paññāya me so sudiṭṭho.

I went in search of the air element's gratification …

Vāyodhātuyāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ, yo vāyodhātuyā ādīnavo tadajjhagamaṁ, yāvatā vāyodhātuyā ādīnavo paññāya me so sudiṭṭho.
Vāyodhātuyāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ, yaṁ vāyodhātuyā nissaraṇaṁ tadajjhagamaṁ, yāvatā vāyodhātuyā nissaraṇaṁ paññāya me taṁ sudiṭṭhaṁ.

Yāvakīvañcāhaṁ, bhikkhave, imāsaṁ catunnaṁ dhātūnaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ na abbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
As long as I didn't truly understand these four elements' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, imāsaṁ catunnaṁ dhātūnaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
But when I did truly understand the four elements' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.
'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

Tatiyaṁ.

14.33 Nocedaṁsutta:
If There Was No

Sāvatthiyaṁ viharati.
At Sāvatthī.

“No cedaṁ, bhikkhave, pathavīdhātuyā assādo abhavissa, nayidaṁ sattā pathavīdhātuyā sārajjeyyuṁ.
“Mendicants, if there were no gratification in the earth element, sentient beings wouldn’t be aroused by it.

Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā assādo, tasmā sattā pathavīdhātuyā sārajjanti.
But since there is gratification in the earth element, sentient beings are aroused by it.

No cedaṁ, bhikkhave, pathavīdhātuyā ādīnavo abhavissa, nayidaṁ sattā pathavīdhātuyā nibbindeyyuṁ.
If the earth element had no drawback, sentient beings wouldn’t grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā ādīnavo, tasmā sattā pathavīdhātuyā nibbindanti.
But since the earth element has a drawback, sentient beings do grow disillusioned with it.

No cedaṁ, bhikkhave, pathavīdhātuyā nissaraṇaṁ abhavissa, nayidaṁ sattā pathavīdhātuyā nissareyyuṁ.
If there were no escape from the earth element, sentient beings wouldn’t escape from it.

Yasmā ca kho, bhikkhave, atthi pathavīdhātuyā nissaraṇaṁ, tasmā sattā pathavīdhātuyā nissaranti.
But since there is an escape from the earth element, sentient beings do escape from it.

No cedaṁ, bhikkhave, āpodhātuyā assādo abhavissa …pe…
If there were no gratification in the water element …

no cedaṁ, bhikkhave, tejodhātuyā …pe…
If there were no gratification in the fire element …

no cedaṁ, bhikkhave, vāyodhātuyā assādo abhavissa, nayidaṁ sattā vāyodhātuyā sārajjeyyuṁ.
If there were no gratification in the air element …

Yasmā ca kho, bhikkhave, atthi vāyodhātuyā assādo, tasmā sattā vāyodhātuyā sārajjanti.
No cedaṁ, bhikkhave, vāyodhātuyā ādīnavo abhavissa, nayidaṁ sattā vāyodhātuyā nibbindeyyuṁ.
Yasmā ca kho, bhikkhave, atthi vāyodhātuyā ādīnavo, tasmā sattā vāyodhātuyā nibbindanti.
No cedaṁ, bhikkhave, vāyodhātuyā nissaraṇaṁ abhavissa, nayidaṁ sattā vāyodhātuyā nissareyyuṁ.
Yasmā ca kho, bhikkhave, atthi vāyodhātuyā nissaraṇaṁ, tasmā sattā vāyodhātuyā nissaranti.

Yāvakīvañcime, bhikkhave, sattā imāsaṁ catunnaṁ dhātūnaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ na abbhaññaṁsu, neva tāvime, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṁyuttā vippamuttā vimariyādikatena cetasā vihariṁsu.
As long as sentient beings don’t truly understand these four elements’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

Yato ca kho, bhikkhave, sattā imāsaṁ catunnaṁ dhātūnaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññaṁsu, atha, bhikkhave, sattā sadevakā lokā samārakā

sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṁyuttā vippamuttā vimariyādikatena cetasā viharantī”ti.
But when sentient beings truly understand these four elements’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

Catutthaṁ.

14.34 Ekantadukkhasutta:
Exclusively Painful

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Pathavīdhātu ce hidaṁ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṁ sattā pathavīdhātuyā sārajjeyyuṁ.
“Mendicants, if the earth element were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it.

Yasmā ca kho, bhikkhave, pathavīdhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā pathavīdhātuyā sārajjanti.
But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it.

Āpodhātu ce hidaṁ, bhikkhave …pe…
If the water element …

tejodhātu ce hidaṁ, bhikkhave …
If the fire element …

vāyodhātu ce hidaṁ, bhikkhave, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṁ sattā vāyodhātuyā sārajjeyyuṁ.
If the air element …

Yasmā ca kho, bhikkhave, vāyodhātu sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā vāyodhātuyā sārajjanti.

Pathavīdhātu ce hidaṁ, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidaṁ sattā pathavīdhātuyā nibbindeyyuṁ.
If the earth element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, bhikkhave, pathavīdhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā pathavīdhātuyā nibbindanti.
But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

Āpodhātu ce hidaṁ, bhikkhave …pe…
If the water element …

tejodhātu ce hidaṁ, bhikkhave …
If the fire element …

vāyodhātu ce hidaṁ, bhikkhave, ekantasukhā abhavissa sukhānupatitā sukhāvakkantā anavakkantā dukkhena, nayidaṁ sattā vāyodhātuyā nibbindeyyuṁ.
If the air element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, bhikkhave, vāyodhātu dukkhā dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, tasmā sattā vāyodhātuyā nibbindantī"ti.
But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it."

Pañcamaṁ.

14.35 Abhinandasutta:
Taking Pleasure

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yo, bhikkhave, pathavīdhātuṁ abhinandati, dukkhaṁ so abhinandati.
“Mendicants, if you take pleasure in the earth element, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo āpodhātuṁ abhinandati …pe…
If you take pleasure in the water element …

yo tejodhātuṁ …
If you take pleasure in the fire element …

yo vāyodhātuṁ abhinandati, dukkhaṁ so abhinandati.
If you take pleasure in the air element, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo ca kho, bhikkhave, pathavīdhātuṁ nābhinandati, dukkhaṁ so nābhinandati.
If you don’t take pleasure in the earth element, you don’t take pleasure in suffering.

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmāti vadāmi.
If you don’t take pleasure in suffering, I say you’re exempt from suffering.

Yo āpodhātuṁ …pe…
If you don’t take pleasure in the water element …

yo tejodhātuṁ …
If you don’t take pleasure in the fire element …

yo vāyodhātuṁ nābhinandati, dukkhaṁ so nābhinandati.
If you don’t take pleasure in the air element, you don’t take pleasure in suffering.

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmāti vadāmī”ti.
If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

Chaṭṭhaṁ.

14.36 Uppādasutta:
Arising

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yo, bhikkhave, pathavīdhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṁ ṭhiti jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo āpodhātuyā …pe…
The arising, continuation, rebirth, and manifestation of the water element …

yo tejodhātuyā …
The arising, continuation, rebirth, and manifestation of the fire element …

yo vāyodhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṁ ṭhiti jarāmaraṇassa pātubhāvo.
The arising, continuation, rebirth, and manifestation of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, pathavīdhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṁ vūpasamo jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of the earth element is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo āpodhātuyā …pe…
The cessation, settling, and ending of the water element …

yo tejodhātuyā …
The cessation, settling, and ending of the fire element …

yo vāyodhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṁ vūpasamo jarāmaraṇassa atthaṅgamo”ti.
The cessation, settling, and ending of the air element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Sattamaṁ.

14.37 Samaṇabrāhmaṇasutta:
Ascetics and Brahmins

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Catasso imā, bhikkhave, dhātuyo.
“Mendicants, there are these four elements.

Katamā catasso?
What four?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.
The elements of earth, water, fire, and air.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṁ catunnaṁ dhātūnaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti,
There are ascetics and brahmins who don’t truly understand these four elements’ gratification, drawback, and escape.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā; na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṁ catunnaṁ dhātūnaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand these four elements’ gratification, drawback, and escape.

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Aṭṭhamaṁ.

14.38 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Catasso imā, bhikkhave, dhātuyo.
“Mendicants, there are these four elements.

Katamā catasso?
What four?

Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu.
The elements of earth, water, fire, and air.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṁ catunnaṁ dhātūnaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti …pe…
There are ascetics and brahmins who don’t truly understand these four elements’ origin, ending, gratification, drawback, and escape …

(vitthāretabbaṁ)
(Tell all in full.)

pajānanti …pe…
There are ascetics and brahmins who do truly understand these four elements’ origin, ending, gratification, drawback, and escape …”

sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.

Navamaṁ.

14.39 Tatiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (3rd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pathavīdhātuṁ nappajānanti, pathavīdhātusamudayaṁ nappajānanti, pathavīdhātunirodhaṁ nappajānanti, pathavīdhātunirodhagāminiṁ paṭipadaṁ nappajānanti …pe…
“Mendicants, there are ascetics and brahmins who don’t understand the earth element, its origin, its cessation, and the practice that leads to its cessation.

āpodhātuṁ nappajānanti …
They don’t understand the water element …

tejodhātuṁ nappajānanti …
fire element …

vāyodhātuṁ nappajānanti, vāyodhātusamudayaṁ nappajānanti, vāyodhātunirodhaṁ nappajānanti, vāyodhātunirodhagāminiṁ paṭipadaṁ nappajānanti, na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā;
air element …

na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā pathavīdhātuṁ pajānanti, pathavīdhātusamudayaṁ pajānanti, pathavīdhātunirodhaṁ pajānanti, pathavīdhātunirodhagāminiṁ paṭipadaṁ pajānanti …

There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation.

ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā …pe… āpodhātuṁ pajānanti …
They do understand the water element …

tejodhātuṁ pajānanti …
the fire element …

vāyodhātuṁ pajānanti, vāyodhātusamudayaṁ pajānanti, vāyodhātunirodhaṁ pajānanti, vāyodhātunirodhagāminiṁ paṭipadaṁ pajānanti, te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā;
the air element …

te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Dasamaṁ.

Catuttho vaggo.

Tassuddānaṁ

Catasso pubbe acariṁ,
nocedañca dukkhena ca;
Abhinandañca uppādo,
tayo samaṇabrāhmaṇāti.

Dhātusaṁyuttaṁ samattaṁ.
The Linked Discourses on the elements are complete.

15. Anamatagga Saṁyutta:
On the Unknowable Beginning

15.1 Tiṇakaṭṭhasutta:
Grass and Sticks

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Anamataggoyaṁ, bhikkhave, saṁsāro.
"Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Seyyathāpi, bhikkhave, puriso yaṁ imasmiṁ jambudīpe tiṇakaṭṭhasākhāpalāsaṁ taṁ chetvā ekajjhaṁ saṁharitvā caturaṅgulaṁ caturaṅgulaṁ ghaṭikaṁ katvā nikkhipeyya:
Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and chop them each into four inch

pieces. They'd lay them down, saying:

'ayaṁ me mātā, tassā me mātu ayaṁ mātā'ti, apariyādinnāva, bhikkhave, tassa purisassa mātumātaro assu, atha imasmiṁ jambudīpe tiṇakaṭṭhasākhāpalāsaṁ parikkhayaṁ pariyādānaṁ gaccheyya.
'This is my mother, this is my grandmother.' The grass, sticks, branches, and leaves of India would run out before that person's mothers and grandmothers.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro.
Transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Evaṁ dīgharattaṁ vo, bhikkhave, dukkhaṁ paccanubhūtaṁ tibbaṁ paccanubhūtaṁ byasanaṁ paccanubhūtaṁ, kaṭasī vaḍḍhitā.
For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ alaṁ virajjituṁ alaṁ vimuccitun"ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Paṭhamaṁ.

15.2 Pathavīsutta:
The Earth

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Seyyathāpi, bhikkhave, puriso imaṁ mahāpathaviṁ kolaṭṭhimattaṁ kolaṭṭhimattaṁ mattikāguḷikaṁ karitvā nikkhipeyya:
Suppose a person was to make the whole earth into clay balls the size of jujube seeds. They’d lay them down, saying:

‘ayaṁ me pitā, tassa me pitu ayaṁ pitā’ti, apariyādinnāva bhikkhave, tassa purisassa pitupitaro assu, athāyaṁ mahāpathavī parikkhayaṁ pariyādānaṁ gaccheyya.
‘This is my father, this is my grandfather.’ The whole earth would run out before that person’s fathers and grandfathers.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro.
Transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating,

shrouded by ignorance and fettered by craving.

Evaṁ dīgharattaṁ vo, bhikkhave, dukkhaṁ paccanubhūtaṁ tibbaṁ paccanubhūtaṁ byasanaṁ paccanubhūtaṁ, kaṭasī vaḍḍhitā.
For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Dutiyaṁ.

15.3 Assusutta:
Tears

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ, yaṁ vā vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, yaṁ vā catūsu mahāsamuddesu udakan”ti?
What do you think? Which is more: the flow of tears you’ve shed while roaming and transmigrating for such a very long time—weeping and wailing from being united with the unloved and separated from the loved—or the water in the four oceans?”

“Yathā kho mayaṁ, bhante, bhagavatā dhammaṁ desitaṁ ājānāma, etadeva, bhante, bahutaraṁ yaṁ no iminā dīghena addhunā sandhāvataṁ saṁsarataṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakan”ti.
“As we understand the Buddha’s teaching, the flow of tears we’ve shed while roaming and transmigrating is more than the water in the four oceans.”

“Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṁ dhammaṁ desitaṁ ājānātha.
“Good, good, mendicants! It’s good that you understand my teaching like this.

Etadeva, bhikkhave, bahutaraṁ yaṁ vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
The flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans.

Dīgharattaṁ vo, bhikkhave, mātumaraṇaṁ paccanubhūtaṁ;
For a long time you’ve undergone the death of a mother …

tesaṁ vo mātumaraṇaṁ paccanubhontānaṁ amanāpasampayogā manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
Dīgharattaṁ vo, bhikkhave, pitumaraṇaṁ paccanubhūtaṁ …pe…
father …

bhātumaraṇaṁ paccanubhūtaṁ …
brother …

bhaginimaraṇaṁ paccanubhūtaṁ …
sister …

puttamaraṇaṁ paccanubhūtaṁ …
son …

dhītumaraṇaṁ paccanubhūtaṁ …
daughter …

ñātibyasanaṁ paccanubhūtaṁ …
loss of relatives …

bhogabyasanaṁ paccanubhūtaṁ.
loss of wealth …

Dīgharattaṁ vo, bhikkhave, rogabyasanaṁ paccanubhūtaṁ, tesaṁ vo rogabyasanaṁ paccanubhontānaṁ amanāpasampayogā

manāpavippayogā kandantānaṁ rodantānaṁ assu passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you've shed while roaming and transmigrating is indeed more than the water in the four oceans.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun"ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Tatiyaṁ.

15.4 Khīrasutta:
Mother's Milk

Sāvatthiyaṁ viharati.
At Sāvatthī.

"Anamataggoyaṁ, bhikkhave, saṁsāro.
"Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ, yaṁ vā vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ mātuthaññaṁ pītaṁ, yaṁ vā catūsu mahāsamuddesu udakan"ti?
What do you think? Which is more: the mother's milk you've drunk while roaming and transmigrating for such a very long time, or the water in the four oceans?"

"Yathā kho mayaṁ, bhante, bhagavatā dhammaṁ desitaṁ ājānāma, etadeva, bhante, bahutaraṁ yaṁ no iminā dīghena addhunā sandhāvataṁ saṁsarataṁ mātuthaññaṁ pītaṁ, na tveva catūsu mahāsamuddesu udakan"ti.
"As we understand the Buddha's teaching, the mother's milk we've drunk while roaming and transmigrating is more than the water in the four oceans."

"Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṁ dhammaṁ desitaṁ ājānātha.

“Good, good, mendicants! It’s good that you understand my teaching like this.

Etadeva, bhikkhave, bahutaraṁ yaṁ vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ mātuthaññaṁ pītaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
The mother’s milk you’ve drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Catutthaṁ.

15.5 Pabbatasutta:
A Mountain

Sāvatthiyaṁ viharati …pe… ārāme …pe….
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and asked him,

“kīvadīgho nu kho, bhante, kappo”ti?
“Sir, how long is an eon?”

“Dīgho kho, bhikkhu, kappo.
“Mendicant, an eon is long.

So na sukaro saṅkhātuṁ ettakāni vassāni iti vā, ettakāni vassasatāni iti vā, ettakāni vassasahassāni iti vā, ettakāni vassasatasahassāni iti vā”ti.
It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṁ kātun”ti?
“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.
“It’s possible,” said the Buddha.

“Seyyathāpi, bhikkhu, mahāselo pabbato yojanaṁ āyāmena yojanaṁ vitthārena yojanaṁ ubbedhena acchinno asusiro ekagghano.

“Suppose there was a huge stone mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass.

Tamenaṁ puriso vassasatassa vassasatassa accayena kāsikena vatthena sakiṁ sakiṁ parimajjeyya.
And as each century passed someone would stroke it with a fine cloth from Kāsi.

Khippataraṁ kho so, bhikkhu, mahāselo pabbato iminā upakkamena parikkhayaṁ pariyādānaṁ gaccheyya, na tveva kappo.
By this means the huge stone mountain would be worn away before the eon comes to an end.

Evaṁ dīgho, bhikkhu, kappo.
That’s how long an eon is.

Evaṁ dīghānaṁ kho, bhikkhu, kappānaṁ neko kappo saṁsito, nekaṁ kappasataṁ saṁsitaṁ, nekaṁ kappasahassaṁ saṁsitaṁ, nekaṁ kappasatasahassaṁ saṁsitaṁ.
And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhu, saṁsāro.
Transmigration has no known beginning. …

Pubbā koṭi …pe…
yāvañcidaṁ, bhikkhu, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Pañcamaṁ.

15.6 Sāsapasutta:
A Mustard Seed

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“kīvadīgho nu kho, bhante, kappo”ti?
“Sir, how long is an eon?”

“Dīgho kho, bhikkhu, kappo.
“Mendicant, an eon is long.

So na sukaro saṅkhātuṁ ettakāni vassāni iti vā …pe… ettakāni vassasatasahassāni iti vā”ti.
It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“Sakkā pana, bhante, upamaṁ kātun”ti?
“But sir, is it possible to give a simile?”

“Sakkā, bhikkhū”ti bhagavā avoca.
“It’s possible,” said the Buddha.

“Seyyathāpi, bhikkhu, āyasaṁ nagaraṁ yojanaṁ āyāmena yojanaṁ vitthārena yojanaṁ ubbedhena, puṇṇaṁ sāsapānaṁ guḷikābaddhaṁ.
“Suppose there was an iron city, a league long, a league wide, and a league high, full of mustard seeds pressed into balls.

Tato puriso vassasatassa vassasatassa accayena ekamekaṁ sāsapaṁ uddhareyya.
And as each century passed someone would remove a single mustard seed.

Khippataraṁ kho so, bhikkhu, mahāsāsaparāsi iminā upakkamena parikkhayaṁ pariyādānaṁ gaccheyya, na tveva kappo.
By this means the huge heap of mustard seeds would be used up before the eon comes to an end.

Evaṁ dīgho kho, bhikkhu, kappo.
That's how long an eon is.

Evaṁ dīghānaṁ kho, bhikkhu, kappānaṁ neko kappo saṁsito, nekaṁ kappasataṁ saṁsitaṁ, nekaṁ kappasahassaṁ saṁsitaṁ, nekaṁ kappasatasahassaṁ saṁsitaṁ.
And we've transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhu, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun"ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Chaṭṭhaṁ.

15.7 Sāvakasutta:
Disciples

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho sambahulā bhikkhū yena bhagavā …pe… ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha … and asked him,

“kīvabahukā nu kho, bhante, kappā abbhatītā atikkantā”ti?
“Sir, how many eons have passed?”

“Bahukā kho, bhikkhave, kappā abbhatītā atikkantā.
“Mendicants, many eons have passed.

Te na sukarā saṅkhātuṁ:
It’s not easy to calculate

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’”ti.
how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“Sakkā pana, bhante, upamaṁ kātun”ti?
“But sir, is it possible to give a simile?”

“Sakkā, bhikkhave”ti bhagavā avoca.
“It’s possible,” said the Buddha.

“Idhassu, bhikkhave, cattāro sāvakā vassasatāyukā vassasatajīvino.
“Suppose there were four disciples with a lifespan of a hundred years.

Te divase divase kappasatasahassaṁ kappasatasahassaṁ anussareyyuṁ.
And each day they would each recollect a hundred thousand eons.

Ananussaritāva, bhikkhave, tehi kappā assu, atha kho te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kālaṁ kareyyuṁ.
Those four disciples would pass away after a hundred years and there would still be eons that they haven't recollected.

Evaṁ bahukā kho, bhikkhave, kappā abbhatītā atikkantā.
That's how many eons have passed.

Te na sukarā saṅkhātuṁ:
It's not easy to calculate

'ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā'ti.
how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun"ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Sattamaṁ.

15.8 Gaṅgāsutta:
The Ganges

Rājagahe viharati veḷuvane.
Near Rājagaha, in the Bamboo Grove.

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and asked the Buddha,

“kīvabahukā nu kho, bho gotama, kappā abbhatītā atikkantā”ti?
“Sir, how many eons have passed?”

“Bahukā kho, brāhmaṇa, kappā abbhatītā atikkantā.
“Brahmin, many eons have passed.

Te na sukarā saṅkhātuṁ:
It’s not easy to calculate

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’”ti.
how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“Sakkā pana, bho gotama, upamaṁ kātun”ti?
“But Master Gotama, can you give a simile?”

“Sakkā, brāhmaṇā”ti bhagavā avoca.

“I can,” said the Buddha.

“Seyyathāpi, brāhmaṇa, yato cāyaṁ gaṅgā nadī pabhavati yattha ca mahāsamuddaṁ appeti, yā etasmiṁ antare vālikā sā na sukarā saṅkhātuṁ:
“Consider the Ganges river from where it originates to where it enters the ocean. Between these places it’s not easy to calculate

‘ettakā vālikā iti vā, ettakāni vālikasatāni iti vā, ettakāni vālikasahassāni iti vā, ettakāni vālikasatasahassāni iti vā’ti.
how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand.

Tato bahutarā kho, brāhmaṇa, kappā abbhatītā atikkantā.
The eons that have passed are more than this.

Te na sukarā saṅkhātuṁ:
It’s not easy to calculate

‘ettakā kappā iti vā, ettakāni kappasatāni iti vā, ettakāni kappasahassāni iti vā, ettakāni kappasatasahassāni iti vā’ti.
how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, brāhmaṇa, saṁsāro.
Transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Evaṁ dīgharattaṁ kho, brāhmaṇa, dukkhaṁ paccanubhūtaṁ tibbaṁ paccanubhūtaṁ byasanaṁ paccanubhūtaṁ, kaṭasī vaḍḍhitā.
For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

Yāvañcidaṁ, brāhmaṇa, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Evaṁ vutte, so brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Aṭṭhamaṁ.

15.9 Daṇḍasutta:
A Stick

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Seyyathāpi, bhikkhave, daṇḍo uparivehāsaṁ khitto sakimpi mūlena nipatati, sakimpi majjhena nipatati, sakimpi antena nipatati;
Suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the end.

evameva kho, bhikkhave, avijjānīvaraṇā sattā taṇhāsaṁyojanā sandhāvantā saṁsarantā sakimpi asmā lokā paraṁ lokaṁ gacchanti, sakimpi parasmā lokā imaṁ lokaṁ āgacchanti.
It’s the same for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun”ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Navamaṁ.

15.10 Puggalasutta:
A Single Person

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
"Mendicants, transmigration has no known beginning. …

ekapuggalassa, bhikkhave, kappaṁ sandhāvato saṁsarato siyā evaṁ mahā aṭṭhikaṅkalo aṭṭhipuñjo aṭṭhirāsi yathāyaṁ vepullo pabbato, sace saṁhārako assa, sambhatañca na vinasseyya.
One person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun"ti.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Ekassekena kappena,
puggalassaṭṭhisañcayo;
Siyā pabbatasamo rāsi,
iti vuttaṁ mahesinā.

"If the bones of a single person
for a single eon were gathered up,
they'd make a pile the size of a mountain:
so said the great hermit.

So kho panāyaṁ akkhāto,
vepullo pabbato mahā;
Uttaro gijjhakūṭassa,
magadhānaṁ giribbaje.

And this is declared to be
as huge as Mount Vepulla,
higher than the Vulture's Peak
in the Magadhan mountain range.

Yato ca ariyasaccāni,
sammappaññāya passati;
Dukkhaṁ dukkhasamuppādaṁ,
dukkhassa ca atikkamaṁ;
Ariyaṁ caṭṭhaṅgikaṁ maggaṁ,
dukkhūpasamagāminaṁ.

But then, with right understanding,

a person sees the noble truths—
suffering, suffering's origin,
suffering's transcendence,
and the noble eightfold path
that leads to the stilling of suffering.

Sa sattakkhattuṁparamaṁ,
sandhāvitvāna puggalo;
Dukkhassantakaro hoti,
sabbasaṁyojanakkhayā"ti.

After roaming on seven times at most,
that person
makes an end of suffering,
with the ending of all fetters."

Dasamaṁ.

Paṭhamo vaggo.

Tassuddānaṁ

Tiṇakaṭṭhañca pathavī,
assu khīrañca pabbataṁ;
Sāsapā sāvakā gaṅgā,
daṇḍo ca puggalena cāti.

15.11 Duggatasutta:
In a Sorry State

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati.
At one time the Buddha was staying near Sāvatthī.

Tatra kho …pe…

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Yaṁ, bhikkhave, passeyyātha duggataṁ durūpetaṁ niṭṭhamettha gantabbaṁ:
When you see someone in a sorry state, in distress, you should conclude:

‘amhehipi evarūpaṁ paccanubhūtaṁ iminā dīghena addhunā’ti.
‘In all this long time, we too have undergone the same thing.’

Taṁ kissa hetu …pe…
Why is that? Transmigration has no known beginning. …

yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ alaṁ virajjituṁ alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Paṭhamaṁ.

15.12 Sukhitasutta:
In a Good Way

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
“Mendicants, transmigration has no known beginning. …

yaṁ, bhikkhave, passeyyātha sukhitaṁ susajjitaṁ, niṭṭhamettha gantabbaṁ:
When you see someone in a good way, in a happy state, you should conclude:

‘amhehipi evarūpaṁ paccanubhūtaṁ iminā dīghena addhunā’ti.
‘In all this long time, we too have undergone the same thing.’

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro.
Transmigration has no known beginning. …

Pubbā koṭi na paññāyati …pe…
alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Dutiyaṁ.

15.13 Tiṁsamattasutta:
Thirty Mendicants

Rājagahe viharati veḷuvane.
Near Rājagaha, in the Bamboo Grove.

Atha kho tiṁsamattā pāveyyakā bhikkhū sabbe āraññikā sabbe piṇḍapātikā sabbe paṁsukūlikā sabbe tecīvarikā sabbe sasaṁyojanā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha,

“ime kho tiṁsamattā pāveyyakā bhikkhū sabbe āraññikā sabbe piṇḍapātikā sabbe paṁsukūlikā sabbe tecīvarikā sabbe sasaṁyojanā.
“These thirty mendicants from Pāvā live in the wilderness, eat only almsfood, wear rag robes, and own just three robes; yet they all still have fetters.

Yannūnāhaṁ imesaṁ tathā dhammaṁ deseyyaṁ yathā nesaṁ imasmiṁyeva āsane anupādāya āsavehi cittāni vimucceyyun”ti.
Why don’t I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ, yaṁ vā vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ, yaṁ vā catūsu mahāsamuddesu udakan”ti?
What do you think? Which is more: the flow of blood you’ve shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?”

“Yathā kho mayaṁ, bhante, bhagavatā dhammaṁ desitaṁ ājānāma, etadeva, bhante, bahutaraṁ, yaṁ no iminā dīghena addhunā sandhāvataṁ saṁsarataṁ sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakan”ti.
“As we understand the Buddha’s teaching, the flow of blood we’ve shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans.”

“Sādhu sādhu, bhikkhave, sādhu kho me tumhe, bhikkhave, evaṁ dhammaṁ desitaṁ ājānātha.
“Good, good, mendicants! It’s good that you understand my teaching like this.

Etadeva, bhikkhave, bahutaraṁ, yaṁ vo iminā dīghena addhunā sandhāvataṁ saṁsarataṁ sīsacchinnānaṁ lohitaṁ passannaṁ

paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
The flow of blood you've shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans.

Dīgharattaṁ vo, bhikkhave, gunnaṁ sataṁ gobhūtānaṁ sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
For a long time you've been cows, and the flow of blood you've shed when your head was chopped off as a cow is more than the water in the four oceans.

Dīgharattaṁ vo, bhikkhave, mahiṁsānaṁ sataṁ mahiṁsabhūtānaṁ sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ …pe…
For a long time you've been buffalo …

dīgharattaṁ vo, bhikkhave, urabbhānaṁ sataṁ urabbhabhūtānaṁ … pe…
rams …

ajānaṁ sataṁ ajabhūtānaṁ …
goats …

migānaṁ sataṁ migabhūtānaṁ …
deer …

kukkuṭānaṁ sataṁ kukkuṭabhūtānaṁ …
chickens …

sūkarānaṁ sataṁ sūkarabhūtānaṁ …
pigs …

dīgharattaṁ vo, bhikkhave, corā gāmaghātāti gahetvā sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ.
For a long time you've been bandits, arrested for raiding villages,

Dīgharattaṁ vo, bhikkhave, corā pāripanthikāti gahetvā sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ.
highway robbery,

Dīgharattaṁ vo, bhikkhave, corā pāradārikāti gahetvā sīsacchinnānaṁ lohitaṁ passannaṁ paggharitaṁ, na tveva catūsu mahāsamuddesu udakaṁ.
or adultery. And the flow of blood you've shed when your head was chopped off as a bandit is more than the water in the four oceans.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun"ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne tiṁsamattānaṁ pāveyyakānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsūti.
And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.

Tatiyaṁ.

15.14 Mātusutta:
Mother

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
“Mendicants, transmigration has no known beginning. …

na so, bhikkhave, satto sulabharūpo yo namātābhūtapubbo iminā dīghena addhunā.
It’s not easy to find a sentient being who in all this long time has not previously been your mother.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
Transmigration has no known beginning. …

alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Catutthaṁ.

15.15 Pitusutta:
Father

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro …pe…
“Mendicants, transmigration has no known beginning. …

na so, bhikkhave, satto sulabharūpo yo napitābhūtapubbo …pe…
It’s not easy to find a sentient being who in all this long time has not previously been your father. …

alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Pañcamaṁ.

15.16 Bhātusutta:
Brother

Sāvatthiyaṁ viharati …pe…
At Sāvatthī.

“na so, bhikkhave, satto sulabharūpo yo nabhātābhūtapubbo …pe…
“It’s not easy to find a sentient being who in all this long time has not previously been your brother. …

alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Chaṭṭhaṁ.

15.17 Bhaginisutta:
Sister

Sāvatthiyaṁ viharati …pe…
At Sāvatthī.

“na so, bhikkhave, satto sulabharūpo yo nabhaginibhūtapubbo …pe…
“It’s not easy to find a sentient being who in all this long time has not previously been your sister. …

alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Sattamaṁ.

15.18 Puttasutta:
Son

Sāvatthiyaṁ viharati …pe…
At Sāvatthī.

“na so, bhikkhave, satto sulabharūpo yo naputtabhūtapubbo …pe…
“It’s not easy to find a sentient being who in all this long time has not previously been your son. …

alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Aṭṭhamaṁ.

15.19 Dhītusutta:
Daughter

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Na so, bhikkhave, satto sulabharūpo yo na dhītābhūtapubbo iminā dīghena addhunā.
It’s not easy to find a sentient being who in all this long time has not previously been your daughter.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro.
Transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Evaṁ dīgharattaṁ vo, bhikkhave, dukkhaṁ paccanubhūtaṁ tibbaṁ paccanubhūtaṁ byasanaṁ paccanubhūtaṁ, kaṭasī vaḍḍhitā.
For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Navamaṁ.

15.20 Vepullapabbatasutta:
Mount Vepulla

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Anamataggoyaṁ, bhikkhave, saṁsāro.
"Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Bhūtapubbaṁ, bhikkhave, imassa vepullassa pabbatassa 'pācīnavaṁso'tveva samaññā udapādi.
Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavaṁsa.

Tena kho pana, bhikkhave, samayena manussānaṁ 'tivarā'tveva samaññā udapādi.
And at that time people were known as Tivaras.

Tivarānaṁ, bhikkhave, manussānaṁ cattārīsa vassasahassāni āyuppamāṇaṁ ahosi.
The lifespan of the Tivaras was 40,000 years.

Tivarā, bhikkhave, manussā pācīnavaṁsaṁ pabbataṁ catūhena ārohanti, catūhena orohanti.
It took them four days to climb Mount Vepulla, and four days to descend.

Tena kho pana, bhikkhave, samayena kakusandho bhagavā arahaṁ sammāsambuddho loke uppanno hoti.
At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa vidhurasañjīvaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

Passatha, bhikkhave, sā cevimassa pabbatassa samaññā antarahitā, te ca manussā kālaṅkatā, so ca bhagavā parinibbuto.
See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.

Evaṁ aniccā, bhikkhave, saṅkhārā;
So impermanent are conditions,

evaṁ addhuvā, bhikkhave, saṅkhārā;
so unstable are conditions,

evaṁ anassāsikā, bhikkhave, saṅkhārā.
so unreliable are conditions.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccituṁ.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Bhūtapubbaṁ, bhikkhave, imassa vepullassa pabbatassa 'vaṅkako'tveva samaññā udapādi.
Once upon a time this Mount Vepulla was known as Vaṅkaka.

Tena kho pana, bhikkhave, samayena manussānaṁ ‘rohitassā’tveva samaññā udapādi.
And at that time people were known as Rohitassas.

Rohitassānaṁ, bhikkhave, manussānaṁ tiṁsavassasahassāni āyuppamāṇaṁ ahosi.
The lifespan of the Rohitassas was 30,000 years.

Rohitassā, bhikkhave, manussā vaṅkakaṁ pabbataṁ tīhena ārohanti, tīhena orohanti.
It took them three days to climb Mount Vepulla, and three days to descend.

Tena kho pana, bhikkhave, samayena koṇāgamano bhagavā arahaṁ sammāsambuddho loke uppanno hoti.
At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa bhiyyosuttaraṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara.

Passatha, bhikkhave, sā cevimassa pabbatassa samaññā antarahitā, te ca manussā kālaṅkatā, so ca bhagavā parinibbuto.
See, mendicants! This mountain’s name has vanished, those people have passed away, and that Buddha has become fully extinguished.

Evaṁ aniccā, bhikkhave, saṅkhārā …pe…
So impermanent are conditions …

alaṁ vimuccituṁ.

Bhūtapubbaṁ, bhikkhave, imassa vepullassa pabbatassa ‘supasso’tveva samaññā udapādi.
Once upon a time this Mount Vepulla was known as Supassa.

Tena kho pana, bhikkhave, samayena manussānaṁ ‘suppiyā’tveva samaññā udapādi.
And at that time people were known as Suppiyas.

Suppiyānaṁ, bhikkhave, manussānaṁ vīsativassasahassāni āyuppamāṇaṁ ahosi.

The lifespan of the Suppiyas was 20,000 years.

Suppiyā, bhikkhave, manussā supassaṁ pabbataṁ dvīhena ārohanti, dvīhena orohanti.
It took them two days to climb Mount Vepulla, and two days to descend.

Tena kho pana, bhikkhave, samayena kassapo bhagavā arahaṁ sammāsambuddho loke uppanno hoti.
At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world.

Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa tissabhāradvājaṁ nāma sāvakayugaṁ ahosi aggaṁ bhaddayugaṁ.
Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.

Passatha, bhikkhave, sā cevimassa pabbatassa samaññā antarahitā, te ca manussā kālaṅkatā, so ca bhagavā parinibbuto.
See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished.

Evaṁ aniccā, bhikkhave, saṅkhārā;
So impermanent are conditions …

evaṁ addhuvā, bhikkhave, saṅkhārā …pe…
alaṁ vimuccituṁ.

Etarahi kho pana, bhikkhave, imassa vepullassa pabbatassa 'vepullo'tveva samaññā udapādi.
These days this Mount Vepulla is known as Vepulla.

Etarahi kho pana, bhikkhave, imesaṁ manussānaṁ 'māgadhakā'tveva samaññā udapādi.
And these people are known as Magadhans.

Māgadhakānaṁ, bhikkhave, manussānaṁ appakaṁ āyuppamāṇaṁ parittaṁ lahukaṁ;
The lifespan of the Magadhans is short, brief, and fleeting.

yo ciraṁ jīvati so vassasataṁ appaṁ vā bhiyyo.
A long life is a hundred years or a little more.

Māgadhakā, bhikkhave, manussā vepullaṁ pabbataṁ muhuttena ārohanti muhuttena orohanti.
It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend.

Etarahi kho panāhaṁ, bhikkhave, arahaṁ sammāsambuddho loke uppanno.
And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world.

Mayhaṁ kho pana, bhikkhave, sāriputtamoggallānaṁ nāma sāvakayugaṁ aggaṁ bhaddayugaṁ.
I have a fine pair of chief disciples named Sāriputta and Moggallāna.

Bhavissati, bhikkhave, so samayo yā ayañcevimassa pabbatassa samaññā antaradhāyissati, ime ca manussā kālaṁ karissanti, ahañca parinibbāyissāmi.
There will come a time when this mountain's name will vanish, those people will die, and I will be fully extinguished.

Evaṁ aniccā, bhikkhave, saṅkhārā;
So impermanent are conditions,

evaṁ addhuvā, bhikkhave, saṅkhārā;
so unstable are conditions,

evaṁ anassāsikā, bhikkhave, saṅkhārā.
so unreliable are conditions.

Yāvañcidaṁ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun"ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Pācīnavaṁso tivarānaṁ,

rohitassāna vaṅkako;
Suppiyānaṁ supassoti,
māgadhānañca vepullo.

“For the Tivaras it was Pācīnavaṁsa,
for the Rohitassa, Vaṅkaka,
Supassa for the Suppiyas,
and Vepulla for the Magadhans.

Aniccā vata saṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṁ vūpasamo sukho”ti.

Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their stilling is true bliss.”

Dasamaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Duggataṁ sukhitañceva,
tiṁsa mātāpitena ca;
Bhātā bhaginī putto ca,
dhītā vepullapabbataṁ.

Anamataggasaṁyuttaṁ samattaṁ.
The Linked Discourses on the unknown beginning are complete.

16. Kassapa Saṁyutta:
With Kassapa

16.1 Santuṭṭhasutta:
Content

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Santuṭṭhāyaṁ, bhikkhave, kassapo itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī;
“Mendicants, Kassapa is content with any kind of robe, and praises such contentment.

na ca cīvarahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca cīvaraṁ na paritassati; laddhā ca cīvaraṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
He doesn’t try to get hold of a robe in an improper way. He doesn’t get upset if he doesn’t get a robe. And if he does get a robe, he uses it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Santuṭṭhāyaṁ, bhikkhave, kassapo itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī; na ca piṇḍapātahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca piṇḍapātaṁ na paritassati; laddhā ca piṇḍapātaṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
Kassapa is content with any kind of almsfood …

Santuṭṭhāyaṁ, bhikkhave, kassapo itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī; na ca senāsanahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca senāsanaṁ na paritassati; laddhā ca senāsanaṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
Kassapa is content with any kind of lodging …

Santuṭṭhāyaṁ, bhikkhave, kassapo itarītarena gilānappaccayabhesajjaparikkhārena, itarītaragilānappaccayabhesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādī; na ca gilānappaccayabhesajjaparikkhārahetu anesanaṁ appatirūpaṁ āpajjati; aladdhā ca gilānappaccayabhesajjaparikkhāraṁ na paritassati; laddhā ca gilānappaccayabhesajjaparikkhāraṁ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
Kassapa is content with any kind of medicines and supplies for the sick …

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ: ‘santuṭṭhā bhavissāma itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādino; na ca cīvarahetu anesanaṁ appatirūpaṁ āpajjissāma;
So you should train like this: ‘We will be content with any kind of robe, and praise such contentment. We won’t try to get hold of a robe in an improper way.

aladdhā ca cīvaraṁ na ca paritassissāma; laddhā ca cīvaraṁ agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjissāma’.
We won’t get upset if we don’t get a robe. And if we do get a robe, we’ll use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.’

(Evaṁ sabbaṁ kātabbaṁ.)
(All should be told in full the same way.)

‘Santuṭṭhā bhavissāma itarītarena piṇḍapātena …pe…
‘We will be content with any kind of almsfood …’

santuṭṭhā bhavissāma itarītarena senāsanena …pe…
‘We will be content with any kind of lodging …’

santuṭṭhā bhavissāma itarītarena gilānappaccayabhesajjaparikkhārena, itarītaragilānappaccayabhesajjaparikkhārasantuṭṭhiyā ca vaṇṇavādino; na ca gilānappaccayabhesajjaparikkhārahetu anesanaṁ appatirūpaṁ āpajjissāma aladdhā ca

gilānappaccayabhesajjaparikkhāraṁ na paritassissāma; laddhā ca gilānappaccayabhesajjaparikkhāraṁ agadhitā amucchitā anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjissāmā'ti.
'We will be content with any kind of medicines and supplies for the sick …'

Evañhi vo, bhikkhave, sikkhitabbaṁ.
That's how you should train.

Kassapena vā hi vo, bhikkhave, ovadissāmi yo vā panassa kassapasadiso, ovaditehi ca pana vo tathattāya paṭipajjitabban"ti.
I will exhort you with the example of Kassapa or someone like him. You should practice accordingly."

Paṭhamaṁ.

16.2 Anottappīsutta:
Imprudent

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ca mahākassapo āyasmā ca sāriputto bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmatā mahākassapena saddhiṁ sammodi.
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahākassapaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

“vuccati hidaṁ, āvuso kassapa, anātāpī anottappī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhigamāya;
“Reverend Kassapa, it’s said that without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary.

ātāpī ca kho ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāyā”ti.
But if you’re keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary.

“Kittāvatā nu kho, āvuso, anātāpī hoti anottappī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhigamāya; To what extent is this the case?”

kittāvatā ca panāvuso, ātāpī hoti ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāyā”ti?

“Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anatthāya saṁvatteyyun’ti na ātappaṁ karoti, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anatthāya saṁvatteyyun’ti na ātappaṁ karoti, ‘anuppannā me kusalā dhammā nuppajjamānā anatthāya saṁvatteyyun’ti na ātappaṁ karoti, ‘uppannā me kusalā dhammā nirujjhamānā anatthāya saṁvatteyyun’ti na ātappaṁ karoti. “Reverend, take a mendicant who doesn’t foster keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’

Evaṁ kho, āvuso, anātāpī hoti.
That’s how you’re not keen.

Kathañcāvuso, anottappī hoti?
And how are you not prudent?

Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anatthāya saṁvatteyyun’ti na ottappati, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anatthāya saṁvatteyyun’ti na ottappati, ‘anuppannā me kusalā dhammā nuppajjamānā anatthāya saṁvatteyyun’ti na ottappati, ‘uppannā me kusalā dhammā nirujjhamānā anatthāya saṁvatteyyun’ti na ottappati.
Take a mendicant who doesn’t foster prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’

Evaṁ kho, āvuso, anottappī hoti.

That’s how you’re not prudent.

Evaṁ kho, āvuso, anātāpī anottappī abhabbo sambodhāya abhabbo nibbānāya abhabbo anuttarassa yogakkhemassa adhigamāya.
That’s how without being keen and prudent you can’t achieve awakening, extinguishment, and the supreme sanctuary.

Kathañcāvuso, ātāpī hoti?
And how are you keen?

Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anatthāya saṁvatteyyun’ti ātappaṁ karoti, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anatthāya saṁvatteyyun’ti ātappaṁ karoti, anuppannā me kusalā dhammā …pe… ātappaṁ karoti.
Take a mendicant who fosters keenness by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen skillful qualities, they’ll lead to harm.’ ‘If arisen skillful qualities cease in me, they’ll lead to harm.’

Evaṁ kho, āvuso, ātāpī hoti.
That’s how you’re keen.

Kathañcāvuso, ottappī hoti?
And how are you prudent?

Idhāvuso, bhikkhu ‘anuppannā me pāpakā akusalā dhammā uppajjamānā anatthāya saṁvatteyyun’ti ottappati, ‘uppannā me pāpakā akusalā dhammā appahīyamānā anatthāya saṁvatteyyun’ti ottappati, ‘anuppannā me kusalā dhammā anuppajjamānā anatthāya saṁvatteyyun’ti ottappati, ‘uppannā me kusalā dhammā nirujjhamānā anatthāya saṁvatteyyun’ti ottappati.
Take a mendicant who fosters prudence by thinking: ‘If unarisen unskillful qualities arise in me, they’ll lead to harm.’ ‘If I don’t give up arisen unskillful qualities, they’ll lead to harm.’ ‘If I don’t give rise to unarisen

skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.'

Evaṁ kho, āvuso, ottappī hoti.
That's how you're prudent.

Evaṁ kho, āvuso, ātāpī ottappī bhabbo sambodhāya bhabbo nibbānāya bhabbo anuttarassa yogakkhemassa adhigamāyā"ti.
That's how if you're keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary."

Dutiyaṁ.

16.3 Candūpamāsutta:
Like the Moon

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Candūpamā, bhikkhave, kulāni upasaṅkamatha—
“Mendicants, you should approach families like the moon:

apakasseva kāyaṁ, apakassa cittaṁ, niccanavakā kulesu appagabbhā.
withdrawn in body and mind, always the newcomer, and never rude.

Seyyathāpi, bhikkhave, puriso jarudapānaṁ vā olokeyya pabbatavisamaṁ vā nadīviduggaṁ vā—
Suppose a person were to look down at an old well, a rugged cliff, or an inaccessible riverland.

apakasseva kāyaṁ, apakassa cittaṁ;
They’d withdraw their body and mind.

evameva kho, bhikkhave, candūpamā kulāni upasaṅkamatha—
In the same way, you should approach families like the moon:

apakasseva kāyaṁ, apakassa cittaṁ, niccanavakā kulesu appagabbhā.
withdrawn in body and mind, always the newcomer, and never rude.

Kassapo, bhikkhave, candūpamo kulāni upasaṅkamati—
Kassapa approaches families like the moon:

apakasseva kāyaṁ, apakassa cittaṁ, niccanavako kulesu appagabbho.
withdrawn in body and mind, always the newcomer, and never rude.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

kathaṁrūpo bhikkhu arahati kulāni upasaṅkamitun”ti?

What kind of mendicant is worthy of approaching families?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

Atha kho bhagavā ākāse pāṇiṁ cālesi.
Then the Buddha waved his hand in space.

“Seyyathāpi, bhikkhave, ayaṁ ākāse pāṇi na sajjati na gayhati na bajjhati;
“Mendicants, this hand is not stuck or held or caught in space.

evameva kho, bhikkhave, yassa kassaci bhikkhuno kulāni upasaṅkamato kulesu cittaṁ na sajjati na gayhati na bajjhati:
In the same way, when approaching families, a mendicant’s mind is not stuck or held or caught, thinking:

‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti;
‘May those who want material possessions get them, and may those who want merit make merits!’

yathāsakena lābhena attamano hoti sumano, evaṁ paresaṁ lābhena attamano hoti sumano;
They’re just as pleased and happy when others get something as they are when they get something.

evarūpo kho, bhikkhave, bhikkhu arahati kulāni upasaṅkamituṁ.
This kind of mendicant is worthy of approaching families.

Kassapassa, bhikkhave, kulāni upasaṅkamato kulesu cittaṁ na sajjati na gayhati na bajjhati:
When Kassapa approaches families, his mind is not stuck or held or caught,

thinking:

‘labhantu lābhakāmā, puññakāmā karontu puññānī’ti;
‘May those who want material possessions get them, and may those who want merit make merits!’

yathāsakena lābhena attamano hoti sumano;
He’s just as pleased and happy when others get something as he is when he gets something.

evaṁ paresaṁ lābhena attamano hoti sumano.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

kathaṁrūpassa bhikkhuno aparisuddhā dhammadesanā hoti, kathaṁrūpassa bhikkhuno parisuddhā dhammadesanā hotī”ti?
What kind of mendicant’s teaching is pure, and what kind is impure?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Yo hi koci, bhikkhave, bhikkhu evaṁcitto paresaṁ dhammaṁ deseti:
“Whoever teaches Dhamma to others with the thought:

‘aho vata me dhammaṁ suṇeyyuṁ, sutvā ca pana dhammaṁ pasīdeyyuṁ, pasannā ca me pasannākāraṁ kareyyun’ti;
‘Oh! May they listen to the teaching from me. When they’ve heard it, may they gain confidence in the teaching and demonstrate their confidence to me.’

evarūpassa kho, bhikkhave, bhikkhuno aparisuddhā dhammadesanā hoti.
Such a mendicant’s teaching is impure.

Yo ca kho, bhikkhave, bhikkhu evaṁcitto paresaṁ dhammaṁ deseti:
Whoever teaches Dhamma to others with the thought:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhīti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Aho vata me dhammaṁ suṇeyyuṁ, sutvā ca pana dhammaṁ ājāneyyuṁ, ājānitvā ca pana tathattāya paṭipajjeyyun’ti.
Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’

Iti dhammasudhammataṁ paṭicca paresaṁ dhammaṁ deseti, kāruññaṁ paṭicca anuddayaṁ paṭicca anukampaṁ upādāya paresaṁ dhammaṁ deseti.
So they teach others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy.

Evarūpassa kho, bhikkhave, bhikkhuno parisuddhā dhammadesanā hoti.
Such a mendicant’s teaching is pure.

Kassapo, bhikkhave, evaṁcitto paresaṁ dhammaṁ deseti:
Kassapa teaches Dhamma to others with the thought:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhīti.

‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Aho vata me dhammaṁ suṇeyyuṁ, sutvā ca pana dhammaṁ ājāneyyuṁ, ājānitvā ca pana tathattāya paṭipajjeyyun’ti.
Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’

Iti dhammasudhammataṁ paṭicca paresaṁ dhammaṁ deseti, kāruññaṁ paṭicca anuddayaṁ paṭicca anukampaṁ upādāya paresaṁ dhammaṁ deseti.
Thus he teaches others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy.

Kassapena vā hi vo, bhikkhave, ovadissāmi yo vā panassa kassapasadiso, ovaditehi ca pana vo tathattāya paṭipajjitabban”ti.
I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

Tatiyaṁ.

16.4 Kulūpakasutta:
Visiting Families

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

kathaṁrūpo bhikkhu arahati kulūpako hotuṁ, kathaṁrūpo bhikkhu na arahati kulūpako hotun”ti?
What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

bhagavā etadavoca:
The Buddha said this:

“Yo hi koci, bhikkhave, bhikkhu evaṁcitto kulāni upasaṅkamati:
“Whoever visits families with the thought:

‘dentuyeva me, mā nādaṁsu;
‘May they give to me, may they not fail to give.

bahukaññeva me dentu, mā thokaṁ;
May they give a lot, not a little.

paṇītaññeva me dentu, mā lūkhaṁ;
May they give me fine things, not coarse.

sīghaññeva me dentu, mā dandhaṁ;
May they give quickly, not slowly.

sakkaccaññeva me dentu, mā asakkaccan’ti.

May they give carefully, not carelessly.’

Tassa ce, bhikkhave, bhikkhuno evaṁcittassa kulāni upasaṅkamato na denti, tena bhikkhu sandīyati; so tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
If a mendicant with such a thought approaches a family and they don’t give, the mendicant feels slighted. And they experience pain and sadness because of that.

Thokaṁ denti, no bahukaṁ …pe…
If they give only a little …

lūkhaṁ denti, no paṇītaṁ …
if they give coarse things …

dandhaṁ denti, no sīghaṁ, tena bhikkhu sandīyati; so tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give slowly …

Asakkaccaṁ denti, no sakkaccaṁ; tena bhikkhu sandīyati; so tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that.

Evarūpo kho, bhikkhave, bhikkhu na arahati kulūpako hotuṁ.
That kind of mendicant is not worthy of visiting families.

Yo ca kho, bhikkhave, bhikkhu evaṁcitto kulāni upasaṅkamati:
Whoever visits families with the thought:

‘taṁ kutettha labbhā parakulesu—
‘When among other families, how could I possibly think:

dentuyeva me, mā nādaṁsu;
“May they give to me, may they not fail to give.

bahukaññeva me dentu, mā thokaṁ;
May they give a lot, not a little.

paṇītaññeva me dentu, mā lūkhaṁ;
May they give me fine things, not coarse.

sīghaññeva me dentu, mā dandhaṁ;
May they give quickly, not slowly.

sakkaccaññeva me dentu, mā asakkaccan’ti.
May they give carefully, not carelessly.”’

Tassa ce, bhikkhave, bhikkhuno evaṁcittassa kulāni upasaṅkamato na denti; tena bhikkhu na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
If a mendicant with such a thought approaches a family and they don’t give, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that.

Thokaṁ denti, no bahukaṁ; tena bhikkhu na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
If they give only a little …

Lūkhaṁ denti, no paṇītaṁ; tena bhikkhu na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give coarse things …

Dandhaṁ denti, no sīghaṁ; tena bhikkhu na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give slowly …

Asakkaccaṁ denti, no sakkaccaṁ; tena bhikkhu na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give carelessly, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that.

Evarūpo kho, bhikkhave, bhikkhu arahati kulūpako hotuṁ.
That kind of mendicant is worthy of visiting families.

Kassapo, bhikkhave, evaṁcitto kulāni upasaṅkamati:
Kassapa visits families with the thought:

‘taṁ kutettha labbhā parakulesu—
‘When among other families, how could I possibly think:

dentuyeva me, mā nādaṁsu;

“May they give to me, may they not fail to give.

bahukaññeva me dentu, mā thokaṁ;
May they give a lot, not a little.

paṇītaññeva me dentu, mā lūkhaṁ;
May they give me fine things, not coarse.

sīghaññeva me dentu, mā dandhaṁ;
May they give quickly, not slowly.

sakkaccaññeva me dentu, mā asakkaccan’ti.
May they give carefully, not carelessly.”’

Tassa ce, bhikkhave, kassapassa evaṁcittassa kulāni upasaṅkamato na denti; tena kassapo na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
With such a thought, if he approaches a family and they don’t give, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that.

Thokaṁ denti, no bahukaṁ; tena kassapo na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
If they give only a little …

Lūkhaṁ denti, no paṇītaṁ; tena kassapo na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give coarse things …

Dandhaṁ denti, no sīghaṁ; tena kassapo na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give slowly …

Asakkaccaṁ denti, no sakkaccaṁ; tena kassapo na sandīyati; so na tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvedayati.
if they give carelessly, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that.

Kassapena vā hi vo, bhikkhave, ovadissāmi yo vā panassa kassapasadiso. Ovaditehi ca pana vo tathattāya paṭipajjitabban”ti.

I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

Catutthaṁ.

16.5 Jiṇṇasutta:
Old Age

Evaṁ me sutaṁ …
So I have heard.

rājagahe veḷuvane.
Near Rājagaha, in the Bamboo Grove.

Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ mahākassapaṁ bhagavā etadavoca:
Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“jiṇṇosi dāni tvaṁ, kassapa, garukāni ca te imāni sāṇāni paṁsukūlāni nibbasanāni.
“You’re old now, Kassapa. Those worn-out hempen rag robes must be a burden for you.

Tasmātiha tvaṁ, kassapa, gahapatāni ceva cīvarāni dhārehi, nimantanāni ca bhuñjāhi, mama ca santike viharāhī”ti.
So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence.”

“Ahaṁ kho, bhante, dīgharattaṁ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva piṇḍapātikattassa ca vaṇṇavādī, paṁsukūliko ceva paṁsukūlikattassa ca vaṇṇavādī, tecīvariko ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva appicchatāya ca vaṇṇavādī, santuṭṭho ceva santuṭṭhiyā ca vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī, asaṁsaṭṭho ceva asaṁsaggassa ca vaṇṇavādī, āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti.

“For a long time, sir, I’ve lived in the wilderness, eaten only almsfood, worn rag robes, and owned just three robes; and I’ve praised these things. I’ve been one of few wishes, content, secluded, aloof, and energetic; and I’ve praised these things.”

“Kiṁ pana tvaṁ, kassapa, atthavasaṁ sampassamāno dīgharattaṁ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva …pe…
“But seeing what benefit, Kassapa, have you long practiced these things?”

paṁsukūliko ceva …
tecīvariko ceva …
appiccho ceva …
santuṭṭho ceva …
pavivitto ceva …
asaṁsaṭṭho ceva …
āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti?

“Dve khvāhaṁ, bhante, atthavase sampassamāno dīgharattaṁ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva …pe…
“Sir, seeing two benefits I have long practiced these things.

paṁsukūliko ceva …
tecīvariko ceva …
appiccho ceva …
santuṭṭho ceva …
pavivitto ceva …
asaṁsaṭṭho ceva …
āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī.

Attano ca diṭṭhadhammasukhavihāraṁ sampassamāno, pacchimañca janataṁ anukampamāno:
I see a happy life for myself in the present. And I have compassion for future generations, thinking:

‘appeva nāma pacchimā janatā diṭṭhānugatiṁ āpajjeyyuṁ.
‘Hopefully those who come after might follow my example.’

Ye kira te ahesuṁ buddhānubuddhasāvakā te dīgharattaṁ āraññikā ceva ahesuṁ āraññikattassa ca vaṇṇavādino …pe…
For they may think: ‘It seems that the awakened disciples of the Buddha for a long time lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.’

piṇḍapātikā ceva ahesuṁ …pe…
paṁsukūlikā ceva ahesuṁ …
tecīvarikā ceva ahesuṁ …
appicchā ceva ahesuṁ …
santuṭṭhā ceva ahesuṁ …
pavivittā ceva ahesuṁ …
asaṁsaṭṭhā ceva ahesuṁ …
āraddhavīriyā ceva ahesuṁ vīriyārambhassa ca vaṇṇavādino’ti.
Te tathattāya paṭipajjissanti, tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāya.
They’ll practice accordingly, which will be for their lasting welfare and happiness.

Ime khvāhaṁ, bhante, dve atthavase sampassamāno dīgharattaṁ āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva …pe…
Seeing these two benefits I have long practiced these things.”

paṁsukūliko ceva …
tecīvariko ceva …
appiccho ceva …
santuṭṭho ceva …
pavivitto ceva …
asaṁsaṭṭho ceva …
āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī”ti.

“Sādhu sādhu, kassapa.
“Good, good, Kassapa!

Bahujanahitāya kira tvaṁ, kassapa, paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṁ.
You're acting for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Tasmātiha tvaṁ, kassapa, sāṇāni ceva paṁsukūlāni dhārehi nibbasanāni, piṇḍāya ca carāhi, araññe ca viharāhī"ti.
So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness."

Pañcamaṁ.

16.6 Ovādasutta:
Advice

Rājagahe veḷuvane.
Near Rājagaha, in the Bamboo Grove.

Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ mahākassapaṁ bhagavā etadavoca:
Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“ovada, kassapa, bhikkhū;
“Kassapa, advise the mendicants!

karohi, kassapa, bhikkhūnaṁ dhammiṁ kathaṁ.
Give them a Dhamma talk!

Ahaṁ vā, kassapa, bhikkhū ovadeyyaṁ tvaṁ vā;
Either you or I should advise the mendicants

ahaṁ vā bhikkhūnaṁ dhammiṁ kathaṁ kareyyaṁ tvaṁ vā”ti.
and give them a Dhamma talk.”

“Dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi dhammehi samannāgatā, akkhamā, appadakkhiṇaggāhino anusāsaniṁ.
“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

Idhāhaṁ, bhante, addasaṁ bhaṇḍañca nāma bhikkhuṁ ānandassa saddhivihāriṁ abhijikañca nāma bhikkhuṁ anuruddhassa saddhivihāriṁ aññamaññaṁ sutena accāvadante:

Take the monk called Bhaṇḍa, Ānanda's pupil. He's been competing in studies with the monk called Abhiñjika, Anuruddha's pupil. They say:

'ehi, bhikkhu, ko bahutaraṁ bhāsissati, ko sundarataraṁ bhāsissati, ko cirataraṁ bhāsissatī'"ti.
'Come on, monk, who can recite more? Who can recite better? Who can recite longer?'"

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha addressed a certain monk,

"ehi tvaṁ, bhikkhu, mama vacanena bhaṇḍañca bhikkhuṁ ānandassa saddhivihāriṁ abhijikañca bhikkhuṁ anuruddhassa saddhivihāriṁ āmantehi:
"Please, monk, in my name tell the monk called Bhaṇḍa, Ānanda's pupil, and the monk called Abhiñjika, Anuruddha's pupil that

'satthā āyasmante āmantetī'"ti.
the teacher summons them."

"Evaṁ, bhante"ti kho so bhikkhu bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:
"Yes, sir," that monk replied. He went to those monks and said,

"satthā āyasmante āmantetī"ti.
"Venerables, the teacher summons you."

"Evamāvuso"ti kho te bhikkhū tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū bhagavā etadavoca:
"Yes, reverend," those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"saccaṁ kira tumhe, bhikkhave, aññamaññaṁ sutena accāvadatha:
"Is it really true, monks, that you've been competing in studies, saying:

‘ehi, bhikkhu, ko bahutaraṁ bhāsissati, ko sundarataraṁ bhāsissati, ko cirataraṁ bhāsissatī’”ti?
‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’”

“Evaṁ, bhante”.
“Yes, sir.”

“Kiṁ nu kho me tumhe, bhikkhave, evaṁ dhammaṁ desitaṁ ājānātha:
“Have you ever known me to teach the Dhamma like this:

‘etha tumhe, bhikkhave, aññamaññaṁ sutena accāvadatha—
‘Please mendicants, compete in studies to

ehi, bhikkhu, ko bahutaraṁ bhāsissati, ko sundarataraṁ bhāsissati, ko cirataraṁ bhāsissatī’”ti?
see who can recite more and better and longer’?”

“No hetaṁ, bhante”.
“No, sir.”

“No ce kira me tumhe, bhikkhave, evaṁ dhammaṁ desitaṁ ājānātha, atha kiñcarahi tumhe, moghapurisā, kiṁ jānantā kiṁ passantā evaṁ svākkhāte dhammavinaye pabbajitā samānā aññamaññaṁ sutena accāvadatha:
“If you’ve never known me to teach the Dhamma like this, then what exactly do you know and see, you foolish men, that after going forth in such a well explained teaching and training you’d compete in studies to

‘ehi, bhikkhu, ko bahutaraṁ bhāsissati, ko sundarataraṁ bhāsissati, ko cirataraṁ bhāsissatī’”ti.
see who can recite more and better and longer?”

Atha kho te bhikkhū bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavocuṁ:

Then those monks bowed with their heads at the Buddha's feet and said,

"accayo no, bhante, accagamā, yathābāle yathāmūḷhe yathāakusale, ye mayaṁ evaṁ svākkhāte dhammavinaye pabbajitā samānā aññamaññaṁ sutena accāvadimha:
"We have made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to

'ehi, bhikkhu, ko bahutaraṁ bhāsissati, ko sundarataraṁ bhāsissati, ko cirataraṁ bhāsissatī'ti.
see who can recite more and better and longer.

Tesaṁ no, bhante, bhagavā accayaṁ accayato paṭiggaṇhātu āyatiṁ saṁvarāyā"ti.
Please, sir, accept our mistake for what it is, so we will restrain ourselves in future."

"Taggha tumhe, bhikkhave, accayo accagamā yathābāle yathāmūḷhe yathāakusale, ye tumhe evaṁ svākkhāte dhammavinaye pabbajitā samānā aññamaññaṁ sutena accāvadittha:
"Indeed, monks, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way.

'ehi, bhikkhu, ko bahutaraṁ bhāsissati, ko sundarataraṁ bhāsissati, ko cirataraṁ bhāsissatī'ti.
Yato ca kho tumhe, bhikkhave, accayaṁ accayato disvā yathādhammaṁ paṭikarotha, taṁ vo mayaṁ paṭiggaṇhāma.
But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

Vuddhi hesā, bhikkhave, ariyassa vinaye yo accayaṁ accayato disvā yathādhammaṁ paṭikaroti āyatiñca saṁvaraṁ āpajjatī"ti.
For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

Chaṭṭhaṁ.

16.7 Dutiyaovādasutta:
Advice (2nd)

Rājagahe viharati veḷuvane.
Near Rājagaha, in the Bamboo Grove.

Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami …pe…
Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side.

ekamantaṁ nisinnaṁ kho āyasmantaṁ mahākassapaṁ bhagavā etadavoca:
The Buddha said to him,

“ovada, kassapa, bhikkhū;
“Kassapa, advise the mendicants!

karohi, kassapa, bhikkhūnaṁ dhammiṁ kathaṁ.
Give them a Dhamma talk!

Ahaṁ vā, kassapa, bhikkhū ovadeyyaṁ tvaṁ vā;
Either you or I should advise the mendicants

ahaṁ vā bhikkhūnaṁ dhammiṁ kathaṁ kareyyaṁ tvaṁ vā”ti.
and give them a Dhamma talk.”

“Dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi dhammehi samannāgatā akkhamā appadakkhiṇaggāhino anusāsaniṁ.
“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

Yassa kassaci, bhante, saddhā natthi kusalesu dhammesu, hirī natthi kusalesu dhammesu, ottappaṁ natthi kusalesu dhammesu, vīriyaṁ

natthi kusalesu dhammesu, paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.
Sir, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Seyyathāpi, bhante, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena.
It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

Evameva kho, bhante, yassa kassaci saddhā natthi kusalesu dhammesu …pe…
In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

hirī natthi …
ottappaṁ natthi …
vīriyaṁ natthi …
paññā natthi … kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

'Assaddho purisapuggalo'ti, bhante, parihānametaṁ;
A faithless individual is in decline.

'ahiriko purisapuggalo'ti, bhante, parihānametaṁ;
An individual with no conscience is in decline.

'anottappī purisapuggalo'ti, bhante, parihānametaṁ;
An imprudent individual is in decline.

'kusīto purisapuggalo'ti, bhante, parihānametaṁ;
A lazy individual is in decline.

'duppañño purisapuggalo'ti, bhante, parihānametaṁ;

A witless individual is in decline.

‘kodhano purisapuggalo’ti, bhante, parihānametaṁ;
An irritable individual is in decline.

‘upanāhī purisapuggalo’ti, bhante, parihānametaṁ;
A hostile individual is in decline.

‘na santi bhikkhū ovādakā’ti, bhante, parihānametaṁ.
When there are no mendicant advisers there is decline.

Yassa kassaci, bhante, saddhā atthi kusalesu dhammesu, hirī atthi kusalesu dhammesu, ottappaṁ atthi kusalesu dhammesu, vīriyaṁ atthi kusalesu dhammesu, paññā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.
Sir, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

Seyyathāpi, bhante, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena.
It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

Evameva kho, bhante, yassa kassaci saddhā atthi kusalesu dhammesu …
In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

hirī atthi …pe…
ottappaṁ atthi …
vīriyaṁ atthi …
paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

‘Saddho purisapuggalo’ti, bhante, aparihānametaṁ;
A faithful individual doesn’t decline.

‘hirimā purisapuggalo’ti, bhante, aparihānametaṁ;
An individual with a conscience doesn’t decline.

‘ottappī purisapuggalo’ti, bhante, aparihānametaṁ;
A prudent individual doesn’t decline.

‘āraddhavīriyo purisapuggalo’ti, bhante, aparihānametaṁ;
An energetic individual doesn’t decline.

‘paññavā purisapuggalo’ti, bhante, aparihānametaṁ;
A wise individual doesn’t decline.

‘akkodhano purisapuggalo’ti, bhante, aparihānametaṁ;
A loving individual doesn’t decline.

‘anupanāhī purisapuggalo’ti, bhante, aparihānametaṁ;
A kind individual doesn’t decline.

‘santi bhikkhū ovādakā’ti, bhante, aparihānametan”ti.
When there are mendicant advisers there is no decline.”

“Sādhu sādhu, kassapa.
“Good, good, Kassapa!

Yassa kassaci, kassapa, saddhā natthi kusalesu dhammesu …pe…
Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth …

hirī natthi …
ottappaṁ natthi …
vīriyaṁ natthi …
paññā natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

Seyyathāpi, kassapa, kāḷapakkhe candassa yā ratti vā divaso vā āgacchati, hāyateva vaṇṇena …pe…
hāyati ārohapariṇāhena.

Evameva kho, kassapa, yassa kassaci saddhā natthi kusalesu dhammesu …pe…
hirī natthi …
ottappaṁ natthi …
vīriyaṁ natthi …
paññā natthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, hāniyeva pāṭikaṅkhā kusalesu dhammesu, no vuddhi.
‘Assaddho purisapuggalo’ti, kassapa, parihānametaṁ;
ahiriko …pe…
anottappī …
kusīto …
duppañño …
kodhano …
‘upanāhī purisapuggalo’ti, kassapa, parihānametaṁ;
‘na santi bhikkhū ovādakā’ti, kassapa, parihānametaṁ.
When there are no mendicant advisers there is decline.

Yassa kassaci, kassapa, saddhā atthi kusalesu dhammesu …pe…
Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline …

hirī atthi …
ottappaṁ atthi …
vīriyaṁ atthi …
paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

Seyyathāpi, kassapa, juṇhapakkhe candassa yā ratti vā divaso vā āgacchati, vaḍḍhateva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena.

Evameva kho, kassapa, yassa kassaci saddhā atthi kusalesu dhammesu
hirī atthi …
ottappaṁ atthi …
vīriyaṁ atthi …

paññā atthi kusalesu dhammesu tassa yā ratti vā divaso vā āgacchati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihāni.

‘Saddho purisapuggalo’ti, kassapa, aparihānametaṁ;
hirimā …pe…
ottappī …
āraddhavīriyo …
paññavā …
akkodhano …
‘anupanāhī purisapuggalo’ti, kassapa, aparihānametaṁ;
‘santi bhikkhū ovādakā’ti, kassapa, aparihānametan”ti.
When there are mendicant advisers there is no decline.”

Sattamaṁ.

16.8 Tatiyaovādasutta:
Advice (3rd)

Rājagahe kalandakanivāpe.
Near Rājagaha, in the squirrels' feeding ground.

Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ mahākassapaṁ bhagavā etadavoca:
Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"ovada, kassapa, bhikkhū;
"Kassapa, advise the mendicants!

karohi, kassapa, bhikkhūnaṁ dhammiṁ kathaṁ.
Give them a Dhamma talk!

Ahaṁ vā, kassapa, bhikkhūnaṁ ovadeyyaṁ tvaṁ vā;
Either you or I should advise the mendicants

ahaṁ vā bhikkhūnaṁ dhammiṁ kathaṁ kareyyaṁ tvaṁ vā"ti.
and give them a Dhamma talk."

"Dubbacā kho, bhante, etarahi bhikkhū, dovacassakaraṇehi dhammehi samannāgatā, akkhamā, appadakkhiṇaggāhino anusāsanin"ti.
"Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully."

"Tathā hi pana, kassapa, pubbe therā bhikkhū āraññikā ceva ahesuṁ āraññikattassa ca vaṇṇavādino, piṇḍapātikā ceva ahesuṁ piṇḍapātikattassa ca vaṇṇavādino, paṁsukūlikā ceva ahesuṁ paṁsukūlikattassa ca vaṇṇavādino, tecīvarikā ceva ahesuṁ

tecīvarikattassa ca vaṇṇavādino, appicchā ceva ahesuṁ appicchatāya ca vaṇṇavādino, santuṭṭhā ceva ahesuṁ santuṭṭhiyā ca vaṇṇavādino, pavivittā ceva ahesuṁ pavivekassa ca vaṇṇavādino, asaṁsaṭṭhā ceva ahesuṁ asaṁsaggassa ca vaṇṇavādino, āraddhavīriyā ceva ahesuṁ vīriyārambhassa ca vaṇṇavādino.
“Kassapa, that’s because formerly the senior mendicants lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.

Tatra yo hoti bhikkhu āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva piṇḍapātikattassa ca vaṇṇavādī, paṁsukūliko ceva paṁsukūlikattassa ca vaṇṇavādī, tecīvariko ceva tecīvarikattassa ca vaṇṇavādī, appiccho ceva appicchatāya ca vaṇṇavādī, santuṭṭho ceva santuṭṭhiyā ca vaṇṇavādī, pavivitto ceva pavivekassa ca vaṇṇavādī, asaṁsaṭṭho ceva asaṁsaggassa ca vaṇṇavādī, āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī, taṁ therā bhikkhū āsanena nimantenti:
The senior mendicants invite such a mendicant to a seat, saying:

‘ehi, bhikkhu, ko nāmāyaṁ bhikkhu, bhaddako vatāyaṁ bhikkhu, sikkhākāmo vatāyaṁ bhikkhu; ehi, bhikkhu, idaṁ āsanaṁ nisīdāhī’ti.
‘Welcome, mendicant! What is this mendicant’s name? This mendicant is good-natured; he really wants to train. Please, mendicant, take a seat.’

Tatra, kassapa, navānaṁ bhikkhūnaṁ evaṁ hoti:
Then the junior mendicants think:

‘yo kira so hoti bhikkhu āraññiko ceva āraññikattassa ca vaṇṇavādī, piṇḍapātiko ceva …pe… paṁsukūliko ceva … tecīvariko ceva … appiccho ceva … santuṭṭho ceva … pavivitto ceva … asaṁsaṭṭho ceva … āraddhavīriyo ceva vīriyārambhassa ca vaṇṇavādī, taṁ therā bhikkhū āsanena nimantenti—
‘It seems that when a mendicant lives in the wilderness … and is energetic, and praises these things, senior mendicants invite them to a seat …’

ehi, bhikkhu, ko nāmāyaṁ bhikkhu, bhaddako vatāyaṁ bhikkhu, sikkhākāmo vatāyaṁ bhikkhu; ehi, bhikkhu, idaṁ āsanaṁ nisīdāhī'ti. Te tathattāya paṭipajjanti;
They practice accordingly.

tesaṁ taṁ hoti dīgharattaṁ hitāya sukhāya.
That is for their lasting welfare and happiness.

Etarahi pana, kassapa, therā bhikkhū na ceva āraññikā na ca āraññikattassa vaṇṇavādino, na ceva piṇḍapātikā na ca piṇḍapātikattassa vaṇṇavādino, na ceva paṁsukūlikā na ca paṁsukūlikattassa vaṇṇavādino, na ceva tecīvarikā na ca tecīvarikattassa vaṇṇavādino, na ceva appicchā na ca appicchatāya vaṇṇavādino, na ceva santuṭṭhā na ca santuṭṭhiyā vaṇṇavādino, na ceva pavivittā na ca pavivekassa vaṇṇavādino, na ceva asaṁsaṭṭhā na ca asaṁsaggassa vaṇṇavādino, na ceva āraddhavīriyā na ca vīriyārambhassa vaṇṇavādino.
But these days, Kassapa, the senior mendicants don't live in the wilderness … and aren't energetic; and they don't praise these things.

Tatra yo hoti bhikkhu ñāto yasassī lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ taṁ therā bhikkhū āsanena nimantenti:
When a mendicant is well-known and famous, a recipient of robes, almsfood, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat:

'ehi, bhikkhu, ko nāmāyaṁ bhikkhu, bhaddako vatāyaṁ bhikkhu, sabrahmacārikāmo vatāyaṁ bhikkhu; ehi, bhikkhu, idaṁ āsanaṁ nisīdāhī'ti.
'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really likes his fellow monks. Please, mendicant, take a seat.'

Tatra, kassapa, navānaṁ bhikkhūnaṁ evaṁ hoti:
Then the junior mendicants think:

‘yo kira so hoti bhikkhu ñāto yasassī lābhī cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ taṁ therā bhikkhū āsanena nimantenti—
‘It seems that when a mendicant is well-known and famous, a recipient of robes, almsfood, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat …’

ehi, bhikkhu, ko nāmāyaṁ bhikkhu, bhaddako vatāyaṁ bhikkhu, sabrahmacārikāmo vatāyaṁ bhikkhu; ehi, bhikkhu, idaṁ āsanaṁ nisīdāhī’ti.
Te tathattāya paṭipajjanti.
They practice accordingly.

Tesaṁ taṁ hoti dīgharattaṁ ahitāya dukkhāya.
That is for their lasting harm and suffering.

Yañhi taṁ, kassapa, sammā vadamāno vadeyya:
And if it could ever be rightly said that

‘upaddutā brahmacārī brahmacārūpaddavena abhipatthanā brahmacārī brahmacāriabhipatthanenā’ti, etarahi taṁ, kassapa, sammā vadamāno vadeyya: ‘upaddutā brahmacārī brahmacārūpaddavena abhipatthanā brahmacārī brahmacāriabhipatthanenā’”ti.
spiritual practitioners are imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said.”

Aṭṭhamaṁ.

16.9 Jhānābhiññasutta:
Absorptions and Insights

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ahaṁ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
“Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Kassapopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi.
Whenever I want, as the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Kassapopi, bhikkhave, yāvade ākaṅkhati vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṁvedemi, yaṁ taṁ

ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharāmi.
Whenever I want, with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Kassapopi, bhikkhave, yāvade ākaṅkhati pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharāmi.
Whenever I want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Kassapopi, bhikkhave, yāvade ākaṅkhati sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharāmi.
Whenever I want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I enter and remain in the dimension of infinite space.

Kassapopi, bhikkhave, yāvade ākaṅkhati sabbaso rūpasaññānaṁ samatikkamā …pe… ākāsānañcāyatanaṁ upasampajja viharati.

And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharāmi.
Whenever I want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I enter and remain in the dimension of infinite consciousness.

Kassapopi, bhikkhave, yāvade ākaṅkhati sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi sabbaso viññāṇañcāyatanaṁ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharāmi.
Whenever I want, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I enter and remain in the dimension of nothingness.

Kassapopi, bhikkhave, yāvade ākaṅkhati …pe… ākiñcaññāyatanaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharāmi.
Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception.

Kassapopi, bhikkhave, yāvade ākaṅkhati …pe… nevasaññānāsaññāyatanaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ

upasampajja viharāmi.
Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling.

Kassapopi, bhikkhave …pe… saññāvedayitanirodhaṁ upasampajja viharati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi anekavihitaṁ iddhividhaṁ paccanubhomi—ekopi hutvā bahudhā homi, bahudhāpi hutvā eko homi; āvibhāvaṁ, tirobhāvaṁ, tirokuṭṭaṁ, tiropākāraṁ, tiropabbataṁ, asajjamāno gacchāmi, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karomi, seyyathāpi udake; udakepi abhijjamāne gacchāmi, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamāmi, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasāmi parimajjāmi; yāva brahmalokāpi kāyena vasaṁ vattemi.
Whenever I want, I wield the many kinds of psychic power: multiplying myself and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. I control the body as far as the Brahmā realm.

Kassapopi, bhikkhave, yāvade ākaṅkhati anekavihitaṁ iddhividhaṁ paccanubhoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāmi, dibbe ca mānuse ca, ye dūre santike ca.
Whenever I want, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far.

Kassapopi, bhikkhave, yāvade ākaṅkhati dibbāya sotadhātuyā …pe… dūre santike ca.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāmi—
Whenever I want, I understand the minds of other beings and individuals, having comprehended them with my mind.

sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāmi,
I understand mind with greed as ‘mind with greed’,

vītarāgaṁ vā cittaṁ vītarāgaṁ cittanti pajānāmi,
and mind without greed as ‘mind without greed’;

sadosaṁ vā cittaṁ …pe…
mind with hate …

vītadosaṁ vā cittaṁ …
mind without hate …

samohaṁ vā cittaṁ …
mind with delusion …

vītamohaṁ vā cittaṁ …
mind without delusion …

saṅkhittaṁ vā cittaṁ …
constricted mind …

vikkhittaṁ vā cittaṁ …
scattered mind …

mahaggataṁ vā cittaṁ …
expansive mind …

amahaggataṁ vā cittaṁ …
unexpansive mind …

sauttaraṁ vā cittaṁ …
mind that is not supreme …

anuttaraṁ vā cittaṁ …
mind that is supreme …

samāhitaṁ vā cittaṁ …
mind immersed in samādhi …

asamāhitaṁ vā cittaṁ …
mind not immersed in samādhi …

vimuttaṁ vā cittaṁ …
freed mind …

avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāmi.
unfreed mind …

Kassapopi, bhikkhave, yāvade ākaṅkhati parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti—
And so does Kassapa.

sarāgaṁ vā cittaṁ sarāgaṁ cittanti pajānāti …pe… avimuttaṁ vā cittaṁ avimuttaṁ cittanti pajānāti.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi anekavihitaṁ pubbenivāsaṁ anussarāmi, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo pañ̃ñāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
Whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: ‘There, I was named this, my clan was that, I looked like this,

and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details.

Kassapopi, bhikkhave, yāvade ākaṅkhati anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
And so does Kassapa.

Ahaṁ, bhikkhave, yāvade ākaṅkhāmi dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi: 'ime vata, bhonto, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā, ime vā pana, bhonto, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāmi.
Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they

had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

Kassapopi, bhikkhave, yāvade ākaṅkhati dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne …pe… yathākammūpage satte pajānāti.
And so does Kassapa.

Ahaṁ, bhikkhave, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmi.
I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

Kassapopi, bhikkhave, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī"ti.
And so does Kassapa."

Navamaṁ.

16.10 Upassayasutta:
The Nuns' Quarters

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā mahākassapo sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Mahākassapa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahākassapaṁ etadavoca:
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to Mahākassapa and said,

"āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā"ti.
"Kassapa, come, sir. Let's go to one of the nuns' quarters."

"Gaccha tvaṁ, āvuso ānanda, bahukicco tvaṁ bahukaraṇīyo"ti.
"You go, Reverend Ānanda. You have many duties and responsibilities."

Dutiyampi kho āyasmā ānando āyasmantaṁ mahākassapaṁ etadavoca:
And a second time …

"āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā"ti.
"Gaccha tvaṁ, āvuso ānanda, bahukicco tvaṁ bahukaraṇīyo"ti.

Tatiyampi kho āyasmā ānando āyasmantaṁ mahākassapaṁ etadavoca:
And a third time, Ānanda said,

“āyāma, bhante kassapa, yena aññataro bhikkhunupassayo tenupasaṅkamissāmā”ti.
“Come, Honorable Kassapa. Let’s go to one of the nuns’ quarters.”

Atha kho āyasmā mahākassapo pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena aññataro bhikkhunupassayo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns’ quarters, where he sat on the seat spread out.

Atha kho sambahulā bhikkhuniyo yenāyasmā mahākassapo tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ mahākassapaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
And then several nuns went up to Mahākassapa, bowed, and sat down to one side.

Ekamantaṁ nisinnā kho tā bhikkhuniyo āyasmā mahākassapo dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk,

Atha kho āyasmā mahākassapo tā bhikkhuniyo dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
after which he got up from his seat and left.

Atha kho thullatissā bhikkhunī anattamanā anattamanavācaṁ nicchāresi:
But the nun Thullatissā was upset and blurted out,

“kiṁ pana ayyo mahākassapo, ayyassa ānandassa vedehamunino sammukhā dhammaṁ bhāsitabbaṁ maññati?
“What is Master Mahākassapa thinking, that he’d teach Dhamma in front of Master Ānanda, the Videhan sage?

Seyyathāpi nāma sūcivāṇijako sūcikārassa santike sūciṁ vikketabbaṁ maññeyya;
He's like a needle seller who thinks they can sell a needle to a needle maker!"

evameva ayyo mahākassapo ayyassa ānandassa vedehamunino sammukhā dhammaṁ bhāsitabbaṁ maññatī"ti.

Assosi kho āyasmā mahākassapo thullatissāya bhikkhuniyā imaṁ vācaṁ bhāsamānāya.
Mahākassapa heard Thullatissā say these words,

Atha kho āyasmā mahākassapo āyasmantaṁ ānandaṁ etadavoca:
and he said to Ānanda,

"kiṁ nu kho, āvuso ānanda, ahaṁ sūcivāṇijako, tvaṁ sūcikāro;
"Is that right, Reverend Ānanda? Am I the needle seller and you the needle maker?

udāhu ahaṁ sūcikāro, tvaṁ sūcivāṇijako"ti?
Or am I the needle maker and you the needle seller?"

"Khama, bhante kassapa, bālo mātugāmo"ti.
"Forgive her, sir. The woman's a fool."

"Āgamehi tvaṁ, āvuso ānanda, mā te saṅgho uttari upaparikkhi.
"Hold on, Reverend Ānanda! Don't make the Saṅgha investigate you further!

Taṁ kiṁ maññasi, āvuso ānanda,
What do you think, Reverend Ānanda?

api nu tvaṁ bhagavato sammukhā bhikkhusaṅghe upanīto:
Was it you who the Buddha brought up before the Saṅgha of mendicants, saying:

'ahaṁ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ

paṭhamaṁ jhānaṁ upasampajja viharāmi.
‘Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ānandopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharatī’”ti?
And so does Ānanda’?”

“No hetaṁ, bhante”.
“No, sir.”

“Ahaṁ kho, āvuso, bhagavato sammukhā bhikkhusaṅghe upanīto:
“I was the one the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṁ, bhikkhave, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
‘Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Kassapopi, bhikkhave, yāvade ākaṅkhati vivicceva kāmehi vivicca akusalehi dhammehi …pe… paṭhamaṁ jhānaṁ upasampajja viharatī’ti …pe….
And so does Kassapa. …’

(Navannaṁ anupubbavihārasamāpattīnaṁ pañcannañca abhiññānaṁ evaṁ vitthāro veditabbo.)
(The nine progressive meditations and the five insights should be told in full.)

Taṁ kiṁ maññasi, āvuso ānanda,

What do you think, Reverend Ānanda?

api nu tvaṁ bhagavato sammukhā bhikkhusaṅghe upanīto:
Was it you who the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṁ, bhikkhave, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmi.
‘I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

Ānandopi, bhikkhave, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī’”ti?
And so does Ānanda’?”

“No hetaṁ, bhante”.
“No, sir.”

“Ahaṁ kho, āvuso, bhagavato sammukhā bhikkhusaṅghe upanīto:
“I was the one the Buddha brought up before the Saṅgha of mendicants, saying:

‘ahaṁ, bhikkhave, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmi.
‘I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

Kassapopi, bhikkhave, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī’ti.
And so does Kassapa.’

Sattaratanaṁ vā, āvuso, nāgaṁ aḍḍhaṭṭhamaratanaṁ vā tālapattikāya chādetabbaṁ maññeyya, yo me cha abhiññā chādetabbaṁ maññeyyā”ti.
Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”

Cavittha ca pana thullatissā bhikkhunī brahmacariyamhāti.
But the nun Thullatissā fell from the spiritual life.

Dasamaṁ.

16.11 Cīvarasutta:
Robes

Ekaṁ samayaṁ āyasmā mahākassapo rājagahe viharati veḷuvane kalandakanivāpe.
At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā ānando dakkhiṇagirismiṁ cārikaṁ carati mahatā bhikkhusaṅghena saddhiṁ.
Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.

Tena kho pana samayena āyasmato ānandassa tiṁsamattā saddhivihārino bhikkhū sikkhaṁ paccakkhāya hīnāyāvattā bhavanti yebhuyyena kumārabhūtā.
And at that time thirty of Ānanda's mendicant pupils resigned the training and returned to a lesser life. Most of them were youths.

Atha kho āyasmā ānando dakkhiṇagirismiṁ yathābhirantaṁ cārikaṁ caritvā yena rājagahaṁ veḷuvanaṁ kalandakanivāpo yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahākassapaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ āyasmā mahākassapo etadavoca:
When Venerable Ānanda had wandered in the Southern Hills as long as he pleased, he set out for Rājagaha, to the Bamboo Grove, the squirrels' feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him:

"kati nu kho, āvuso ānanda, atthavase paṭicca bhagavatā kulesu tikabhojanaṁ paññattan"ti?
"Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?"

“Tayo kho, bhante kassapa, atthavase paṭicca bhagavatā kulesu tikabhojanaṁ paññattaṁ—
“Sir, the Buddha laid down that rule for three reasons.

dummaṅkūnaṁ puggalānaṁ niggahāya pesalānaṁ bhikkhūnaṁ phāsuvihārāya, mā pāpicchā pakkhaṁ nissāya saṅghaṁ bhindeyyuṁ, kulānuddayatāya ca.
For keeping difficult persons in check and for the comfort of good-hearted mendicants. To prevent those of corrupt wishes from taking sides and dividing the Saṅgha. And out of consideration for families.

Ime kho, bhante kassapa, tayo atthavase paṭicca bhagavatā kulesu tikabhojanaṁ paññattan”ti.
These are the three reasons why the Buddha laid down that rule.”

“Atha kiñcarahi tvaṁ, āvuso ānanda, imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṁ ananuyuttehi saddhiṁ cārikaṁ carasi?
“So what exactly are you doing, wandering together with these junior mendicants? They don’t guard their sense doors, they eat too much, and they’re not committed to wakefulness.

Sassaghātaṁ maññe carasi, kulūpaghātaṁ maññe carasi.
It’s like you’re wandering about wrecking crops and ruining families!

Olujjati kho te, āvuso ānanda, parisā;
Your following is falling apart, Reverend Ānanda,

palujjanti kho te, āvuso, navappāyā.
and those just getting started are slipping away.

Na vāyaṁ kumārako mattamaññāsī”ti.
Yet this boy knows no bounds!”

“Api me, bhante kassapa, sirasmiṁ palitāni jātāni.
“Though there are grey hairs on my head,

Atha ca pana mayaṁ ajjāpi āyasmato mahākassapassa kumārakavādā na muccāmā”ti.

I still can’t escape being called a boy by Venerable Mahākassapa.”

“Tathā hi pana tvaṁ, āvuso ānanda, imehi navehi bhikkhūhi indriyesu aguttadvārehi bhojane amattaññūhi jāgariyaṁ ananuyuttehi saddhiṁ cārikaṁ carasi, sassaghātaṁ mañňe carasi, kulūpaghātaṁ mañňe carasi.
“It’s because you wander with these junior mendicants. …

Olujjati kho te, āvuso ānanda, parisā;
Your following is falling apart, Reverend Ānanda,

palujjanti kho te, āvuso, navappāyā.
and those just getting started are slipping away.

Na vāyaṁ kumārako mattamaññāsī”ti.
Yet this boy knows no bounds!”

Assosi kho thullanandā bhikkhunī:
The nun Thullanandā heard a rumor that

“ayyena kira mahākassapena ayyo ānando vedehamuni kumārakavādena apasādito”ti.
Master Mahākassapa had rebuked Master Ānanda the Videhan sage by calling him a boy.

Atha kho thullanandā bhikkhunī anattamanā anattamanavācaṁ nicchāresi:
She was upset and blurted out,

“kiṁ pana ayyo mahākassapo aññatitthiyapubbo samāno ayyaṁ ānandaṁ vedehamuniṁ kumārakavādena apasādetabbaṁ maññatī”ti.
“How can Master Mahākassapa, who formerly followed another religion, presume to rebuke Master Ānanda the Videhan sage by calling him a boy?”

Assosi kho āyasmā mahākassapo thullanandāya bhikkhuniyā imaṁ vācaṁ bhāsamānāya.
Mahākassapa heard Thullanandā say these words,

Atha kho āyasmā mahākassapo āyasmantaṁ ānandaṁ etadavoca:
and he said to Ānanda,

“tagghāvuso ānanda, thullanandāya bhikkhuniyā sahasā appaṭisaṅkhā vācā bhāsitā.
“Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without reflection.

Yatvāhaṁ, āvuso, kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajito, nābhijānāmi aññaṁ satthāraṁ uddisitā, aññatra tena bhagavatā arahatā sammāsambuddhena.
Since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, I don’t recall acknowledging any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha.

Pubbe me, āvuso, agārikabhūtassa sato etadahosi:
Formerly when I was still a layman, I thought:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.
‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

Nayidaṁ sukaraṁ agāraṁ ajjhāvasatā ekantaparipuṇṇaṁ ekantaparisuddhaṁ saṅkhalikhitaṁ brahmacariyaṁ carituṁ.
It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Yannūnāhaṁ kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajeyyan’ti.
Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

So khvāhaṁ, āvuso, aparena samayena paṭapilotikānaṁ saṅghāṭiṁ kāretvā ye loke arahanto te uddissa kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṁ pabbajiṁ.
After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in

ocher robes, and went forth from the lay life to homelessness.

So evaṁ pabbajito samāno addhānamaggappaṭipanno addasaṁ bhagavantaṁ antarā ca rājagahaṁ antarā ca nāḷandaṁ bahuputte cetiye nisinnaṁ.
When I had gone forth, I traveled along the road between Rājagaha and Nāḷandā, where I saw the Buddha sitting at the Many Sons Shrine.

Disvāna me etadahosi:
Seeing him, I thought:

‘satthārañca vatāhaṁ passeyyaṁ, bhagavantameva passeyyaṁ;
‘If I’m ever to see a Teacher, it would be this Blessed One!

sugatañca vatāhaṁ passeyyaṁ, bhagavantameva passeyyaṁ;
If I’m ever to see a Holy One, it would be this Blessed One!

sammāsambuddhañca vatāhaṁ passeyyaṁ;
If I’m ever to see a fully awakened Buddha, it would be this Blessed One!’

bhagavantameva passeyyan’ti.

So khvāhaṁ, āvuso, tattheva bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavocaṁ:
Then I bowed with my head at the Buddha’s feet and said:

‘satthā me, bhante, bhagavā, sāvakohamasmi;
‘Sir, the Buddha is my Teacher, I am his disciple!

satthā me, bhante, bhagavā, sāvakohamasmī’ti.
The Buddha is my Teacher, I am his disciple!’

Evaṁ vutte, maṁ, āvuso, bhagavā etadavoca:
The Buddha said to me,

‘yo kho, kassapa, evaṁ sabbacetasā samannāgataṁ sāvakaṁ ajānaññeva vadeyya jānāmīti, apassaññeva vadeyya passāmīti, muddhāpi tassa vipateyya.
‘Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don’t know, or that they see when they don’t see, their

head would explode.

Ahaṁ kho pana, kassapa, jānaññeva vadāmi jānāmīti, passaññeva vadāmi passāmīti.
But Kassapa, when I say that I know and see I really do know and see.

Tasmātiha te, kassapa, evaṁ sikkhitabbaṁ:
So you should train like this:

“tibbaṁ me hirottappaṁ paccupaṭṭhitaṁ bhavissati theresu navesu majjhimesū”ti.
“I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle.”

Evañhi te, kassapa, sikkhitabbaṁ.
That’s how you should train.

Tasmātiha te, kassapa, evaṁ sikkhitabbaṁ:
And you should train like this:

“yaṁ kiñci dhammaṁ suṇissāmi kusalūpasaṁhitaṁ sabbaṁ taṁ aṭṭhiṁ katvā manasi karitvā sabbacetasā samannāharitvā ohitasoto dhammaṁ suṇissāmī”ti.
“Whenever I hear a teaching connected with what’s skillful, I will pay heed, pay attention, engage wholeheartedly, and lend an ear to that teaching.”

Evañhi te, kassapa, sikkhitabbaṁ.
That’s how you should train.

Tasmātiha te, kassapa, evaṁ sikkhitabbaṁ:
And you should train like this:

“sātasahagatā ca me kāyagatāsati na vijahissatī”ti.
“I will never neglect mindfulness of the body that is full of pleasure.”

Evañhi te, kassapa, sikkhitabbanti’.
That’s how you should train.’

Atha kho maṁ, āvuso, bhagavā iminā ovādena ovaditvā uṭṭhāyāsanā pakkāmi.
And when the Buddha had given me this advice he got up from his seat and left.

Sattāhameva khvāhaṁ, āvuso, saraṇo raṭṭhapiṇḍaṁ bhuñjiṁ aṭṭhamiyā aññā udapādi.
For seven days I ate the nation's almsfood as a debtor. On the eighth day I was enlightened.

Atha kho, āvuso, bhagavā maggā okkamma yena aññataraṁ rukkhamūlaṁ tenupasaṅkami.
And then the Buddha left the road and went to the root of a certain tree.

Atha khvāhaṁ, āvuso, paṭapilotikānaṁ saṅghāṭiṁ catugguṇaṁ paññapetvā bhagavantaṁ etadavocaṁ:
So I spread out my outer robe of patches folded in four and said to him,

'idha, bhante, bhagavā nisīdatu, yaṁ mamassa dīgharattaṁ hitāya sukhāyā'ti.
'Sir, sit here. That would be for my lasting welfare and happiness.'

Nisīdi kho, āvuso, bhagavā paññatte āsane.
The Buddha sat on the seat spread out

Nisajja kho maṁ, āvuso, bhagavā etadavoca:
and said to me,

'mudukā kho tyāyaṁ, kassapa, paṭapilotikānaṁ saṅghāṭī'ti.
'Kassapa, this outer robe of patches is soft.'

'Paṭiggaṇhātu me, bhante, bhagavā paṭapilotikānaṁ saṅghāṭiṁ anukampaṁ upādāyā'ti.
'Sir, please accept my outer robe of patches out of compassion.'

'Dhāressasi pana me tvaṁ, kassapa, sāṇāni paṁsukūlāni nibbasanānī'ti.

‘In that case, Kassapa, will you wear my worn-out hempen rag robe?’

‘Dhāressāmahaṁ, bhante, bhagavato sāṇāni paṁsukūlāni nibbasanānī’ti.
‘I will wear it, sir.’

So khvāhaṁ, āvuso, paṭapilotikānaṁ saṅghāṭiṁ bhagavato pādāsiṁ.
And so I presented my outer robe of patches to the Buddha,

Ahaṁ pana bhagavato sāṇāni paṁsukūlāni nibbasanāni paṭipajjiṁ.
and the Buddha presented me with his worn-out hempen rag robe.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya:
For if anyone should be rightly called

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo, paṭiggahitāni sāṇāni paṁsukūlāni nibbasanānī’ti, mamaṁ taṁ sammā vadamāno vadeyya:
the Buddha’s true-born child, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it’s me.

‘bhagavato putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo, paṭiggahitāni sāṇāni paṁsukūlāni nibbasanānī’ti.

Ahaṁ kho, āvuso, yāvade ākaṅkhāmi vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. …

Ahaṁ kho, āvuso, yāvade ākaṅkhāmi …pe…

(navannaṁ anupubbavihārasamāpattīnaṁ pañcannañca abhiññānaṁ evaṁ vitthāro veditabbo.)

(The nine progressive meditations and the five insights should be told in full.)

Ahaṁ kho, āvuso, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmi;
I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

sattaratanaṁ vā, āvuso, nāgaṁ aḍḍhaṭṭhamaratanaṁ vā tālapattikāya chādetabbaṁ maññeyya, yo me cha abhiññā chādetabbaṁ maññeyyā”ti.
Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”

Cavittha ca pana thullanandā bhikkhunī brahmacariyamhāti.
But the nun Thullanandā fell from the spiritual life.

Ekādasamaṁ.

16.12 Paraṁmaraṇasutta:
The Realized One After Death

Ekaṁ samayaṁ āyasmā ca mahākassapo āyasmā ca sāriputto bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā āyasmatā mahākassapena saddhiṁ sammodi.
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahākassapaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

“kiṁ nu kho, āvuso kassapa, hoti tathāgato paraṁ maraṇā”ti?
“Reverend Kassapa, does a Realized One exist after death?”

“Abyākataṁ kho etaṁ, āvuso, bhagavatā:
“Reverend, this has not been declared by the Buddha.”

‘hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ panāvuso, na hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One not exist after death?”

“Evampi kho, āvuso, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘na hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ nu kho, āvuso, hoti ca na ca hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One both exist and not exist after death?”

“Abyākataṁ kho etaṁ, āvuso, bhagavatā:
“This too has not been declared by the Buddha.”

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ panāvuso, neva hoti, na na hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One neither exist nor not exist after death?”

“Evampi kho, āvuso, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“Kasmā cetaṁ, āvuso, abyākataṁ bhagavatā”ti?
“And why has this not been declared by the Buddha?”

“Na hetaṁ, āvuso, atthasaṁhitaṁ nādibrahmacariyakaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
“Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā taṁ abyākataṁ bhagavatā”ti.
That’s why it has not been declared by the Buddha.”

“Atha kiñcarahāvuso, byākataṁ bhagavatā”ti?
“So what now has been declared by the Buddha?”

“Idaṁ ‘dukkhan’ti kho, āvuso, byākataṁ bhagavatā;
“‘This is suffering’ has been declared by the Buddha.

ayaṁ ‘dukkhasamudayo’ti byākataṁ bhagavatā;

‘This is the origin of suffering’ …

ayaṁ ‘dukkhanirodho’ti byākataṁ bhagavatā;
‘This is the cessation of suffering’ …

ayaṁ ‘dukkhanirodhagāminī paṭipadā’ti byākataṁ bhagavatā”ti.
‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.”

“Kasmā cetaṁ, āvuso, byākataṁ bhagavatā”ti?
“And why has this been declared by the Buddha?”

“Etañhi, āvuso, atthasaṁhitaṁ etaṁ ādibrahmacariyakaṁ etaṁ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
“Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmā taṁ byākataṁ bhagavatā”ti.
That’s why it has been declared by the Buddha.”

Dvādasamaṁ.

16.13 Saddhammappatirūpakasutta:
The Counterfeit of the True Teaching

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā mahākassapo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahākassapo bhagavantaṁ etadavoca:
Then Venerable Mahākassapa went up to the Buddha, bowed, sat down to one side, and said to him:

"ko nu kho, bhante, hetu ko paccayo, yena pubbe appatarāni ceva sikkhāpadāni ahesuṁ bahutarā ca bhikkhū aññāya saṇṭhahiṁsu?
"What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants?

Ko pana, bhante, hetu ko paccayo, yenetarahi bahutarāni ceva sikkhāpadāni appatarā ca bhikkhū aññāya saṇṭhahantī"ti?
And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?"

"Evañcetaṁ, kassapa, hoti sattesu hāyamānesu saddhamme antaradhāyamāne, bahutarāni ceva sikkhāpadāni honti appatarā ca bhikkhū aññāya saṇṭhahanti.
"That's how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants.

Na tāva, kassapa, saddhammassa antaradhānaṁ hoti yāva na saddhammappatirūpakaṁ loke uppajjati.
The true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world.

Yato ca kho, kassapa, saddhammappatirūpakaṁ loke uppajjati, atha saddhammassa antaradhānaṁ hoti.
But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

Seyyathāpi, kassapa, na tāva jātarūpassa antaradhānaṁ hoti yāva na jātarūpappatirūpakaṁ loke uppajjati.
It's like true gold, which doesn't disappear as long as counterfeit gold hasn't appeared in the world.

Yato ca kho, kassapa, jātarūpappatirūpakaṁ loke uppajjati, atha kho jātarūpassa antaradhānaṁ hoti.
But when counterfeit gold appears in the world then real gold disappears.

Evameva kho, kassapa, na tāva saddhammassa antaradhānaṁ hoti yāva na saddhammappatirūpakaṁ loke uppajjati.
In the same way, the true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world.

Yato ca kho, kassapa, saddhammappatirūpakaṁ loke uppajjati, atha saddhammassa antaradhānaṁ hoti.
But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

Na kho, kassapa, pathavīdhātu saddhammaṁ antaradhāpeti, na āpodhātu saddhammaṁ antaradhāpeti, na tejodhātu saddhammaṁ antaradhāpeti, na vāyodhātu saddhammaṁ antaradhāpeti;
It's not the elements of earth, water, fire, or air that make the true teaching disappear.

atha kho idheva te uppajjanti moghapurisā ye imaṁ saddhammaṁ antaradhāpenti.

Rather, it’s the foolish people who appear right here that make the true teaching disappear.

Seyyathāpi, kassapa, nāvā ādikeneva opilavati;
The true teaching doesn’t disappear like a ship that sinks all at once.

na kho, kassapa, evaṁ saddhammassa antaradhānaṁ hoti.

Pañca khome, kassapa, okkamaniyā dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
There are five detrimental things that lead to the decline and disappearance of the true teaching.

Katame pañca?
What five?

Idha, kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari agāravā viharanti appatissā, dhamme agāravā viharanti appatissā, saṅghe agāravā viharanti appatissā, sikkhāya agāravā viharanti appatissā, samādhismiṁ agāravā viharanti appatissā—
It’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

ime kho, kassapa, pañca okkamaniyā dhammā saddhammassa sammosāya antaradhānāya saṁvattanti.
These five detrimental things lead to the decline and disappearance of the true teaching.

Pañca khome, kassapa, dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattanti.
There are five things that lead to the continuation, persistence, and enduring of the true teaching.

Katame pañca?
What five?

Idha, kassapa, bhikkhū bhikkhuniyo upāsakā upāsikāyo satthari sagāravā viharanti sappatissā, dhamme sagāravā viharanti sappatissā,

saṅghe sagāravā viharanti sappatissā, sikkhāya sagāravā viharanti sappatissā, samādhismiṁ sagāravā viharanti sappatissā—
It's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

ime kho, kassapa, pañca dhammā saddhammassa ṭhitiyā asammosāya anantaradhānāya saṁvattantī"ti.
These five things lead to the continuation, persistence, and enduring of the true teaching."

Terasamaṁ.

Kassapavaggo paṭhamo.

Tassuddānaṁ

Santuṭṭhañca anottappī,
candūpamaṁ kulūpakaṁ;
Jiṇṇaṁ tayo ca ovādā,
jhānābhiññā upassayaṁ;
Cīvaraṁ paraṁmaraṇaṁ,
saddhammappatirūpakanti.

Kassapasaṁyuttaṁ samattaṁ.
The Linked Discourses with Kassapa are complete.

17. Lābhasakkāra Saṁyutta:

On Gains and Honor

17.1 Dāruṇasutta:
Brutal

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
"Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'uppannaṁ lābhasakkārasilokaṁ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṁ pariyādāya ṭhassatī'ti.
'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.'

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Paṭhamaṁ.

17.2 Baḷisasutta:
A Hook

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary.

Seyyathāpi, bhikkhave, bāḷisiko āmisagataṁ baḷisaṁ gambhīre udakarahade pakkhipeyya.
Suppose a fisherman was to cast a baited hook into a deep lake.

Tamenaṁ aññataro āmisacakkhu maccho gileyya.
Seeing the bait, a fish would swallow it.

Evañhi so, bhikkhave, maccho gilabaḷiso bāḷisikassa anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo bāḷisikassa.
And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

Bāḷisikoti kho, bhikkhave, mārassetaṁ pāpimato adhivacanaṁ.
‘Fisherman’ is a term for Māra the Wicked.

Baḷisanti kho, bhikkhave, lābhasakkārasilokassetaṁ adhivacanaṁ.
‘Hook’ is a term for possessions, honor, and popularity.

Yo hi koci, bhikkhave, bhikkhu uppannaṁ lābhasakkārasilokaṁ assādeti nikāmeti, ayaṁ vuccati, bhikkhave, bhikkhu gilabaḷiso mārassa anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo pāpimato.

Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra's hook. They've met with tragedy and disaster, and the Wicked One can do with them what he wants.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'uppannaṁ lābhasakkārasilokaṁ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṁ pariyādāya ṭhassatī'ti.
'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Dutiyaṁ.

17.3 Kummasutta:
A Turtle

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Bhūtapubbaṁ, bhikkhave, aññatarasmiṁ udakarahade mahākummakulaṁ ciranivāsi ahosi.
Once upon a time in a certain lake there was a large family of turtles that had lived there for a long time.

Atha kho, bhikkhave, aññataro kummo aññataraṁ kummaṁ etadavoca:
Then one of the turtles said to another,

‘mā kho tvaṁ, tāta kumma, etaṁ padesaṁ agamāsī’ti.
‘My dear turtle, don’t you go to that place.’

Agamāsi kho, bhikkhave, so kummo taṁ padesaṁ.
But that turtle did go to that place,

Tamenaṁ luddo papatāya vijjhi.
and a hunter pierced her with a harpoon.

Atha kho, bhikkhave, so kummo yena so kummo tenupasaṅkami.
Then that turtle went back to the other turtle.

Addasā kho, bhikkhave, so kummo taṁ kummaṁ dūratova āgacchantaṁ.
When the other turtle saw her coming off in the distance,

Disvāna taṁ kummaṁ etadavoca:
he said,

‘kacci tvaṁ, tāta kumma, na taṁ padesaṁ agamāsī’ti?
‘My dear turtle, I hope you didn’t go to that place!’

‘Agamāsiṁ khvāhaṁ, tāta kumma, taṁ padesan’ti.
‘I did.’

‘Kacci panāsi, tāta kumma, akkhato anupahato’ti?
‘But my dear turtle, I hope you’re not hurt or injured!’

‘Akkhato khomhi, tāta kumma, anupahato, atthi ca me idaṁ suttakaṁ piṭṭhito piṭṭhito anubandhan’ti.
‘I’m not hurt or injured. But this cord keeps dragging behind me.’

‘Tagghasi, tāta kumma, khato, taggha upahato.
‘Indeed, my dear turtle, you’re hurt and injured!

Etena hi te, tāta kumma, suttakena pitaro ca pitāmahā ca anayaṁ āpannā byasanaṁ āpannā.
Your father and grandfather met with tragedy and disaster because of such a cord.

Gaccha dāni tvaṁ, tāta kumma, na dāni tvaṁ amhākan’ti.
Go now, you are no longer one of us.’

Luddoti kho, bhikkhave, mārassetaṁ pāpimato adhivacanaṁ.
‘Hunter’ is a term for Māra the Wicked.

Papatāti kho, bhikkhave, lābhasakkārasilokassetaṁ adhivacanaṁ.
‘Harpoon’ is a term for possessions, honor, and popularity.

Suttakanti kho, bhikkhave, nandīrāgassetaṁ adhivacanaṁ.
‘Cord’ is a term for greed and relishing.

Yo hi koci, bhikkhave, bhikkhu uppannaṁ lābhasakkārasilokaṁ assādeti nikāmeti—
Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They've met with tragedy and disaster, and the Wicked One can do with them what he wants.

ayaṁ vuccati, bhikkhave, bhikkhu giddho papatāya anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo pāpimato.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …"

evañhi vo, bhikkhave, sikkhitabban"ti.

Tatiyaṁ.

17.4 Dīghalomikasutta:
A Fleecy Sheep

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Seyyathāpi, bhikkhave, dīghalomikā eḷakā kaṇṭakagahanaṁ paviseyya.
Suppose a fleecy sheep was to enter a briar patch.

Sā tatra tatra sajjeyya, tatra tatra gayheyya, tatra tatra bajjheyya, tatra tatra anayabyasanaṁ āpajjeyya.
She’d get caught, snagged, and trapped at every turn, coming to ruin.

Evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisati.
In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms.

So tatra tatra sajjati, tatra tatra gayhati, tatra tatra bajjhati, tatra tatra anayabyasanaṁ āpajjati.
They get caught, snagged, and trapped at every turn, coming to ruin.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Catutthaṁ.

17.5 Mīḷhakasutta:
A Dung Beetle

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Seyyathāpi, bhikkhave, mīḷhakā gūthādī gūthapūrā puṇṇā gūthassa. Purato cassa mahāgūthapuñjo.
Suppose there was a dung-eating beetle full of dung, stuffed with dung, and before her was a huge pile of dung.

Sā tena aññā mīḷhakā atimaññeyya:
She’d look down on other beetles, thinking:

‘ahamhi gūthādī gūthapūrā puṇṇā gūthassa, purato ca myāyaṁ mahāgūthapuñjo’ti.
‘For I am a dung-eating beetle full of dung, stuffed with dung, and before me is a huge pile of dung.’

Evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisati.
In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms.

So tattha bhuttāvī ca hoti yāvadattho, nimantito ca svātanāya, piṇḍapāto cassa pūro.
There they eat as much as they like, get invited back tomorrow, and have plenty of almsfood.

So ārāmaṁ gantvā bhikkhugaṇassa majjhe vikatthati:
When they get back to the monastery, they boast in the middle of a group of mendicants:

‘bhuttāvī camhi yāvadattho, nimantito camhi svātanāya, piṇḍapāto ca myāyaṁ pūro, lābhī camhi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānaṁ, ime panaññe bhikkhū appapuññā appesakkhā na lābhino cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan’ti.
‘I ate as much as I liked, got invited back tomorrow, and had plenty of almsfood. I get robes, almsfood, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don’t get these things.’

So tena lābhasakkārasilokena abhibhūto pariyādiṇṇacitto aññe pesale bhikkhū atimaññati.
With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants.

Tañhi tassa, bhikkhave, moghapurisassa hoti dīgharattaṁ ahitāya dukkhāya.
This will be for their lasting harm and suffering.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo bhikkhave, sikkhitabban”ti.

Pañcamaṁ.

17.6 Asanisutta:
A Bolt of Lightning

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Kaṁ, bhikkhave, asanivicakkaṁ āgacchatu, sekhaṁ appattamānasaṁ lābhasakkārasiloko anupāpuṇātu.
Who should be struck by lightning? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

Asanivicakkanti kho, bhikkhave, lābhasakkārasilokassetaṁ adhivacanaṁ.
‘Lightning strike’ is a term for possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Chaṭṭhaṁ.

17.7 Diddhasutta:
A Poisoned Arrow

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Kaṁ, bhikkhave, diddhagatena visallena sallena vijjhatu, sekhaṁ appattamānasaṁ lābhasakkārasiloko anupāpuṇātu.
Who should be pierced by a poisoned arrow? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

Sallanti kho, bhikkhave, lābhasakkārasilokassetaṁ adhivacanaṁ.
‘Arrow’ is a term for possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Sattamaṁ.

17.8 Siṅgālasutta:
A Jackal

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṁ jarasiṅgālassa vassamānassā”ti?
Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Evaṁ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, jarasiṅgālo ukkaṇḍakena nāma rogajātena phuṭṭho neva bilagato ramati, na rukkhamūlagato ramati, na ajjhokāsagato ramati;
“That old jackal has the disease called mange. He’s not happy in his den, or at the root of a tree, or out in the open.

yena yena gacchati, yattha yattha tiṭṭhati, yattha yattha nisīdati, yattha yattha nipajjati; tattha tattha anayabyasanaṁ āpajjati.
Wherever he goes, stands, sits, or lies down he meets with tragedy and disaster.

Evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto neva suññāgāragato ramati, na rukkhamūlagato ramati, na ajjhokāsagato ramati;
In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They’re not happy in

an empty hut, at the root of a tree, or out in the open.

yena yena gacchati, yattha yattha tiṭṭhati, yattha yattha nisīdati, yattha yattha nipajjati; tattha tattha anayabyasanaṁ āpajjati.
Wherever they go, stand, sit, or lie down they meet with tragedy and disaster.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Aṭṭhamaṁ.

17.9 Verambhasutta:
Gale-force Winds

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Upari, bhikkhave, ākāse verambhā nāma vātā vāyanti.
High in the sky there are gale-force winds blowing.

Tattha yo pakkhī gacchati tamenaṁ verambhā vātā khipanti.
Any bird that flies there is flung about by those gale-force winds.

Tassa verambhavātakkhittassa aññeneva pādā gacchanti, aññena pakkhā gacchanti, aññena sīsaṁ gacchati, aññena kāyo gacchati.
Their feet go one way, their wings another, their head another, and their body another.

Evameva kho, bhikkhave, idhekacco bhikkhu lābhasakkārasilokena abhibhūto pariyādiṇṇacitto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena, anupaṭṭhitāya satiyā, asaṁvutehi indriyehi.
In the same way, take a certain monk whose mind is overcome and overwhelmed by possessions, honor, and popularity. He robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects his mind.

So rāgānuddhaṁsitena cittena sikkhaṁ paccakkhāya hīnāyāvattati.
He resigns the training and returns to a lesser life.

Tassa aññe cīvaraṁ haranti, aññe pattaṁ haranti, aññe nisīdanaṁ haranti, aññe sūcigharaṁ haranti, verambhavātakkhittasseva sakuṇassa.
Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the bird flung about by the gale-force winds.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Navamaṁ.

17.10 Sagāthakasutta:
With Verses

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ passāmi sakkārena abhibhūtaṁ pariyādiṇṇacittaṁ, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
Take a case where I see a certain person whose mind is overcome and overwhelmed by honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idha panāhaṁ, bhikkhave, ekaccaṁ puggalaṁ passāmi asakkārena abhibhūtaṁ pariyādiṇṇacittaṁ, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
Take another case where I see a certain person whose mind is overcome and overwhelmed by lack of honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Idha panāhaṁ, bhikkhave, ekaccaṁ puggalaṁ passāmi sakkārena ca asakkārena ca tadubhayena abhibhūtaṁ pariyādiṇṇacittaṁ, kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannaṁ.
And take another case where I see a certain person whose mind is overcome and overwhelmed by both honor and lack of honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Yassa sakkariyamānassa,
asakkārena cūbhayaṁ;
Samādhi na vikampati,
appamāṇavihārino.

“Whether they’re honored
or not honored, or both,
their immersion doesn’t waver
as they live diligently.

Taṁ jhāyinaṁ sātatikaṁ,
sukhumaṁ diṭṭhivipassakaṁ;
Upādānakkhayārāmaṁ,
āhu sappuriso itī”ti.

They persistently meditate
with subtle view and discernment.
Rejoicing in the ending of grasping,
they’re said to be a good person.”

Dasamaṁ.

Paṭhamo vaggo.

Tassuddānaṁ

Dāruṇo baḷisaṁ kummaṁ,
dīghalomi ca mīḷhakaṁ;

Asani diddhaṁ siṅgālaṁ,
verambhena sagāthakanti.

17.11 Suvaṇṇapātisutta:
A Golden Bowl

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe… adhigamāya.
“Possessions, honor, and popularity are brutal …

Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā suvaṇṇapātiyāpi rūpiyacuṇṇaparipūrāya hetu sampajānamusā bhāseyyā’ti.
‘This venerable would not tell a deliberate lie even for the sake of a golden bowl filled with silver powder.’

Tamenaṁ passāmi aparena samayena lābhasakkārasilokena abhibhūtaṁ pariyādiṇṇacittaṁ sampajānamusā bhāsantaṁ.
But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Paṭhamaṁ.

17.12 Rūpiyapātisutta:
A Silver Bowl

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe…
“Possessions, honor, and popularity are brutal …

idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā rūpiyapātiyāpi suvaṇṇacuṇṇaparipūrāya hetu sampajānamusā bhāseyyā’ti.
‘This venerable would not tell a deliberate lie even for the sake of a silver bowl filled with gold powder.’

Tamenaṁ passāmi aparena samayena lābhasakkārasilokena abhibhūtaṁ pariyādiṇṇacittaṁ sampajānamusā bhāsantaṁ.
But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Dutiyaṁ.

17.13–20 Suvaṇṇanikkhasuttādiaṭṭhaka:
A Gold Coin, Etc.

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
“Mendicants, when I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā suvaṇṇanikkhassāpi hetu …pe…
‘This venerable would not tell a deliberate lie even for the sake of a gold coin.’ …”

suvaṇṇanikkhasatassāpi hetu …
“‘… for the sake of a hundred gold coins.’ …”

siṅgīnikkhassāpi hetu …
“‘… for the sake of a gold doubloon.’ …”

siṅgīnikkhasatassāpi hetu …
“‘… for the sake of a hundred gold doubloons.’ …”

pathaviyāpi jātarūpaparipūrāya hetu …
“‘… for the sake of the whole earth full of gold.’ …”

āmisakiñcikkhahetupi …
“‘… for any kind of material reward.’ …”

jīvitahetupi …

“‘… for the sake of life.’ …”

janapadakalyāṇiyāpi hetu sampajānamusā bhāseyyā’ti.
“‘… for the sake of the finest lady in the land.’

Tamenaṁ passāmi aparena samayena lābhasakkārasilokena abhibhūtaṁ pariyādiṇṇacittaṁ sampajānamusā bhāsantaṁ.
But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Dasamaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Dve pāti dve suvaṇṇā ca,
Siṅgīhi apare duve;
Pathavī kiñcikkhajīvitaṁ,
Janapadakalyāṇiyā dasāti.

17.21 Mātugāmasutta:
A Female

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe…
“Possessions, honor, and popularity are brutal …

na tassa, bhikkhave, mātugāmo eko ekassa cittaṁ pariyādāya tiṭṭhati yassa lābhasakkārasiloko cittaṁ pariyādāya tiṭṭhati.
Even if you’re alone with a female she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Paṭhamaṁ.

17.22 Kalyāṇīsutta:
The Finest Lady in the Land

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe…
“Possessions, honor, and popularity are brutal …

na tassa, bhikkhave, janapadakalyāṇī ekā ekassa cittaṁ pariyādāya tiṭṭhati yassa lābhasakkārasiloko cittaṁ pariyādāya tiṭṭhati.
Even if you’re alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Dutiyaṁ.

17.23 Ekaputtakasutta:
An Only Son

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe…
“Possessions, honor, and popularity are brutal …

saddhā, bhikkhave, upāsikā ekaputtakaṁ piyaṁ manāpaṁ evaṁ sammā āyācamānā āyāceyya:
A faithful laywoman with a dear and beloved only son would rightly appeal to him,

‘tādiso, tāta, bhavāhi yādiso citto ca gahapati hatthako ca āḷavako’ti.
‘My darling, please be like the householder Citta and Hatthaka of Ãḷavī.’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvakānaṁ upāsakānaṁ, yadidaṁ citto ca gahapati hatthako ca āḷavako.
These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Ãḷavī.

Sace kho tvaṁ, tāta, agārasmā anagāriyaṁ pabbajasi;
‘But my darling, if you go forth from the lay life to homelessness,

tādiso, tāta, bhavāhi yādisā sāriputtamoggallānāti.
please be like Sāriputta and Moggallāna.’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvakānaṁ bhikkhūnaṁ, yadidaṁ sāriputtamoggalānā.
These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

Mā ca kho tvaṁ, tāta, sekhaṁ appattamānasaṁ lābhasakkārasiloko anupāpuṇātūti.
‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’

Tañce, bhikkhave, bhikkhuṁ sekhaṁ appattamānasaṁ lābhasakkārasiloko anupāpuṇāti, so tassa hoti antarāyāya.
If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Tatiyaṁ.

17.24 Ekadhītusutta:
An Only Daughter

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko …pe…
“Possessions, honor, and popularity are brutal …

saddhā bhikkhave upāsikā ekaṁ dhītaraṁ piyaṁ manāpaṁ evaṁ sammā āyācamānā āyāceyya:
A faithful laywoman with a dear and beloved only daughter would rightly appeal to her,

‘tādisā, ayye, bhavāhi yādisā khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā’ti.
‘My darling, please be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvikānaṁ upāsikānaṁ, yadidaṁ khujjuttarā ca upāsikā veḷukaṇḍakiyā ca nandamātā.
These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.

Sace kho tvaṁ, ayye, agārasmā anagāriyaṁ pabbajasi;
‘But my darling, if you go forth from the lay life to homelessness,

tādisā, ayye, bhavāhi yādisā khemā ca bhikkhunī uppalavaṇṇā cāti.
please be like the nuns Khemā and Uppalavaṇṇā.’

Esā, bhikkhave, tulā etaṁ pamāṇaṁ mama sāvikānaṁ bhikkhunīnaṁ, yadidaṁ khemā ca bhikkhunī uppalavaṇṇā ca.

These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

Mā ca kho tvaṁ, ayye, sekhaṁ appattamānasaṁ lābhasakkārasiloko anupāpuṇātūti.
‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’

Tañce, bhikkhave, bhikkhuniṁ sekhaṁ appattamānasaṁ lābhasakkārasiloko anupāpuṇāti, so tassā hoti antarāyāya.
If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Catutthaṁ.

17.25 Samaṇabrāhmaṇasutta:
Ascetics and Brahmins

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti,
“Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmantā sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity.

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Pañcamaṁ.

17.26 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti …pe…
“There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to possessions, honor, and popularity …

pajānanti …pe…
There are ascetics and brahmins who do truly understand …”

sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.

Chaṭṭhaṁ.

17.27 Tatiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (3rd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā lābhasakkārasilokaṁ yathābhūtaṁ nappajānanti, lābhasakkārasilokasamudayaṁ nappajānanti, lābhasakkārasilokanirodhaṁ nappajānanti, lābhasakkārasilokanirodhagāminiṁ paṭipadaṁ nappajānanti …pe…
“There are ascetics and brahmins who don’t truly understand possessions, honor, and popularity, their origin, their cessation, and the path that leads to their cessation …

pajānanti …pe…
There are ascetics and brahmins who do truly understand …”

sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.

Sattamaṁ.

17.28 Chavisutta:
Skin

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal …

Lābhasakkārasiloko, bhikkhave, chaviṁ chindati, chaviṁ chetvā cammaṁ chindati, cammaṁ chetvā maṁsaṁ chindati, maṁsaṁ chetvā nhāruṁ chindati, nhāruṁ chetvā aṭṭhiṁ chindati, aṭṭhiṁ chetvā aṭṭhimiñjaṁ āhacca tiṭṭhati.
They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo bhikkhave, sikkhitabban”ti.

Aṭṭhamaṁ.

17.29 Rajjusutta:
A Rope

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal …

Lābhasakkārasiloko, bhikkhave, chaviṁ chindati, chaviṁ chetvā cammaṁ chindati, cammaṁ chetvā maṁsaṁ chindati, maṁsaṁ chetvā nhāruṁ chindati, nhāruṁ chetvā aṭṭhiṁ chindati, aṭṭhiṁ chetvā aṭṭhimiñjaṁ āhacca tiṭṭhati.
They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Seyyathāpi, bhikkhave, balavā puriso daḷhāya vāḷarajjuyā jaṅghaṁ veṭhetvā ghaṁseyya.
Suppose a strong man was to twist a tough horse-hair rope around your shin and tighten it.

Sā chaviṁ chindeyya, chaviṁ chetvā cammaṁ chindeyya, cammaṁ chetvā maṁsaṁ chindeyya, maṁsaṁ chetvā nhāruṁ chindeyya, nhāruṁ chetvā aṭṭhiṁ chindeyya, aṭṭhiṁ chetvā aṭṭhimiñjaṁ āhacca tiṭṭheyya.
It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and stayed pressing there.

Evameva kho, bhikkhave, lābhasakkārasiloko chaviṁ chindati, chaviṁ chetvā cammaṁ chindati, cammaṁ chetvā maṁsaṁ chindati, maṁsaṁ chetvā nhāruṁ chindati, nhāruṁ chetvā aṭṭhiṁ chindati, aṭṭhiṁ chetvā aṭṭhimiñjaṁ āhacca tiṭṭhati.

In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and stay pressing there.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

evañhi vo, bhikkhave, sikkhitabban”ti.

Navamaṁ.

17.30 Bhikkhusutta:
A Mendicant With Defilements Ended

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yopi so, bhikkhave, bhikkhu arahaṁ khīṇāsavo tassapāhaṁ lābhasakkārasiloko antarāyāya vadāmī”ti.
“Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.”

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“kissa pana, bhante, khīṇāsavassa bhikkhuno lābhasakkārasiloko antarāyāyā”ti?
“Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?”

“Yā hissa sā, ānanda, akuppā cetovimutti nāhaṁ tassā lābhasakkārasilokaṁ antarāyāya vadāmi.
“Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart.

Ye ca khvassa, ānanda, appamattassa ātāpino pahitattassa viharato diṭṭhadhammasukhavihārā adhigatā tesāhamassa lābhasakkārasilokaṁ antarāyāya vadāmi.
But I do say that possessions, honor, and popularity obstruct the achievement of blissful meditations in this very life for a meditator who is diligent, keen, and resolute.

Evaṁ dāruṇo kho, ānanda, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātihānanda, evaṁ sikkhitabbaṁ:
So you should train like this:

‘uppannaṁ lābhasakkārasilokaṁ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṁ pariyādāya ṭhassatī’ti.
‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’

Evañhi vo, ānanda, sikkhitabban”ti.
That’s how you should train.”

Dasamaṁ.

Tatiyo vaggo.

Tassuddānaṁ

Mātugāmo ca kalyāṇī,
putto ca ekadhītu ca;
Samaṇabrāhmaṇā tīṇi,
chavi rajju ca bhikkhunāti.

17.31 Bhindisutta:
Schism

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal …

Lābhasakkārasilokena abhibhūto pariyādiṇṇacitto, bhikkhave, devadatto saṅghaṁ bhindi.
Devadatta split the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

sikkhitabban”ti.

Paṭhamaṁ.

17.32 Kusalamūlasutta:
Skillful Root

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal …

Lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa, bhikkhave, devadattassa kusalamūlaṁ samucchedamagamā.
Devadatta cut off his skillful root because his mind was overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

sikkhitabban”ti.

Dutiyaṁ.

17.33 Kusaladhammasutta:
Skillful Quality

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal …

Lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa, bhikkhave, devadattassa kusalo dhammo samucchedamagamā.
Devadatta cut off his skillful quality because his mind was overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

sikkhitabban”ti.

Tatiyaṁ.

17.34 Sukkadhammasutta:
Bright Quality

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko.
“Possessions, honor, and popularity are brutal …

Lābhasakkārasilokena abhibhūtassa pariyādiṇṇacittassa, bhikkhave, devadattassa sukko dhammo samucchedamagamā.
Devadatta cut off his bright quality because his mind was overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …”

sikkhitabban”ti.

Catutthaṁ.

17.35 Acirapakkantasutta:
Shortly After He Left

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate acirapakkante devadatte.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Tatra kho bhagavā devadattaṁ ārabbha bhikkhū āmantesi:
There the Buddha spoke to the mendicants about Devadatta:

"attavadhāya, bhikkhave, devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.
"Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

Seyyathāpi, bhikkhave, kadalī attavadhāya phalaṁ deti, parābhavāya phalaṁ deti;
It's like a banana tree …

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.
Seyyathāpi, bhikkhave, veḷu attavadhāya phalaṁ deti, parābhavāya phalaṁ deti;
or a bamboo …

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.
Seyyathāpi, bhikkhave, naḷo attavadhāya phalaṁ deti, parābhavāya phalaṁ deti;
or a reed, all of which bear fruit to their own ruin and downfall …

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.

Seyyathāpi, bhikkhave, assatarī attavadhāya gabbhaṁ gaṇhāti, parābhavāya gabbhaṁ gaṇhāti;
It's like a mule, which becomes pregnant to its own ruin and downfall.

evameva kho, bhikkhave, attavadhāya devadattassa lābhasakkārasiloko udapādi, parābhavāya devadattassa lābhasakkārasiloko udapādi.
In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko.
So brutal are possessions, honor, and popularity. …"

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Phalaṁ ve kadaliṁ hanti,
phalaṁ veḷuṁ phalaṁ naḷaṁ;
Sakkāro kāpurisaṁ hanti,
gabbho assatariṁ yathā"ti.

"The banana tree is destroyed by its own fruit,
as are the bamboo and the reed.
Honor destroys a sinner,
as pregnancy destroys a mule."

Pañcamaṁ.

17.36 Pañcarathasatasutta:
Five Hundred Carts

Rājagahe viharati veḷuvane kalandakanivāpe.
Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṁ pātaṁ upaṭṭhānaṁ gacchati, pañca ca thālipākasatāni bhattābhihāro abhiharīyati.
Now at that time Prince Ajātasattu was going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

"devadattassa, bhante, ajātasattukumāro pañcahi rathasatehi sāyaṁ pātaṁ upaṭṭhānaṁ gacchati, pañca ca thālipākasatāni bhattābhihāro abhiharīyatī"ti.
"Sir, Prince Ajātasattu is going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food."

"Mā, bhikkhave, devadattassa lābhasakkārasilokaṁ pihayittha.
"Mendicants, don't envy Devadatta's possessions, honor, and popularity.

Yāvakīvañca, bhikkhave, devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṁ pātaṁ upaṭṭhānaṁ gamissati, pañca ca thālipākasatāni bhattābhihāro āharīyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuddhi.

As long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

Seyyathāpi, bhikkhave, caṇḍassa kukkurassa nāsāya pittaṁ bhindeyyuṁ, evañhi so, bhikkhave, kukkuro bhiyyoso mattāya caṇḍataro assa;
If bile were to burst from a wild dog's nose, it would become even wilder.

evameva, bhikkhave, yāvakīvañca devadattassa ajātasattukumāro pañcahi rathasatehi sāyaṁ pātaṁ upaṭṭhānaṁ gamissati, pañca ca thālipākasatāni bhattābhihāro āharīyissati, hāniyeva, bhikkhave, devadattassa pāṭikaṅkhā kusalesu dhammesu, no vuddhi.
In the same way, as long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko …pe…
So brutal are possessions, honor, and popularity. …"

evañhi vo, bhikkhave, sikkhitabban"ti.

Chaṭṭhaṁ.

17.37 Mātusutta:
Mother

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary.

Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā mātupi hetu sampajānamusā bhāseyyā’ti.
‘This venerable would not tell a deliberate lie even for the sake of their mother.’

Tamenaṁ passāmi aparena samayena lābhasakkārasilokena abhibhūtaṁ pariyādiṇṇacittaṁ sampajānamusā bhāsantaṁ.
But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘uppannaṁ lābhasakkārasilokaṁ pajahissāma.

‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’

Na ca no uppanno lābhasakkārasiloko cittaṁ pariyādāya ṭhassatī’ti. Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Sattamaṁ.

17.38–43 Pitusuttādichakka:
Father, Etc.

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Dāruṇo, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary.

Idhāhaṁ, bhikkhave, ekaccaṁ puggalaṁ evaṁ cetasā ceto paricca pajānāmi:
When I’ve comprehended the mind of a certain person, I understand:

‘na cāyamāyasmā pitupi hetu …pe…
‘This venerable would not tell a deliberate lie even for the sake of their father.’ …”

(vitthāretabbaṁ) …
(Tell in full as in SN 17.37.)

bhātupi hetu …
“‘… brother.’ …”

bhaginiyāpi hetu …
“‘… sister.’ …”

puttassapi hetu …
“‘… son.’ …”

dhītuyāpi hetu …

“‘… daughter.’ …”

pajāpatiyāpi hetu sampajānamusā bhāseyyā’ti.
“‘… wife.’

Tamenaṁ passāmi aparena samayena lābhasakkārasilokena abhibhūtaṁ pariyādiṇṇacittaṁ sampajānamusā bhāsantaṁ.
But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

Evaṁ dāruṇo kho, bhikkhave, lābhasakkārasiloko kaṭuko pharuso antarāyiko anuttarassa yogakkhemassa adhigamāya.
So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘uppannaṁ lābhasakkārasilokaṁ pajahissāma, na ca no uppanno lābhasakkārasiloko cittaṁ pariyādāya ṭhassatī’ti.
‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Terasamaṁ.

Catuttho vaggo.

Tassuddānaṁ

Bhindi mūlaṁ duve dhammā,
pakkantaṁ ratha mātari;
Pitā bhātā ca bhaginī,
putto dhītā pajāpatīti.

Lābhasakkārasaṁyuttaṁ samattaṁ.
The Linked Discourses on possessions, honor, and popularity are complete.

18. Rāhula Saṁyutta:

With Rāhula

18.1 Cakkhusutta:
The Eye, Etc.

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā rāhulo bhagavantaṁ etadavoca:
Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him,

"sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan"ti.
"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Taṁ kiṁ maññasi, rāhula,
"What do you think, Rāhula?

cakkhuṁ niccaṁ vā aniccaṁ vā"ti?
Is the eye permanent or impermanent?"

"Aniccaṁ, bhante".
"Impermanent, sir."

"Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sotaṁ niccaṁ vā aniccaṁ vā”ti?
“Is the ear permanent or impermanent?”

“Aniccaṁ, bhante” …pe….
“Impermanent, sir.” …

“Ghānaṁ niccaṁ vā aniccaṁ vā”ti?
“Is the nose permanent or impermanent?”

“Aniccaṁ, bhante” …
“Impermanent, sir.” …

“Jivhā niccā vā aniccā vā”ti?
“Is the tongue permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“Kāyo nicco vā anicco vā”ti?
“Is the body permanent or impermanent?”

“Anicco, bhante” …
“Impermanent, sir.” …

“Mano nicco vā anicco vā”ti?
“Is the mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… sotasmimpi nibbindati … ghānasmimpi nibbindati … jivhāyapi nibbindati … kāyasmimpi nibbindati … manasmimpi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind.

nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

(Etena peyyālena dasa suttantā kātabbā.)
(The ten discourses of this series should be told in full the same way.)

Paṭhamaṁ.

18.21 Anusayasutta:
Tendency

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā rāhulo bhagavantaṁ etadavoca:
Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?
“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṁ kiñci, rāhula, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form —with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …pe…
One truly sees any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, rāhula, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti.
That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Ekādasamaṁ.

18.22 Apagatasutta:
Rid of Conceit

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā rāhulo bhagavantaṁ etadavoca:
Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiṁ ca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhā samatikkantaṁ santaṁ suvimuttan”ti?
“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Yaṁ kiñci, rāhula, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādā vimutto hoti.
“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Yā kāci vedanā …pe…
When one truly sees any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādā vimutto hoti.
When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Evaṁ kho, rāhula, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhā samatikkantaṁ santaṁ suvimuttan”ti.
That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

Dvādasamaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Cakkhu rūpañca viññāṇaṁ,
Samphasso vedanāya ca;
Saññā sañcetanā taṇhā,
Dhātu khandhena te dasa;
Anusayaṁ apagatañceva,
Vaggo tena pavuccatīti.

Rāhulasaṁyuttaṁ samattaṁ.
The Linked Discourses with Rāhula are complete.

18.2 Rūpasutta:
Sights, Etc.

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?
Are sights permanent or impermanent?”

“Aniccā, bhante” …pe…
“Impermanent, sir.” …

saddā …
“… sounds …

gandhā …
smells …

rasā …
tastes …

phoṭṭhabbā …
touches …

dhammā niccā vā aniccā vā”ti?
Are thoughts permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako rūpesupi nibbindati … saddesupi nibbindati … gandhesupi nibbindati … rasesupi nibbindati

… phoṭṭhabbesupi nibbindati … dhammesupi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts.

nibbindaṁ virajjati …pe…
Being disillusioned, desire fades away. …”

pajānātī”ti.

Dutiyaṁ.

18.3 Viññāṇasutta:
Consciousness

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

cakkhuviññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
Is eye consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …
“Impermanent, sir.” …

“sotaviññāṇaṁ …pe…
“… ear consciousness …

ghānaviññāṇaṁ …
nose consciousness …

jivhāviññāṇaṁ …
tongue consciousness …

kāyaviññāṇaṁ …
body consciousness …

manoviññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
Is mind consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako cakkhuviññāṇasmimpi nibbindati …pe… sotaviññāṇasmimpi nibbindati … ghānaviññāṇasmimpi nibbindati … jivhāviññāṇasmimpi nibbindati … kāyaviññāṇasmimpi nibbindati … manoviññāṇasmimpi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness.

nibbindaṁ virajjati …pe…
Being disillusioned, desire fades away. …”

pajānātī”ti.

Tatiyaṁ.

18.4 Samphassasutta:
Contact

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

cakkhusamphasso nicco vā anicco vā”ti?
Is eye contact permanent or impermanent?”

“Anicco, bhante” …
“Impermanent, sir.” …

“sotasamphasso …pe…
“… ear contact …

ghānasamphasso …
nose contact …

jivhāsamphasso …
tongue contact …

kāyasamphasso …
body contact …

manosamphasso nicco vā anicco vā”ti?
Is mind contact permanent or impermanent?”

“Anicco, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako cakkhusamphassasmimpi nibbindati …pe… sotasamphassasmimpi nibbindati … ghānasamphassasmimpi nibbindati … jivhāsamphassasmimpi nibbindati … kāyasamphassasmimpi nibbindati … manosamphassasmimpi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact.

nibbindaṁ virajjati …pe…
Being disillusioned, desire fades away. …”

pajānātī”ti.

Catutthaṁ.

18.5 Vedanāsutta:
Feeling

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

cakkhusamphassajā vedanā niccā vā aniccā vā”ti?
Is feeling born of eye contact permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“sotasamphassajā vedanā …pe…
“… feeling born of ear contact …

ghānasamphassajā vedanā …
feeling born of nose contact …

jivhāsamphassajā vedanā …
feeling born of tongue contact …

kāyasamphassajā vedanā …
feeling born of body contact …

manosamphassajā vedanā niccā vā aniccā vā”ti?
Is feeling born of mind contact permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako cakkhusamphassajāya vedanāyapi nibbindati …pe… sota … ghāna … jivhā … kāya … manosamphassajāya vedanāyapi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. …”

pajānātī”ti.

Pañcamaṁ.

18.6 Saññāsutta:
Perceptions

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

rūpasaññā niccā vā aniccā vā”ti?
Is perception of sights permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“saddasaññā …pe…
“… perception of sounds …

gandhasaññā …
perception of smells …

rasasaññā …
perception of tastes …

phoṭṭhabbasaññā …
perception of touches …

dhammasaññā niccā vā aniccā vā”ti?
Is perception of thoughts permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako rūpasaññāyapi nibbindati …pe… saddasaññāyapi nibbindati … gandhasaññāyapi nibbindati … rasasaññāyapi nibbindati … phoṭṭhabbasaññāyapi nibbindati … dhammasaññāyapi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with the perception of sights, sounds, smells, tastes, touches, and thoughts. …”

pajānātī”ti.

Chaṭṭhaṁ.

18.7 Sañcetanāsutta:
Intention

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

rūpasañcetanā niccā vā aniccā vā”ti?
Is intention regarding sights permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“saddasañcetanā …pe…
“… intention regarding sounds …

gandhasañcetanā …
intention regarding smells …

rasasañcetanā …
intention regarding tastes …

phoṭṭhabbasañcetanā …
intention regarding touches …

dhammasañcetanā niccā vā aniccā vā”ti?
Is intention regarding thoughts permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako rūpasañcetanāyapi nibbindati …pe… saddasañcetanāyapi nibbindati … gandhasañcetanāyapi nibbindati … rasasañcetanāyapi nibbindati … phoṭṭhabbasañcetanāyapi nibbindati … dhammasañcetanāyapi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with intention regarding sights, sounds, smells, tastes, touches, and thoughts. …”

pajānātī”ti.

Sattamaṁ.

18.8 Taṇhāsutta:
Craving

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

rūpataṇhā niccā vā aniccā vā”ti?
Is craving for sights permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“saddataṇhā …pe…
“… craving for sounds …

gandhataṇhā …
craving for smells …

rasataṇhā …
craving for tastes …

phoṭṭhabbataṇhā …
craving for touches …

dhammataṇhā niccā vā aniccā vā”ti?
Is craving for thoughts permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako rūpataṇhāyapi nibbindati …pe… saddataṇhāyapi nibbindati … gandhataṇhāyapi nibbindati … rasataṇhāyapi nibbindati … phoṭṭhabbataṇhāyapi nibbindati … dhammataṇhāyapi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with craving for sights, sounds, smells, tastes, touches, and thoughts. …”

pajānātī”ti.

Aṭṭhamaṁ.

18.9 Dhātusutta:
Elements

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

pathavīdhātu niccā vā aniccā vā”ti?
Is the earth element permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“āpodhātu …pe…
“… the water element …

tejodhātu …
the fire element …

vāyodhātu …
the air element …

ākāsadhātu …
the space element …

viññāṇadhātu niccā vā aniccā vā”ti?
Is the consciousness element permanent or impermanent?”

“Aniccā, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako pathavīdhātuyāpi nibbindati …pe… āpodhātuyāpi nibbindati … tejodhātuyāpi nibbindati … vāyodhātuyāpi nibbindati … ākāsadhātuyāpi nibbindati … viññāṇadhātuyāpi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element …”

pajānātī”ti.

Navamaṁ.

18.10 Khandhasutta:
The Aggregates

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …
“Impermanent, sir.” …

“vedanā …pe…
“… feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
Is consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …
“Impermanent, sir.” …

“evaṁ passaṁ, rāhula, sutavā ariyasāvako rūpasmimpi nibbindati … pe… vedanāyapi nibbindati … saññāyapi nibbindati … saṅkhāresupi nibbindati … viññāṇasmimpi nibbindati;

“Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dasamaṁ.

Paṭhamo vaggo.

Tassuddānaṁ

Cakkhu rūpañca viññāṇaṁ,
samphasso vedanāya ca;
Saññā sañcetanā taṇhā,
dhātu khandhena te dasāti.

18.11 Cakkhusutta:
The Eye, Etc.

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati.
At one time the Buddha was staying near Sāvatthī.

Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ rāhulaṁ bhagavā etadavoca:
Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

cakkhuṁ niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded

thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sotaṁ …pe…
“… the ear …

ghānaṁ …
the nose …

jivhā …
the tongue …

kāyo …
the body …

mano nicco vā anicco vā”ti?
Is the mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… sotasmimpi nibbindati … ghānasmimpi nibbindati … jivhāyapi nibbindati … kāyasmimpi nibbindati … manasmimpi nibbindati;
“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind.

nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(Etena peyyālena dasa suttantā kātabbā.)
(The ten discourses of this series should be told in full the same way.)

Paṭhamaṁ.

18.12–20 Rūpādisuttanavaka:
The Nine Discourses on Sights, Etc.

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

rūpā niccā vā aniccā vā”ti?
Are sights permanent or impermanent?”

“Aniccā, bhante” …pe…
“Impermanent, sir.” …

saddā …
“… sounds …

gandhā …
smells …

rasā …
tastes …

phoṭṭhabbā …
touches …

dhammā ….
thoughts …”

“Cakkhuviññāṇaṁ …pe…
“… eye consciousness …

sotaviññāṇaṁ …
ear consciousness …

ghānaviññāṇaṁ …
nose consciousness …

jivhāviññāṇaṁ …
tongue consciousness …

kāyaviññāṇaṁ …
body consciousness …

manoviññāṇaṁ ….
mind consciousness …”

Cakkhusamphasso …pe…
“… eye contact …

sotasamphasso …
ear contact …

ghānasamphasso …
nose contact …

jivhāsamphasso …
tongue contact …

kāyasamphasso …
body contact …

manosamphasso ….
mind contact …”

Cakkhusamphassajā vedanā …pe…
“… feeling born of eye contact …

sotasamphassajā vedanā …
feeling born of ear contact …

ghānasamphassajā vedanā …
feeling born of nose contact …

jivhāsamphassajā vedanā …
feeling born of tongue contact …

kāyasamphassajā vedanā …
feeling born of body contact …

manosamphassajā vedanā ….
feeling born of mind contact …”

Rūpasaññā …pe…
“… perception of sights …

saddasaññā …
perception of sounds …

gandhasaññā …
perception of smells …

rasasaññā …
perception of tastes …

phoṭṭhabbasaññā …
perception of touches …

dhammasaññā ….
perception of thoughts …”

Rūpasañcetanā …pe…
“… intention regarding sights …

saddasañcetanā …
intention regarding sounds …

gandhasañcetanā …
intention regarding smells …

rasasañcetanā …
intention regarding tastes …

phoṭṭhabbasañcetanā …
intention regarding touches …

dhammasañcetanā ….
intention regarding thoughts …”

Rūpataṇhā …pe…
"… craving for sights …

saddataṇhā …
craving for sounds …

gandhataṇhā …
craving for smells …

rasataṇhā …
craving for tastes …

phoṭṭhabbataṇhā …
craving for touches …

dhammataṇhā ….
craving for thoughts …"

Pathavīdhātu …pe…
"… the earth element …

āpodhātu …
the water element …

tejodhātu …
the fire element …

vāyodhātu …
the air element …

ākāsadhātu …
the space element …

viññāṇadhātu ….
the consciousness element …"

Rūpaṁ …pe…
"… form …

vedanā …
feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
Is consciousness permanent or impermanent?”

Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

“evaṁ passaṁ rāhula …pe…
“Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dasamaṁ.

19. Lakkhaṇa Saṁyutta:

With Lakkhaṇa

19.1 Aṭṭhisutta:
A Skeleton

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā ca lakkhaṇo āyasmā ca mahāmoggallāno gijjhakūṭe pabbate viharanti.
Now at that time Venerable Lakkhaṇa and Venerable Mahāmoggallāna were staying on the Vulture's Peak Mountain.

Atha kho āyasmā mahāmoggallāno pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yenāyasmā lakkhaṇo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ lakkhaṇaṁ etadavoca:
Then Mahāmoggallāna robed up in the morning and, taking his bowl and robe, went to Lakkhaṇa and said to him,

"āyāmāvuso lakkhaṇa, rājagahaṁ piṇḍāya pavisissāmā"ti.
"Come, Reverend Lakkhaṇa, let's enter Rājagaha for alms."

"Evamāvuso"ti kho āyasmā lakkhaṇo āyasmato mahāmoggallānassa paccassosi.
"Yes, reverend," Lakkhaṇa replied.

Atha kho āyasmā mahāmoggallāno gijjhakūṭā pabbatā orohanto aññatarasmiṁ padese sitaṁ pātvākāsi.
As Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot.

Atha kho āyasmā lakkhaṇo āyasmantaṁ mahāmoggallānaṁ etadavoca:
So Lakkhaṇa said to Mahāmoggallāna,

“ko nu kho, āvuso moggallāna, hetu ko paccayo sitassa pātukammāyā”ti?
“What is the cause, Reverend Moggallāna, what is the reason you smiled?”

“Akālo kho, āvuso lakkhaṇa, etassa pañhassa.
“Reverend Lakkhaṇa, it’s the wrong time for this question.

Bhagavato maṁ santike etaṁ pañhaṁ pucchā”ti.
Ask me when we’re in the Buddha’s presence.”

Atha kho āyasmā ca lakkhaṇo āyasmā ca mahāmoggallāno rājagahe piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā lakkhaṇo āyasmantaṁ mahāmoggallānaṁ etadavoca:
Then Lakkhaṇa and Mahāmoggallāna wandered for alms in Rājagaha. After the meal, on their return from almsround, they went to the Buddha, bowed, and sat down to one side. Lakkhaṇa said to Mahāmoggallāna:

“idhāyasmā mahāmoggallāno gijjhakūṭā pabbatā orohanto aññatarasmiṁ padese sitaṁ pātvākāsi.
“Just now, as Mahāmoggallāna was descending from Vulture’s Peak Mountain he smiled at a certain spot.

Ko nu kho, āvuso moggallāna, hetu ko paccayo sitassa pātukammāyā”ti?
What is the cause, Reverend Moggallāna, what is the reason you smiled?”

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ aṭṭhikasaṅkhalikaṁ vehāsaṁ gacchantiṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a skeleton flying through the air.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā phāsuḷantarikāhi vitudenti vitacchenti virājenti.
Vultures, crows, and hawks kept chasing it, pecking, clawing, and stabbing it in the ribs

Sā sudaṁ aṭṭassaraṁ karoti.
as it screeched in pain.

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘acchariyaṁ vata bho, abbhutaṁ vata bho.
‘It’s incredible, it’s amazing!

Evarūpopi nāma satto bhavissati.
That there can be such a sentient being,

Evarūpopi nāma yakkho bhavissati.
such an entity,

Evarūpopi nāma attabhāvapaṭilābho bhavissatī’”ti.
such an incarnation!’”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“cakkhubhūtā vata, bhikkhave, sāvakā viharanti;
“Mendicants, there are disciples who live full of vision and knowledge,

ñāṇabhūtā vata, bhikkhave, sāvakā viharanti, yatra hi nāma sāvako evarūpaṁ ñassati vā dakkhati vā sakkhiṁ vā karissati.
since a disciple knows, sees, and witnesses such a thing.

Pubbeva me so, bhikkhave, satto diṭṭho ahosi, api cāhaṁ na byākāsiṁ.
Formerly, I too saw that being, but I did not speak of it.

Ahañcetaṁ byākareyyaṁ, pare ca me na saddaheyyuṁ.
For if I had spoken of it others would not have believed me,

Ye me na saddaheyyuṁ, tesaṁ taṁ assa dīgharattaṁ ahitāya dukkhāya.

which would be for their lasting harm and suffering.

Eso, bhikkhave, satto imasmiṁyeva rājagahe goghātako ahosi.
That being used to be a cattle butcher right here in Rājagaha.

So tassa kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccitvā tasseva kammassa vipākāvasesena evarūpaṁ attabhāvapaṭilābhaṁ paṭisaṁvedayatī”ti.
As a result of that deed he burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now he experiences the residual result of that deed in such an incarnation.”

(Sabbesaṁ suttantānaṁ eseva peyyālo.)
(Tell all these discourses in full like this.)

Paṭhamaṁ.

19.2 Pesisutta:
A Piece of Meat

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ maṁsapesiṁ vehāsaṁ gacchantiṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a lump of meat flying through the air.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing it, pecking and clawing

Sā sudaṁ aṭṭassaraṁ karoti …pe…
as it screeched in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe goghātako ahosi …pe….
“That being used to be a cattle butcher right here in Rājagaha. …”

Dutiyaṁ.

19.3 Piṇḍasutta:
A Piece of Flesh

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ maṁsapiṇḍaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a piece of flesh flying through the air.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing it, pecking and clawing

Sā sudaṁ aṭṭassaraṁ karoti …pe…
as it screeched in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe sākuṇiko ahosi …pe….
“That being used to be a bird hunter right here in Rājagaha. …”

Tatiyaṁ.

19.4 Nicchavisutta:
A Flayed Man

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ nicchaviṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed man flying through the air.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing it, pecking and clawing

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe orabbhiko ahosi …pe….
“That being used to be a sheep butcher right here in Rājagaha. …”

Catutthaṁ.

19.5 Asilomasutta:
Sword Hairs

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ asilomaṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were swords flying through the air.

Tassa te asī uppatitvā uppatitvā tasseva kāye nipatanti.
And those swords kept rising up and falling on his body

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe sūkariko ahosi …pe….
“That being used to be a pig butcher right here in Rājagaha. …”

Pañcamaṁ.

19.6 Sattisutta:
Spear Hairs

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ sattilomaṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were spears flying through the air.

Tassa tā sattiyo uppatitvā uppatitvā tasseva kāye nipatanti.
And those spears kept rising up and falling on his body

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe māgaviko ahosi …pe….
“That being used to be a deer hunter right here in Rājagaha. …”

Chaṭṭhaṁ.

19.7 Usulomasutta:
Arrow Hairs

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ usulomaṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were arrows flying through the air.

Tassa te usū uppatitvā uppatitvā tasseva kāye nipatanti.
And those arrows kept rising up and falling on his body

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe kāraṇiko ahosi …pe….
“That being used to be a torturer right here in Rājagaha. …”

Sattamaṁ.

19.8 Sūcilomasutta:
Needle Hairs

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ sūcilomaṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air.

Tassa tā sūciyo uppatitvā uppatitvā tasseva kāye nipatanti.
And those needles kept rising up and falling on his body

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe sūto ahosi …pe….
“That being used to be a war herald right here in Rājagaha. …”

Aṭṭhamaṁ.

19.9 Dutiyasūcilomasutta:
Needle Hairs (2nd)

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ sūcilomaṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air.

Tassa tā sūciyo sīse pavisitvā mukhato nikkhamanti;
The needles bored into his head and out his mouth,

mukhe pavisitvā urato nikkhamanti;
into his mouth and out his chest,

ure pavisitvā udarato nikkhamanti;
into his chest and out his belly,

udare pavisitvā ūrūhi nikkhamanti;
into his belly and out his thighs,

ūrūsu pavisitvā jaṅghāhi nikkhamanti;
into his thighs and out his calves,

jaṅghāsu pavisitvā pādehi nikkhamanti;
and into his calves and out his feet.

so sudaṁ aṭṭassaraṁ karoti …pe…
And he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe sūcako ahosi …pe….
“That being used to be an informant right here in Rājagaha. …”

Navamaṁ.

19.10 Kumbhaṇḍasutta:
Pot Balls

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ kumbhaṇḍaṁ purisaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man with testicles as big as pots flying through the air.

So gacchantopi teva aṇḍe khandhe āropetvā gacchati.
When he was walking he had to lift his testicles on to his shoulder.

Nisīdantopi tesveva aṇḍesu nisīdati.
And when he sat down, he sat right on them.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing him, pecking and clawing

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe gāmakūṭako ahosi … pe….
“That being used to be a corrupt official right here in Rājagaha. …”

Dasamaṁ.

Paṭhamo vaggo.

Tassuddānaṁ

Aṭṭhi pesi ubho gāvaghātakā,
Piṇḍo sākuṇiyo nicchavorabbhi;
Asi sūkariko sattimāgavi,
Usu kāraṇiko sūci sārathi;

Yo ca sibbiyati sūcako hi so,
Aṇḍabhāri ahu gāmakūṭakoti.

19.11 Sasīsakasutta:
Over His Head

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ rājagahe veḷuvane.
At one time near Rājagaha in the Bamboo Grove …

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ purisaṁ gūthakūpe sasīsakaṁ nimuggaṁ …pe…
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk over his head in a sewer. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe pāradāriko ahosi …pe….
“That being used to be an adulterer right here in Rājagaha. …”

Paṭhamaṁ.

19.12 Gūthakhādasutta:
A Dung Eater

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ purisaṁ gūthakūpe nimuggaṁ ubhohi hatthehi gūthaṁ khādantaṁ …pe…
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk in a sewer, eating dung with both hands. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe duṭṭhabrāhmaṇo ahosi.
“That being used to be a nasty brahmin right here in Rājagaha.

So kassapassa sammāsambuddhassa pāvacane bhikkhusaṅghaṁ bhattena nimantetvā doṇiyo gūthassa pūrāpetvā etadavoca—
In the time of the Buddha Kassapa’s dispensation he invited the Saṅgha of mendicants for a meal. He filled a trough with dung and said:

aho bhonto yāvadatthaṁ bhuñjantu ceva harantu cā’ti …pe….
‘My good men, eat as much as you like, and take what’s left.’ …”

Dutiyaṁ.

19.13 Nicchavitthisutta:
A Flayed Woman

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ nicchaviṁ itthiṁ vehāsaṁ gacchantiṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed woman flying through the air.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing her, pecking and clawing

Sā sudaṁ aṭṭassaraṁ karoti …pe…
as she screamed in pain. …” …

esā, bhikkhave, itthī imasmiṁyeva rājagahe aticārinī ahosi …pe….
“That woman used to be an adulteress right here in Rājagaha. …”

Tatiyaṁ.

19.14 Maṅgulitthisutta:
A Fishwife

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ itthiṁ duggandhaṁ maṅguliṁ vehāsaṁ gacchantiṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a stinking fishwife flying through the air.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing her, pecking and clawing

Sā sudaṁ aṭṭassaraṁ karoti …pe…
as she screamed in pain. …” …

esā, bhikkhave, itthī imasmiṁyeva rājagahe ikkhaṇikā ahosi …pe….
“That woman used to be a fortune-teller right here in Rājagaha. …”

Catutthaṁ.

19.15 Okilinīsutta:
A Sweltering Woman

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ itthiṁ uppakkaṁ okiliniṁ okiriniṁ vehāsaṁ gacchantiṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a scorched woman, sooty and sweaty, flying through the air,

Sā sudaṁ aṭṭassaraṁ karoti …pe…
as she screamed in pain. …” …

esā, bhikkhave, itthī kaliṅgassa rañño aggamahesī ahosi.
“That woman used to be the king of Kaliṅga’s chief queen.

Sā issāpakatā sapattiṁ aṅgārakaṭāhena okiri …pe….
She was of jealous nature, and poured a brazier of hot coals over her co-wife. …” …

Pañcamaṁ.

19.16 Asīsakasutta:
A Headless Trunk

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ asīsakaṁ kabandhaṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a headless trunk flying through the air.

Tassa ure akkhīni ceva honti mukhañca.
Its eyes and mouth were on its chest.

Tamenaṁ gijjhāpi kākāpi kulalāpi anupatitvā anupatitvā vitacchenti virājenti.
Vultures, crows, and hawks kept chasing it, pecking and clawing

So sudaṁ aṭṭassaraṁ karoti …pe…
as it screamed in pain. …” …

eso, bhikkhave, satto imasmiṁyeva rājagahe hāriko nāma coraghātako ahosi …pe….
“That being used to be an executioner called Hārika right here in Rājagaha. …”

Chaṭṭhaṁ.

19.17 Pāpabhikkhusutta:
A Bad Monk

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ bhikkhuṁ vehāsaṁ gacchantaṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a monk flying through the air.

Tassa saṅghāṭipi ādittā sampajjalitā sajotibhūtā, pattopi āditto sampajjalito sajotibhūto, kāyabandhanampi āditaṁ sampajjalitaṁ sajotibhūtaṁ, kāyopi āditto sampajjalito sajotibhūto.
His outer robe, bowl, belt, and body were burning, blazing, and glowing

So sudaṁ aṭṭassaraṁ karoti …pe…
as he screamed in pain. …” …

eso, bhikkhave, bhikkhu kassapassa sammāsambuddhassa pāvacane pāpabhikkhu ahosi …pe….
“That monk used to be a bad monk in the time of Buddha Kassapa’s dispensation. …”

Sattamaṁ.

19.18 Pāpabhikkhunīsutta:
A Bad Nun

“Addasaṁ bhikkhuniṁ vehāsaṁ gacchantiṁ.
“I saw a nun flying through the air.

Tassā saṅghāṭipi ādittā …pe…
Her outer robe was burning …” …

pāpabhikkhunī ahosi …pe….
“She used to be a bad nun …”

Aṭṭhamaṁ.

19.19 Pāpasikkhamānasutta:
A Bad Trainee Nun

“Addasaṁ sikkhamānaṁ vehāsaṁ gacchantiṁ.
“I saw a trainee nun flying through the air.

Tassā saṅghāṭipi ādittā …pe…
Her outer robe was burning …” …

pāpasikkhamānā ahosi …pe….
“She used to be a bad trainee nun …”

Navamaṁ.

19.20 Pāpasāmaṇerasutta:
A Bad Novice Monk

“Addasaṁ sāmaṇeraṁ vehāsaṁ gacchantaṁ.
“I saw a novice monk flying through the air.

Tassa saṅghāṭipi ādittā …pe…
His outer robe was burning …” …

pāpasāmaṇero ahosi …pe….
“He used to be a bad novice monk …”

Dasamaṁ.

19.21 Pāpasāmaṇerīsutta:
A Bad Novice Nun

“Idhāhaṁ, āvuso, gijjhakūṭā pabbatā orohanto addasaṁ sāmaṇeriṁ vehāsaṁ gacchantiṁ.
“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a novice nun flying through the air.

Tassā saṅghāṭipi ādittā sampajjalitā sajotibhūtā, pattopi āditto sampajjalito sajotibhūto, kāyabandhanampi ādittaṁ sampajjalitaṁ sajotibhūtaṁ, kāyopi āditto sampajjalito sajotibhūto.
Her outer robe, bowl, belt, and body were burning, blazing, and glowing

Sā sudaṁ aṭṭassaraṁ karoti.
as she screamed in pain.

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘acchariyaṁ vata bho, abbhutaṁ vata bho.
‘It’s incredible, it’s amazing!

Evarūpopi nāma satto bhavissati.
That there can be such a sentient being,

Evarūpopi nāma yakkho bhavissati.
such an entity,

Evarūpopi nāma attabhāvapaṭilābho bhavissatī’”ti.
such an incarnation!’”

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants:

“cakkhubhūtā vata, bhikkhave, sāvakā viharanti;
“Mendicants, there are disciples who live full of vision and knowledge,

ñāṇabhūtā vata, bhikkhave, sāvakā viharanti, yatra hi nāma sāvako evarūpaṁ ñassati vā dakkhati vā sakkhiṁ vā karissati.
since a disciple knows, sees, and witnesses such a thing.

Pubbeva me sā, bhikkhave, sāmaṇerī diṭṭhā ahosi.
Formerly, I too saw that novice nun, but I did not speak of it.

Api cāhaṁ na byākāsiṁ.
Ahañcetaṁ byākareyyaṁ, pare ca me na saddaheyyuṁ.
For if I had spoken of it others would not have believed me,

Ye me na saddaheyyuṁ, tesaṁ taṁ assa dīgharattaṁ ahitāya dukkhāya.
which would be for their lasting harm and suffering.

Esā, bhikkhave, sāmaṇerī kassapassa sammāsambuddhassa pāvacane pāpasāmaṇerī ahosi.
That female novice used to be a bad novice nun in the time of the Buddha Kassapa's dispensation.

Sā tassa kammassa vipākena bahūni vassāni bahūni vassasatāni bahūni vassasahassāni bahūni vassasatasahassāni niraye paccitvā tasseva kammassa vipākāvasesena evarūpaṁ attabhāvapaṭilābhaṁ paṭisaṁvedayatī"ti.
As a result of that deed she burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now she experiences the residual result of that deed in such an incarnation."

Ekādasamaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Kūpe nimuggo hi so pāradāriko,
Gūthakhādi ahu duṭṭhabrāhmaṇo;
Nicchavitthi aticārinī ahu,

Maṅgulitthi ahu ikkhaṇitthikā;
Okilini sapattaṅgārokiri,
Sīsacchinno ahu coraghātako.

Bhikkhu bhikkhunī sikkhamānā,
Sāmaṇero atha sāmaṇerikā;
Kassapassa vinayasmiṁ pabbajjaṁ,
Pāpakammaṁ kariṁsu tāvadeti.

Lakkhaṇasaṁyuttaṁ samattaṁ.
The Linked Discourses with Lakkhaṇa are complete.

20. Opamma Saṁyutta:
With Similes

20.1 Kūṭasutta:
A Roof Peak

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā …pe… etadavoca:
There the Buddha … said:

"seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭasamosaraṇā kūṭasamugghātā sabbā tā samugghātaṁ gacchanti;
"Mendicants, the rafters of a bungalow all lean to the peak and meet at the peak, and when the peak is demolished they're all demolished too.

evameva kho, bhikkhave, ye keci akusalā dhammā sabbe te avijjāmūlakā avijjāsamosaraṇā avijjāsamugghātā, sabbe te samugghātaṁ gacchanti.
In the same way any unskillful qualities are rooted in ignorance and meet in ignorance, and when ignorance is demolished they're all demolished too.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'appamattā viharissāmā'ti.
'We will stay diligent.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Paṭhamaṁ.

20.2 Nakhasikhasutta:
A Fingernail

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamaṁ nu kho bahutaraṁ, yo cāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito yā cāyaṁ mahāpathavī”ti?
Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Etadeva, bhante, bahutaraṁ yadidaṁ mahāpathavī.
“Sir, the great earth is far more.

Appamattakoyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito.
The little bit of dirt under your fingernail is tiny.

Saṅkhampi na upeti upanidhimpi na upeti kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito”ti.
Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti;
“In the same way the sentient beings reborn as humans are few,

atha kho eteyeva bahutarā sattā ye aññatra manussehi paccājāyanti.

while those not reborn as humans are many.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘appamattā viharissāmā’ti.
‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dutiyaṁ.

20.3 Kulasutta:
Families

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, yāni kānici kulāni bahutthikāni appapurisāni tāni suppadhaṁsiyāni honti corehi kumbhatthenakehi;
“Mendicants, those families with many women and few men are easy prey for bandits and thieves.

evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti abhāvitā abahulīkatā so suppadhaṁsiyo hoti amanussehi.
In the same way any mendicant who has not developed and cultivated the heart’s release by love is easy prey for non-humans.

Seyyathāpi, bhikkhave, yāni kānici kulāni appitthikāni bahupurisāni tāni duppadhaṁsiyāni honti corehi kumbhatthenakehi;
Those families with few women and many men are hard prey for bandits and thieves.

evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti bhāvitā bahulīkatā so duppadhaṁsiyo hoti amanussehi.
In the same way a mendicant who has developed and cultivated the heart’s release by love is hard prey for non-humans.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.
‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi vo, bhikkhave, sikkhitabban”ti.

That’s how you should train.”

Tatiyaṁ.

20.4 Okkhāsutta:
Rice Pots

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Yo, bhikkhave, pubbaṇhasamayaṁ okkhāsataṁ dānaṁ dadeyya, yo majjhanhikasamayaṁ okkhāsataṁ dānaṁ dadeyya, yo sāyanhasamayaṁ okkhāsataṁ dānaṁ dadeyya, yo vā pubbaṇhasamayaṁ antamaso gadduhanamattampi mettacittaṁ bhāveyya, yo vā majjhanhikasamayaṁ antamaso gadduhanamattampi mettacittaṁ bhāveyya, yo vā sāyanhasamayaṁ antamaso gadduhanamattampi mettacittaṁ bhāveyya, idaṁ tato mahapphalataraṁ.
“Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.
‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Catutthaṁ.

20.5 Sattisutta:
A Spear

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, satti tiṇhaphalā.
“Mendicants, suppose there was a sharp-pointed spear.

Atha puriso āgaccheyya:
And a man came along and thought,

‘ahaṁ imaṁ sattiṁ tiṇhaphalaṁ pāṇinā vā muṭṭhinā vā paṭileṇissāmi paṭikoṭṭissāmi paṭivaṭṭessāmī’ti.
‘With my hand or fist I’ll fold this sharp spear over, crumple it, and bend it back!’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

bhabbo nu kho so puriso amuṁ sattiṁ tiṇhaphalaṁ pāṇinā vā muṭṭhinā vā paṭileṇetuṁ paṭikoṭṭetuṁ paṭivaṭṭetun”ti?
Is that man capable of doing so?”

“No hetaṁ, bhante”.
“No, sir.

“Taṁ kissa hetu”?
Why not?

“Asu hi, bhante, satti tiṇhaphalā na sukarā pāṇinā vā muṭṭhinā vā paṭileṇetuṁ paṭikoṭṭetuṁ paṭivaṭṭetuṁ.
Because it’s not easy to fold that sharp spear over, crumple it, and bend it back with the hand or fist.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.
That man will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, yassa kassaci bhikkhuno mettācetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, tassa ce amanusso cittaṁ khipitabbaṁ maññeyya;
“In the same way, suppose a mendicant has developed the heart’s release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind,

atha kho sveva amanusso kilamathassa vighātassa bhāgī assa.
they’ll eventually get weary and frustrated.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘mettā no cetovimutti bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.
‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Pañcamaṁ.

20.6 Dhanuggahasutta:
The Archers

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Seyyathāpi, bhikkhave, cattāro daḷhadhammā dhanuggahā susikkhitā katahatthā katūpāsanā catuddisā ṭhitā assu.
“Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four quarters.

Atha puriso āgaccheyya:
And a man came along and thought,

‘ahaṁ imesaṁ catunnaṁ daḷhadhammānaṁ dhanuggahānaṁ susikkhitānaṁ katahatthānaṁ katūpāsanānaṁ catuddisā kaṇḍe khitte appatiṭṭhite pathaviyaṁ gahetvā āharissāmī’ti.
‘When these four well-trained expert archers shoot arrows in four quarters, I’ll catch them before they reach the ground, and then I’ll bring them back.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

‘javano puriso paramena javena samannāgato’ti alaṁvacanāyā”ti?
Are they qualified to be called ‘a speedster, with ultimate speed’?”

“Ekassa cepi, bhante, daḷhadhammassa dhanuggahassa susikkhitassa katahatthassa katūpāsanassa kaṇḍaṁ khittaṁ appatiṭṭhitaṁ pathaviyaṁ gahetvā āhareyya:
“If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back,

‘javano puriso paramena javena samannāgato’ti alaṁvacanāya, ko pana vādo catunnaṁ daḷhadhammānaṁ dhanuggahānaṁ

susikkhitānaṁ katahatthānaṁ katūpāsanānan”ti?
he’d be qualified to be called ‘a speedster, with ultimate speed’. How much more so arrows shot by four archers!”

“Yathā ca, bhikkhave, tassa purisassa javo, yathā ca candimasūriyānaṁ javo, tato sīghataro.
“As fast as that man is, the sun and moon are faster.

Yathā ca, bhikkhave, tassa purisassa javo yathā ca candimasūriyānaṁ javo yathā ca yā devatā candimasūriyānaṁ purato dhāvanti tāsaṁ devatānaṁ javo, (…) tato sīghataraṁ āyusaṅkhārā khīyanti.
As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘appamattā viharissāmā’ti.
‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Chaṭṭhaṁ.

20.7 Āṇisutta:
The Drum Peg

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Bhūtapubbaṁ, bhikkhave, dasārahānaṁ ānako nāma mudiṅgo ahosi.
“Once upon a time, mendicants, the Dasārahas had a clay drum called the Commander.

Tassa dasārahā ānake ghaṭite aññaṁ āṇiṁ odahiṁsu.
Each time the Commander split they repaired it by inserting another peg.

Ahu kho so, bhikkhave, samayo yaṁ ānakassa mudiṅgassa porāṇaṁ pokkharaphalakaṁ antaradhāyi.
But there came a time when the clay drum Commander’s original wooden rim disappeared

Āṇisaṅghāṭova avasissi.
and only a mass of pegs remained.

Evameva kho, bhikkhave, bhavissanti bhikkhū anāgatamaddhānaṁ, ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṁyuttā, tesu bhaññamānesu na sussūsissanti na sotaṁ odahissanti na aññā cittaṁ upaṭṭhāpessanti na ca te dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññissanti.
In the same way, in a future time there will be mendicants who won’t want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited. They won’t pay attention or apply their minds to understand them, nor will they think those teachings are worth learning and memorizing.

Ye pana te suttantā kavikatā kāveyyā cittakkharā cittabyañjanā bāhirakā sāvakabhāsitā, tesu bhaññamānesu sussūsissanti, sotaṁ odahissanti, aññā cittaṁ upaṭṭhāpessanti, te ca dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññissanti.
But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They'll pay attention and apply their minds to understand them, and they'll think those teachings are worth learning and memorizing.

Evametesaṁ, bhikkhave, suttantānaṁ tathāgatabhāsitānaṁ gambhīrānaṁ gambhīratthānaṁ lokuttarānaṁ suññatappaṭisaṁyuttānaṁ antaradhānaṁ bhavissati.
And that is how the discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—will disappear.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatappaṭisaṁyuttā, tesu bhaññamānesu sussūsissāma, sotaṁ odahissāma, aññā cittaṁ upaṭṭhāpessāma, te ca dhamme uggahetabbaṁ pariyāpuṇitabbaṁ maññissāmā'ti.
'When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited we will want to listen. We will pay attention and apply our minds to understand them, and we will think those teachings are worth learning and memorizing.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Sattamaṁ.

20.8 Kaliṅgarasutta:
Wood Blocks

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Kaliṅgarūpadhānā, bhikkhave, etarahi licchavī viharanti appamattā ātāpino upāsanasmiṁ.
“Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise diligently and keenly.

Tesaṁ rājā māgadho ajātasattu vedehiputto na labhati otāraṁ na labhati ārammaṇaṁ.
King Ajātasattu of Magadha, son of the princess of Videha, finds no vulnerability, he’s got no foothold.

Bhavissanti, bhikkhave, anāgatamaddhānaṁ licchavī sukhumālā mudutalunahatthapādā

But in the future the Licchavis will become delicate, with soft and tender hands and feet.

te mudukāsu seyyāsu tūlabibbohanāsu yāvasūriyuggamanā seyyaṁ kappissanti.
They'll sleep on soft beds with down pillows until the sun comes up.

Tesaṁ rājā māgadho ajātasattu vedehiputto lacchati otāraṁ lacchati ārammaṇaṁ.
King Ajātasattu of Magadha, son of the princess of Videha, will find a vulnerability, he'll get his foothold.

Kaliṅgarūpadhānā, bhikkhave, etarahi bhikkhū viharanti appamattā ātāpino padhānasmiṁ.
These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly.

Tesaṁ māro pāpimā na labhati otāraṁ na labhati ārammaṇaṁ.
Māra the Wicked finds no vulnerability, he's got no foothold.

Bhavissanti, bhikkhave, anāgatamaddhānaṁ bhikkhū sukhumā mudutalunahatthapādā.
But in the future the mendicants will become delicate, with soft and tender hands and feet.

Te mudukāsu seyyāsu tūlabibbohanāsu yāvasūriyuggamanā seyyaṁ kappissanti.
They'll sleep on soft beds with down pillows until the sun comes up.

Tesaṁ māro pāpimā lacchati otāraṁ lacchati ārammaṇaṁ.
Māra the Wicked will find a vulnerability and will get a foothold.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'kaliṅgarūpadhānā viharissāma appamattā ātāpino padhānasmin'ti.
'We will live using wood blocks as pillows, and we will meditate diligently and keenly.'

Evañhi vo, bhikkhave, sikkhitabban"ti.

That’s how you should train.”

Aṭṭhamaṁ.

20.9 Nāgasutta:
A Bull Elephant

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena aññataro navo bhikkhu ativelaṁ kulāni upasaṅkamati.
Now at that time a certain junior mendicant went to visit families too often.

Tamenaṁ bhikkhū evamāhaṁsu:
The mendicants said to him,

"māyasmā ativelaṁ kulāni upasaṅkamī"ti.
"Venerable, don't go to visit families too often."

So bhikkhu bhikkhūhi vuccamāno evamāha:
But that mendicant, when spoken to by the mendicants, said this,

"ime hi nāma therā bhikkhū kulāni upasaṅkamitabbaṁ maññissanti, kimaṅgaṁ panāhan"ti?
"But these senior mendicants think they can go to visit families, so why can't I?"

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
And then several mendicants went up to the Buddha, bowed, sat down to

one side, and told him what had happened. The Buddha said:

“idha, bhante, aññataro navo bhikkhu ativelaṁ kulāni upasaṅkamati. Tamenaṁ bhikkhū evamāhaṁsu:
‘māyasmā ativelaṁ kulāni upasaṅkamī’ti.
So bhikkhu bhikkhūhi vuccamāno evamāha:
‘ime hi nāma therā bhikkhū kulāni upasaṅkamitabbaṁ maññissanti, kimaṅgaṁ panāhan’”ti.

“Bhūtapubbaṁ, bhikkhave, araññāyatane mahāsarasī.
“Once upon a time, mendicants, there was a great lake in the jungle,

Taṁ nāgā upanissāya viharanti.
with bull elephants living nearby.

Te taṁ sarasiṁ ogāhetvā soṇḍāya bhisamuḷālaṁ abbuhetvā suvikkhālitaṁ vikkhāletvā akaddamaṁ saṅkhāditvā ajjhoharanti.
They’d plunge into the lake and pull up lotus bulbs with their trunks. They’d wash them thoroughly until they were free of mud before chewing and swallowing them.

Tesaṁ taṁ vaṇṇāya ceva hoti balāya ca, na ca tatonidānaṁ maraṇaṁ vā nigacchanti maraṇamattaṁ vā dukkhaṁ.
That was good for their appearance and health, and wouldn’t result in death or deadly pain.

Tesaṁyeva kho pana, bhikkhave, mahānāgānaṁ anusikkhamānā taruṇā bhiṅkacchāpā taṁ sarasiṁ ogāhetvā soṇḍāya bhisamuḷālaṁ abbuhetvā na suvikkhālitaṁ vikkhāletvā sakaddamaṁ asaṅkhāditvā ajjhoharanti.
The young cubs, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn’t wash them thoroughly, and while they were still muddy they chewed and swallowed them.

Tesaṁ taṁ neva vaṇṇāya hoti na balāya.
That was not good for their appearance and health, and resulted in death or deadly pain.

Tatonidānaṁ maraṇaṁ vā nigacchanti maraṇamattaṁ vā dukkhaṁ.

Evameva kho, bhikkhave, idha therā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisanti.
In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms.

Te tattha dhammaṁ bhāsanti.
There they speak on the teachings,

Tesaṁ gihī pasannākāraṁ karonti.
and lay people demonstrate their confidence in them.

Te taṁ lābhaṁ agadhitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti.
And when they get things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Tesaṁ taṁ vaṇṇāya ceva hoti balāya ca, na ca tatonidānaṁ maraṇaṁ vā nigacchanti maraṇamattaṁ vā dukkhaṁ.
That’s good for their appearance and health, and doesn’t result in death or deadly pain.

Tesaṁyeva kho pana, bhikkhave, therānaṁ bhikkhūnaṁ anusikkhamānā navā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisanti.
Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms.

Te tattha dhammaṁ bhāsanti.
There they speak on the teachings,

Tesaṁ gihī pasannākāraṁ karonti.
and lay people demonstrate their confidence in them.

Te taṁ lābhaṁ gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti.

But when they get things, they use them tied, infatuated, attached, blind to the drawbacks, not understanding the escape.

Tesaṁ taṁ neva vaṇṇāya hoti na balāya, te tatonidānaṁ maraṇaṁ vā nigacchanti maraṇamattaṁ vā dukkhaṁ.
That's not good for their appearance and health, and results in death or deadly pain.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'agadhitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā taṁ lābhaṁ paribhuñjissāmā'ti.
'When we get things, we will use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.'

Evañhi vo, bhikkhave, sikkhitabban"ti.
That's how you should train."

Navamaṁ.

20.10 Biḷārasutta:
A Cat

Sāvatthiyaṁ viharati.
At Sāvatthī.

Tena kho pana samayena aññataro bhikkhu ativelaṁ kulesu cārittaṁ āpajjati.
Now at that time a certain mendicant socialized with families too often.

Tamenaṁ bhikkhū evamāhaṁsu:
The mendicants said to him,

“māyasmā ativelaṁ kulesu cārittaṁ āpajjī”ti.
“Venerable, don’t socialize with families too often.”

So bhikkhu bhikkhūhi vuccamāno na viramati.
But that mendicant, when spoken to by the mendicants, did not stop.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, aññataro bhikkhu ativelaṁ kulesu cārittaṁ āpajjati. Tamenaṁ bhikkhū evamāhaṁsu:
‘māyasmā ativelaṁ kulesu cārittaṁ āpajjī’ti.
So bhikkhu bhikkhūhi vuccamāno na viramatī”ti.

“Bhūtapubbaṁ, bhikkhave, biḷāro sandhisamalasaṅkaṭīre ṭhito ahosi mudumūsiṁ maggayamāno:

“Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse, thinking,

‘yadāyaṁ mudumūsi gocarāya pakkamissati, tattheva naṁ gahetvā khādissāmī’ti.
‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’

Atha kho so, bhikkhave, mudumūsi gocarāya pakkāmi.
And then that little mouse came out to feed.

Tamenaṁ biḷāro gahetvā sahasā saṅkhāditvā ajjhohari.
The cat caught it and hastily swallowed it without chewing.

Tassa so mudumūsi antampi khādi, antaguṇampi khādi.
But that little mouse ate its intestines and mesentery,

So tatonidānaṁ maraṇampi nigacchi maraṇamattampi dukkhaṁ.
resulting in death and deadly pain.

Evameva kho, bhikkhave, idhekacco bhikkhu pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya gāmaṁ vā nigamaṁ vā piṇḍāya pavisati arakkhiteneva kāyena arakkhitāya vācāya arakkhitena cittena, anupaṭṭhitāya satiyā, asaṁvutehi indriyehi.
In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties.

So tattha passati mātugāmaṁ dunnivatthaṁ vā duppārutaṁ vā.
There he sees a female scantily clad, with revealing clothes.

Tassa mātugāmaṁ disvā dunnivatthaṁ vā duppārutaṁ vā rāgo cittaṁ anuddhaṁseti.
Lust infects his mind,

So rāgānuddhaṁsena cittena maraṇaṁ vā nigacchati maraṇamattaṁ vā dukkhaṁ.
resulting in death or deadly pain.

Maraṇañhetaṁ, bhikkhave, ariyassa vinaye yo sikkhaṁ paccakkhāya hīnāyāvattati.
For it is death in the training of the Noble One to resign the training and return to a lesser life.

Maraṇamattañhetaṁ, bhikkhave, dukkhaṁ yadidaṁ aññataraṁ saṅkiliṭṭhaṁ āpattiṁ āpajjati.
And it is deadly pain to commit one of the corrupt offenses

Yathārūpāya āpattiyā vuṭṭhānaṁ paññāyati.
for which rehabilitation is possible.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘rakkhiteneva kāyena rakkhitāya vācāya rakkhitena cittena, upaṭṭhitāya satiyā, saṁvutehi indriyehi gāmaṁ vā nigamaṁ vā piṇḍāya pavisissāmā’ti.
‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dasamaṁ.

20.11 Siṅgālasutta:
A Jackal

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṁ jarasiṅgālassa vassamānassā”ti?
“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Evaṁ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, jarasiṅgālo ukkaṇḍakena nāma rogajātena phuṭṭho.
“That old jackal has the disease called mange.

So yena yena icchati tena tena gacchati;
Yet it still goes where it wants,

yattha yattha icchati tattha tattha tiṭṭhati;
stands where it wants,

yattha yattha icchati tattha tattha nisīdati;
sits where it wants,

yattha yattha icchati tattha tattha nipajjati;
and lies down where it wants.

sītakopi naṁ vāto upavāyati.
And the cool breeze still blows on it.

Sādhu khvassa, bhikkhave, yaṁ idhekacco sakyaputtiyapaṭiñño evarūpampi attabhāvapaṭilābhaṁ paṭisaṁvediyetha.

A certain person here who claims to be a follower of the Sakyan son would be lucky to experience even such an incarnation.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘appamattā viharissāmā’ti.
‘We will stay diligent.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Ekādasamaṁ.

20.12 Dutiyasiṅgālasutta:
A Jackal (2nd)

Sāvatthiyaṁ viharati.
At Sāvatthī.

“Assuttha no tumhe, bhikkhave, rattiyā paccūsasamayaṁ jarasiṅgālassa vassamānassā”ti?
“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Evaṁ, bhante”.
“Yes, sir.”

“Siyā kho, bhikkhave, tasmiṁ jarasiṅgāle yā kāci kataññutā kataveditā, na tveva idhekacce sakyaputtiyapaṭiññe siyā yā kāci kataññutā kataveditā.
“There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to be a follower of the Sakyan son.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘kataññuno bhavissāma katavedino;
‘We will be grateful and thankful.

na ca no amhesu appakampi kataṁ nassissatī’ti.
We won’t forget even a small thing done for us.’

Evañhi vo, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dvādasamaṁ.

Opammavaggo paṭhamo.

Tassuddānaṁ

Kūṭaṁ nakhasikhaṁ kulaṁ,
okkhā satti dhanuggaho;
Āṇi kaliṅgaro nāgo,
biḷāro dve siṅgālakāti.

Opammasaṁyuttaṁ samattaṁ.
The Linked Discourses with similes are complete.

21. Bhikkhu Saṁyutta:
With Monks

21.1 Kolitasutta:
With Kolita

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:
There Venerable Mahāmoggallāna addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṁ.
"Reverend," they replied.

Āyasmā mahāmoggallāno etadavoca:
Venerable Mahāmoggallāna said this:

"idha mayhaṁ, āvuso, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
"Just now, reverends, as I was in private retreat this thought came to mind:

'ariyo tuṇhībhāvo, ariyo tuṇhībhāvoti vuccati.
'They speak of this thing called "noble silence".

Katamo nu kho ariyo tuṇhībhāvo'ti?
What then is this noble silence?'

Tassa mayhaṁ āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṁ vuccati ariyo tuṇhībhāvo’ti.
This is called noble silence.’

So khvāhaṁ, āvuso, vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihariṁ.
And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa mayhaṁ, āvuso, iminā vihārena viharato vitakkasahagatā saññā manasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna moggallāna, mā, brāhmaṇa, ariyaṁ tuṇhībhāvaṁ pamādo, ariye tuṇhībhāve cittaṁ saṇṭhapehi, ariye tuṇhībhāve cittaṁ ekodibhāvaṁ karohi, ariye tuṇhībhāve cittaṁ samādahā’ti.
‘Moggallāna, Moggallāna! Don’t neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.’

So khvāhaṁ, āvuso, aparena samayena vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ

samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi.
And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption …

Yañhi taṁ, āvuso, sammā vadamāno vadeyya:
So if anyone should be rightly called

‘satthārā anuggahito sāvako mahābhiññataṁ patto’ti, mamaṁ taṁ sammā vadamāno vadeyya:
a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārā anuggahito sāvako mahābhiññataṁ patto’”ti.

Paṭhamaṁ.

21.2 Upatissasutta:
With Upatissa

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Idha mayhaṁ, āvuso, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Just now, reverends, as I was in private retreat this thought came to mind:

‘atthi nu kho taṁ kiñci lokasmiṁ yassa me vipariṇāmaññathābhāvā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā’ti?
‘Is there anything in the world whose decay and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?’

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘natthi kho taṁ kiñci lokasmiṁ yassa me vipariṇāmaññathābhāvā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā’”ti.
‘There is nothing in the world whose decay and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.’”

Evaṁ vutte, āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
When he said this, Venerable Ānanda said to him,

“satthupi kho te, āvuso sāriputta, vipariṇāmaññathābhāvā nuppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti?
“Even if the Teacher were to decay and perish? Wouldn’t that give rise to sorrow, lamentation, pain, sadness, and distress in you?”

“Satthupi kho me, āvuso, vipariṇāmaññathābhāvā nuppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā, api ca me evamassa:
“Even if the Teacher were to decay and perish, that wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think:

‘mahesakkho vata bho satthā antarahito mahiddhiko mahānubhāvo.
‘Alas, the illustrious Teacher, so mighty and powerful, has vanished!

Sace hi bhagavā ciraṁ dīghamaddhānaṁ tiṭṭheyya tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.
If the Buddha was to remain for a long time, that would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’”

Tathā hi panāyasmato sāriputtassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayā susamūhatā.
“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa satthupi vipariṇāmaññathābhāvā nuppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti.
So even if the Teacher were to decay and perish, it wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in him.”

Dutiyaṁ.

21.3 Ghaṭasutta:
A Mound of Salt

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā ca sāriputto āyasmā ca mahāmoggallāno rājagahe viharanti veḷuvane kalandakanivāpe ekavihāre.
At that time Venerables Sāriputta and Moggallāna were staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahāmoggallānena saddhiṁ sammodi.
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahāmoggallānaṁ etadavoca:
When the greetings and polite conversation were over, Sāriputta sat down to one side, and said to Mahāmoggallāna:

"Vippasannāni kho te, āvuso moggallāna, indriyāni;
"Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright.

parisuddho mukhavaṇṇo pariyodāto santena nūnāyasmā mahāmoggallāno ajja vihārena vihāsī"ti.

Have you spent the day in a peaceful meditation?”

“Oḷārikena khvāhaṁ, āvuso, ajja vihārena vihāsiṁ.
“Reverend, I’ve spent the day in a coarse meditation.

Api ca me ahosi dhammī kathā”ti.
But I have had some Dhamma talk.”

“Kena saddhiṁ panāyasmato mahāmoggallānassa ahosi dhammī kathā”ti?
“Who did you have a Dhamma talk with?”

“Bhagavatā kho me, āvuso, saddhiṁ ahosi dhammī kathā”ti.
“With the Buddha.”

“Dūre kho, āvuso, bhagavā etarahi sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
“But Reverend, the Buddha is far away. He’s staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Kiṁ nu kho āyasmā mahāmoggallāno bhagavantaṁ iddhiyā upasaṅkami;
Did you go to him with your psychic power,

udāhu bhagavā āyasmantaṁ mahāmoggallānaṁ iddhiyā upasaṅkamī”ti?
or did he come to you?”

“Na khvāhaṁ, āvuso, bhagavantaṁ iddhiyā upasaṅkamiṁ;
“No reverend, I didn’t go to him with my psychic power,

napi maṁ bhagavā iddhiyā upasaṅkami.
nor did he come to me.

Api ca me yāvatā bhagavā ettāvatā dibbacakkhu visujjhi dibbā ca sotadhātu.
Rather, the Buddha cleared his clairvoyance and clairaudience towards me,

Bhagavatopi yāvatāhaṁ ettāvatā dibbacakkhu visujjhi dibbā ca sotadhātū”ti.
and I cleared my clairvoyance and clairaudience towards him.”

“Yathākathaṁ panāyasmato mahāmoggallānassa bhagavatā saddhiṁ ahosi dhammī kathā”ti?
“But what manner of Dhamma talk did you have together?”

“Idhāhaṁ, āvuso, bhagavantaṁ etadavocaṁ:
“Well, reverend, I said to the Buddha,

‘āraddhavīriyo āraddhavīriyoti, bhante, vuccati.
‘Sir, they speak of one who is energetic.

Kittāvatā nu kho, bhante, āraddhavīriyo hotī’ti?
How is an energetic person defined?’

Evaṁ vutte, maṁ, āvuso, bhagavā etadavoca:
When I said this, the Buddha said,

‘idha, moggallāna, bhikkhu āraddhavīriyo viharati—
‘Moggallāna, it’s when a mendicant lives with energy roused up:

kāmaṁ taco ca nhāru ca aṭṭhi ca avasissatu, sarīre upassussatu maṁsalohitaṁ, yaṁ taṁ purisathāmena purisavīriyena purisaparakkamena pattabbaṁ na taṁ apāpuṇitvā vīriyassa saṇṭhānaṁ bhavissatīti.
“Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.”

Evaṁ kho, moggallāna, āraddhavīriyo hotī’ti.
That’s how a person is energetic.’

Evaṁ kho me, āvuso, bhagavatā saddhiṁ ahosi dhammī kathā”ti.
That’s the Dhamma talk I had together with the Buddha.”

“Seyyathāpi, āvuso, himavato pabbatarājassa parittā pāsāṇasakkharā yāvadeva upanikkhepanamattāya;
“Reverend, next to Venerable Mahāmoggallāna I’m like a few pieces of gravel next to the Himalayas, the king of mountains.

evameva kho mayaṁ āyasmato mahāmoggallānassa yāvadeva upanikkhepanamattāya.
Āyasmā hi mahāmoggallāno mahiddhiko mahānubhāvo ākaṅkhamāno kappaṁ tiṭṭheyyā”ti.
Venerable Mahāmoggallāna is so mighty and powerful he could, if he wished, live on for the proper lifespan.”

“Seyyathāpi, āvuso, mahatiyā loṇaghaṭāya parittā loṇasakkharāya yāvadeva upanikkhepanamattāya;
“Reverend, next to Venerable Sāriputta I’m like a few grains of salt next to a mound of salt.

evameva kho mayaṁ āyasmato sāriputtassa yāvadeva upanikkhepanamattāya.
Āyasmā hi sāriputto bhagavatā anekapariyāyena thomito vaṇṇito pasattho:
Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

‘Sāriputtova paññāya,
sīlena upasamena ca;
Yopi pāraṅgato bhikkhu,
etāvaparamo siyā’”ti.

‘In wisdom,
ethics, and peace,
any mendicant who has crossed over
can at best equal Sāriputta.’”

Itiha te ubho mahānāgā aññamaññassa subhāsitaṁ sulapitaṁ samanumodiṁsūti.
And so these two spiritual giants agreed with each others’ fine words.

Tatiyaṁ.

21.4 Navasutta:
A Junior Mendicant

Sāvatthiyaṁ viharati.
At Sāvatthī.

Tena kho pana samayena aññataro navo bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto vihāraṁ pavisitvā appossukko tuṇhībhūto saṅkasāyati, na bhikkhūnaṁ veyyāvaccaṁ karoti cīvarakārasamaye.
Now at that time a certain junior monk, after his meal, on his return from almsround, entered his dwelling, where he adhered to passivity and silence. And he didn't help the mendicants out when it was time to sew robes.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"idha, bhante, aññataro navo bhikkhu pacchābhattaṁ piṇḍapātapaṭikkanto vihāraṁ pavisitvā appossukko tuṇhībhūto saṅkasāyati, na bhikkhūnaṁ veyyāvaccaṁ karoti cīvarakārasamaye"ti.

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha addressed a certain monk,

"ehi tvaṁ, bhikkhu, mama vacanena taṁ bhikkhuṁ āmantehi 'satthā taṁ, āvuso, āmantetī'"ti.
"Please, monk, in my name tell that monk that the Teacher summons him."

"Evaṁ, bhante"ti kho so bhikkhu bhagavato paṭissutvā yena so bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ etadavoca:
"Yes, sir," that monk replied. He went to that monk and said to him,

“satthā taṁ, āvuso, āmantetī”ti.
“Reverend, the teacher summons you.”

“Evamāvuso”ti kho so bhikkhu tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho taṁ bhikkhuṁ bhagavā etadavoca:
“Yes, reverend,” that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“saccaṁ kira tvaṁ, bhikkhu, pacchābhattaṁ piṇḍapātapaṭikkanto vihāraṁ pavisitvā appossukko tuṇhībhūto saṅkasāyasi, na bhikkhūnaṁ veyyāvaccaṁ karosi cīvarakārasamaye”ti?
“Is it really true, monk, that after your meal, on your return from almsround, you entered your dwelling, where you adhered to passivity and silence, and you didn’t help the mendicants out when it was time to sew robes?”

“Ahampi kho, bhante, sakaṁ kiccaṁ karomī”ti.
“Sir, I am doing my own work.”

Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:
Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

“mā kho tumhe, bhikkhave, etassa bhikkhuno ujjhāyittha.
“Mendicants, don’t complain about this monk.

Eso kho, bhikkhave, bhikkhu catunnaṁ jhānānaṁ ābhicetasikānaṁ diṭṭhadhammasukhavihārānaṁ nikāmalābhī akicchalābhī akasiralābhī, yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
This monk gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. He has realized the supreme culmination of the spiritual path in

this very life, and lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Nayidaṁ sithilamārabbha,
nayidaṁ appena thāmasā;
Nibbānaṁ adhigantabbaṁ,
sabbadukkhappamocanaṁ.

"Not by being slack,
or with little strength
is extinguishment realized,
the freedom from all suffering.

Ayañca daharo bhikkhu,
ayamuttamapuriso;
Dhāreti antimaṁ dehaṁ,
jetvā māraṁ savāhinin"ti.

This young monk,
this best of men,
bears his final body,
having vanquished Māra and his mount."

Catutthaṁ.

21.5 Sujātasutta:
With Sujāta

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā sujāto yena bhagavā tenupasaṅkami.
Then Venerable Sujāta went to see the Buddha.

Addasā kho bhagavā āyasmantaṁ sujātaṁ dūratova āgacchantaṁ.
The Buddha saw him coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“ubhayenevāyaṁ, bhikkhave, kulaputto sobhati—
“This gentleman is beautiful in both ways.

yañca abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
He’s attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

“Sobhati vatāyaṁ bhikkhu,

ujubhūtena cetasā;
Vippayutto visaṁyutto,
anupādāya nibbuto;
Dhāreti antimaṁ dehaṁ,
jetvā māraṁ savāhinin”ti.

“This mendicant is truly beautiful.
His heart is upright,
he’s unfettered, detached,
extinguished by not grasping.
He bears his final body,
having vanquished Māra and his mount.”

Pañcamaṁ.

21.6 Lakuṇḍakabhaddiyasutta:
With Bhaddiya the Dwarf

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā lakuṇḍakabhaddiyo yena bhagavā tenupasaṅkami.
Then Venerable Bhaddiya the Dwarf went to see the Buddha.

Addasā kho bhagavā āyasmantaṁ lakuṇḍakabhaddiyaṁ dūratova āgacchantaṁ.
The Buddha saw him coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“passatha no tumhe, bhikkhave, etaṁ bhikkhuṁ āgacchantaṁ dubbaṇṇaṁ duddasikaṁ okoṭimakaṁ bhikkhūnaṁ paribhūtarūpan”ti?
“Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by the mendicants?”

“Evaṁ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, bhikkhu mahiddhiko mahānubhāvo, na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā.
“That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained.

Yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.

And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

“Haṁsā koñcā mayūrā ca,
hatthayo pasadā migā;
Sabbe sīhassa bhāyanti,
natthi kāyasmiṁ tulyatā.

“Geese, herons, and peacocks,
elephants and spotted deer—
though their bodies are not equal,
they all fear the lion.

Evameva manussesu,
daharo cepi paññavā;
So hi tattha mahā hoti,
neva bālo sarīravā”ti.

So it is for humans—
if a little person is wise,
they’re the truly great one,
not the fool with a good body.”

Chaṭṭhaṁ.

21.7 Visākhasutta:
With Visākha, Pañcāli's Son

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena āyasmā visākho pañcālaputto upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti, poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāya.
Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

"ko nu kho, bhikkhave, upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā"ti?
"Mendicants, who was educating, encouraging, firing up, and inspiring the

mendicants in the assembly hall with a Dhamma talk?”

“Āyasmā, bhante, visākho pañcālaputto upaṭṭhānasālāyaṁ bhikkhū dhammiyā kathāya sandasseti samādapeti samuttejeti sampahaṁseti, poriyā vācāya vissaṭṭhāya anelagalāya atthassa viññāpaniyā pariyāpannāya anissitāyā”ti.
“Sir, it was Venerable Visākha, Pañcāli’s son.”

Atha kho bhagavā āyasmantaṁ visākhaṁ pañcālaputtaṁ āmantesi:
Then the Buddha said to Visākha:

“sādhu sādhu, visākha,
“Good, good, Visākha!

sādhu kho tvaṁ, visākha, bhikkhū dhammiyā kathāya sandassesi … pe… atthassa viññāpaniyā pariyāpannāya anissitāyā”ti.
It’s good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Nābhāsamānaṁ jānanti,
missaṁ bālehi paṇḍitaṁ;
Bhāsamānañca jānanti,
desentaṁ amataṁ padaṁ.

“Though an astute person is mixed up with fools,
they don’t know unless he speaks.
But when he speaks they know,
he’s teaching the deathless state.

Bhāsaye jotaye dhammaṁ,

paggaṇhe isinaṁ dhajaṁ;
Subhāsitadhajā isayo,
dhammo hi isinaṁ dhajo”ti.

He should speak and illustrate the teaching,
holding up the banner of the hermits.
Words well spoken are the hermits’ banner,
for the teaching is the banner of the hermits.”

Sattamaṁ.

21.8 Nandasutta:
With Nanda

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā nando bhagavato mātucchāputto ākoṭitapaccākoṭitāni cīvarāni pārupitvā akkhīni añjetvā acchaṁ pattaṁ gahetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ nandaṁ bhagavā etadavoca:
Then Venerable Nanda—the Buddha's cousin on his mother's side—dressed in nicely pressed and ironed robes, applied eyeshadow, and took a polished black bowl. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"na kho te taṁ, nanda, patirūpaṁ kulaputtassa saddhā agārasmā anagāriyaṁ pabbajitassa, yaṁ tvaṁ ākoṭitapaccākoṭitāni cīvarāni pārupeyyāsi, akkhīni ca añjeyyāsi, acchañca pattaṁ dhāreyyāsi.
"Nanda, as a gentleman who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to dress in nicely pressed and ironed robes, apply eyeshadow, and carry a polished black bowl.

Etaṁ kho te, nanda, patirūpaṁ kulaputtassa saddhā agārasmā anagāriyaṁ pabbajitassa, yaṁ tvaṁ āraññiko ca assasi, piṇḍapātiko ca paṁsukūliko ca kāmesu ca anapekkho vihareyyāsī"ti.
It's appropriate for you to stay in the wilderness, eat only almsfood, wear rag robes, and live without concern for sensual pleasures."

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:

Then the Holy One, the Teacher, went on to say:

“Kadāhaṁ nandaṁ passeyyaṁ,
āraññaṁ paṁsukūlikaṁ;
Aññātuñchena yāpentaṁ,
kāmesu anapekkhinan”ti.

“When will I see Nanda
in the wilderness, wearing rag robes,
feeding on scraps offered by strangers,
unconcerned for sensual pleasures?”

Atha kho āyasmā nando aparena samayena āraññiko ca piṇḍapātiko ca paṁsukūliko ca kāmesu ca anapekkho vihāsīti.
Then some time later Venerable Nanda stayed in the wilderness, ate only almsfood, wore rag robes, and lived without concern for sensual pleasures.

Aṭṭhamaṁ.

21.9 Tissasutta:
With Tissa

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā tisso bhagavato pitucchāputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi dukkhī dummano assūni pavattayamāno. Atha kho bhagavā āyasmantaṁ tissaṁ etadavoca:
Then Venerable Tissa—the Buddha's cousin on his father's side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him:

"kiṁ nu kho tvaṁ, tissa, ekamantaṁ nisinno dukkhī dummano assūni pavattayamāno"ti?
"Tissa, why are you sitting there so miserable and sad, with tears flowing?"

"Tathā hi pana maṁ, bhante, bhikkhū samantā vācāyasannitodakena sañjambharimakaṁsū"ti.
"Sir, it's because the mendicants beset me on all sides with sneering and jeering."

"Tathāhi pana tvaṁ, tissa, vattā no ca vacanakkhamo;
"That's because you admonish others, but don't accept admonition yourself.

na kho te taṁ, tissa, patirūpaṁ kulaputtassa saddhā agārasmā anagāriyaṁ pabbajitassa, yaṁ tvaṁ vattā no ca vacanakkhamo.
As a gentleman who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to admonish others without accepting admonition yourself.

Etaṁ kho te, tissa, patirūpaṁ kulaputtassa saddhā agārasmā anagāriyaṁ pabbajitassa:
It’s appropriate for you to

‘yaṁ tvaṁ vattā ca assa vacanakkhamo cā’”ti.
admonish others and accept admonition yourself.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Kiṁ nu kujjhasi mā kujjhi,
Akkodho tissa te varaṁ;
Kodhamānamakkhavinayatthañhi,
Tissa brahmacariyaṁ vussatī”ti.

“Why are you angry? Don’t be angry!
It’s better to not be angry, Tissa.
For this spiritual life is lived
in order to remove anger, conceit, and denigration.”

Navamaṁ.

21.10 Theranāmakasutta:
A Mendicant Named Senior

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena aññataro bhikkhu theranāmako ekavihārī ceva hoti ekavihārassa ca vaṇṇavādī.
Now at that time there was a certain mendicant named Senior. He lived alone and praised living alone.

So eko gāmaṁ piṇḍāya pavisati eko paṭikkamati eko raho nisīdati eko caṅkamaṁ adhiṭṭhāti.
He entered the village for alms alone, returned alone, sat in private alone, and concentrated on walking mindfully alone.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

"idha, bhante, aññataro bhikkhu theranāmako ekavihārī ekavihārassa ca vaṇṇavādī"ti.
"Sir, there's a certain mendicant named Senior who lives alone and praises living alone."

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:
So the Buddha addressed a certain monk,

"ehi tvaṁ, bhikkhu, mama vacanena theraṁ bhikkhuṁ āmantehi:
"Please, monk, in my name tell the mendicant Senior that

‘satthā taṁ, āvuso thera, āmantetī’”ti.
the teacher summons him.”

“Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā thero tenupasaṅkami; upasaṅkamitvā āyasmantaṁ theraṁ etadavoca:
“Yes, sir,” that monk replied. He went to Venerable Senior and said to him,

“satthā taṁ, āvuso thera, āmantetī”ti.
“Reverend Senior, the teacher summons you.”

“Evamāvuso”ti kho āyasmā thero tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ theraṁ bhagavā etadavoca:
“Yes, reverend,” that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“saccaṁ kira tvaṁ, thera, ekavihārī ekavihārassa ca vaṇṇavādī”ti?
“Is it really true, Senior, that you live alone and praise living alone?”

“Evaṁ, bhante”.
“Yes, sir.”

“Yathā kathaṁ pana tvaṁ, thera, ekavihārī ekavihārassa ca vaṇṇavādī”ti?
“But in what way do you live alone and praise living alone?”

“Idhāhaṁ, bhante, eko gāmaṁ piṇḍāya pavisāmi eko paṭikkamāmi eko raho nisīdāmi eko caṅkamaṁ adhiṭṭhāmi.
“Well, sir, I enter the village for alms alone, return alone, sit in private alone, and concentrate on walking mindfully alone.

Evaṁ khvāhaṁ, bhante, ekavihārī ekavihārassa ca vaṇṇavādī”ti.
That’s how I live alone and praise living alone.”

“Attheso, thera, ekavihāro neso natthīti vadāmi.

“That is a kind of living alone, I don’t deny it.

Api ca, thera, yathā ekavihāro vitthārena paripuṇṇo hoti
But as to how living alone is fulfilled in detail,

taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho …pe….
“Yes, sir,” he replied.

“Kathañca, thera, ekavihāro vitthārena paripuṇṇo hoti.
“And how, Senior, is living alone fulfilled in detail?

Idha, thera, yaṁ atītaṁ taṁ pahīnaṁ, yaṁ anāgataṁ taṁ paṭinissaṭṭhaṁ, paccuppannesu ca attabhāvapaṭilābhesu chandarāgo suppaṭivinīto.
It’s when what’s in the past is given up, what’s in the future is relinquished, and desire and greed for present incarnations is eliminated.

Evaṁ kho, thera, ekavihāro vitthārena paripuṇṇo hotī”ti.
That’s how living alone is fulfilled in detail.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sabbābhibhuṁ sabbaviduṁ sumedhaṁ,
Sabbesu dhammesu anūpalittaṁ;
Sabbañjahaṁ taṇhākkhaye vimuttaṁ,
Tamahaṁ naraṁ ekavihārīti brūmī”ti.

“The champion, all-knower, so very intelligent,
is unsullied in the midst of all things.
He’s given up all, freed in the ending of craving:
I declare that man to be one who lives alone.”

Dasamaṁ.

21.11 Mahākappinasutta:
With Mahākappina

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho āyasmā mahākappino yena bhagavā tenupasaṅkami.
Then Venerable Mahākappina went to see the Buddha.

Addasā kho bhagavā āyasmantaṁ mahākappinaṁ dūratova āgacchantaṁ.
The Buddha saw him coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“passatha no tumhe, bhikkhave, etaṁ bhikkhuṁ āgacchantaṁ odātakaṁ tanukaṁ tuṅganāsikan”ti?
“Mendicants, do you see that monk coming—white, thin, with a pointy nose?”

“Evaṁ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, bhikkhu mahiddhiko mahānubhāvo.
“That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained.

Na ca sā samāpatti sulabharūpā yā tena bhikkhunā asamāpannapubbā.
Yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.

And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Khattiyo seṭṭho janetasmiṁ,
ye gottapaṭisārino;
Vijjācaraṇasampanno,
so seṭṭho devamānuse.

"The aristocrat is best of those people
who take clan as the standard.
But one accomplished in knowledge and conduct
is first among gods and humans.

Divā tapati ādicco,
rattimābhāti candimā;
Sannaddho khattiyo tapati,
jhāyī tapati brāhmaṇo;
Atha sabbamahorattiṁ,
buddho tapati tejasā"ti.

The sun blazes by day,
the moon glows at night,
the aristocrat shines in armor,
and the brahmin shines in absorption.
But all day and all night,
the Buddha shines with glory."

Ekādasamaṁ.

21.12 Sahāyakasutta:
Companions

Sāvatthiyaṁ viharati.
At Sāvatthī.

Atha kho dve bhikkhū sahāyakā āyasmato mahākappinassa saddhivihārino yena bhagavā tenupasaṅkamiṁsu.
Then two mendicants who were companions, pupils of Venerable Mahākappina, went to see the Buddha.

Addasā kho bhagavā te bhikkhū dūratova āgacchante.
The Buddha saw them coming off in the distance,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“passatha no tumhe, bhikkhave, ete bhikkhū sahāyake āgacchante kappinassa saddhivihārino”ti?
“Mendicants, do you see those monks coming who are companions, pupils of Venerable Mahākappina?”

“Evaṁ, bhante”.
“Yes, sir.”

“Ete kho te bhikkhū mahiddhikā mahānubhāvā.
“Those mendicants are very mighty and powerful. It’s not easy to find an attainment that they have not already attained.

Na ca sā samāpatti sulabharūpā, yā tehi bhikkhūhi asamāpannapubbā. Yassa catthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.

And they’ve realized the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sahāyāvatime bhikkhū,
cirarattaṁ sametikā;
Sameti nesaṁ saddhammo,
dhamme buddhappavedite.

“These companion mendicants
have been together for a long time.
The true teaching has brought them together,
the teaching proclaimed by the Buddha.

Suvinītā kappinena,
dhamme ariyappavedite;
Dhārenti antimaṁ dehaṁ,
jetvā māraṁ savāhinin”ti.

They’ve been well trained by Kappina
in the teaching proclaimed by the Noble One.
They bear their final body,
having vanquished Māra and his mount.”

Dvādasamaṁ.

Bhikkhuvaggo paṭhamo.

Tassuddānaṁ

Kolito upatisso ca,
ghaṭo cāpi pavuccati;

Navo sujāto bhaddi ca,
visākho nando tisso ca;
Theranāmo ca kappino,
sahāyena ca dvādasāti.

Bhikkhusaṁyuttaṁ samattaṁ.
The Linked Discourses on monks are complete.

Nidānavaggo dutiyo.

Tassuddānaṁ

Nidānābhisamayadhātu,
anamataggena kassapaṁ;
Sakkārarāhulalakkhaṇo,
opammabhikkhunā vaggo.
Dutiyo tena pavuccatīti.

Nidānavaggasaṁyuttapāḷi niṭṭhitā.
The Book of Causality is finished.

Khandhavagga

The Book of the Aggregates

22. Khandha Saṁyutta:
On the Aggregates

22.1 Nakulapitusutta:
Nakula's Father

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Atha kho nakulapitā gahapati yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho nakulapitā gahapati bhagavantaṁ etadavoca:
Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Ahamasmi, bhante, jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto āturakāyo abhikkhaṇātaṅko.
"Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell.

Aniccadassāvī kho panāhaṁ, bhante, bhagavato manobhāvanīyānañca bhikkhūnaṁ.
I hardly ever get to see the esteemed mendicants.

Ovadatu maṁ, bhante, bhagavā;
May the Buddha please advise me

anusāsatu maṁ, bhante, bhagavā;
and instruct me.

yaṁ mamassa dīgharattaṁ hitāya sukhāyā"ti.
It will be for my lasting welfare and happiness."

“Evametaṁ, gahapati, evametaṁ, gahapati.
“That’s so true, householder! That’s so true, householder!

Āturo hāyaṁ, gahapati, kāyo aṇḍabhūto pariyonaddho.
For this body is ailing, trapped in its shell.

Yo hi, gahapati, imaṁ kāyaṁ pariharanto muhuttampi ārogyaṁ paṭijāneyya, kimaññatra bālyā?
If anyone dragging around this body claimed to be healthy even for a minute, what is that but foolishness?

Tasmātiha te, gahapati, evaṁ sikkhitabbaṁ:
So you should train like this:

‘āturakāyassa me sato cittaṁ anāturaṁ bhavissatī’ti.
‘Though my body is ailing, my mind will be healthy.’

Evañhi te, gahapati, sikkhitabban”ti.
That’s how you should train.”

Atha kho nakulapitā gahapati bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ sāriputtaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho nakulapitaraṁ gahapatiṁ āyasmā sāriputto etadavoca:
And then the householder Nakula’s father approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him:

“vippasannāni kho te, gahapati, indriyāni;
“Householder, your faculties are so very clear,

parisuddho mukhavaṇṇo pariyodāto.
and your complexion is pure and bright.

Alattha no ajja bhagavato sammukhā dhammiṁ kathaṁ savanāyā”ti?
Did you get to hear a Dhamma talk in the Buddha’s presence today?”

“Kathañhi no siyā, bhante.
“What else, sir, could it possibly be?

Idānāhaṁ, bhante, bhagavatā dhammiyā kathāya amatena abhisitto”ti.
Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk.”

“Yathā kathaṁ pana tvaṁ, gahapati, bhagavatā dhammiyā kathāya amatena abhisitto”ti?
“But what kind of ambrosial Dhamma talk has the Buddha anointed you with?”

“Idhāhaṁ, bhante, yena bhagavā tenupasaṅkamiṁ; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁ. Ekamantaṁ nisinno khvāhaṁ, bhante, bhagavantaṁ etadavocaṁ:
So Nakula’s father told Sāriputta all that had happened, and said,

‘ahamasmi, bhante, jiṇṇo vuḍḍho mahallako addhagato vayoanuppatto āturakāyo abhikkhaṇātaṅko.
Aniccadassāvī kho panāhaṁ, bhante, bhagavato manobhāvanīyānañca bhikkhūnaṁ.
Ovadatu maṁ, bhante, bhagavā;
anusāsatu maṁ, bhante, bhagavā;
yaṁ mamassa dīgharattaṁ hitāya sukhāyā’ti.
Evaṁ vutte, maṁ, bhante, bhagavā etadavoca:
‘evametaṁ, gahapati, evametaṁ, gahapati.
Āturo hāyaṁ, gahapati, kāyo aṇḍabhūto pariyonaddho.
Yo hi, gahapati, imaṁ kāyaṁ pariharanto muhuttampi ārogyaṁ paṭijāneyya, kimaññatra bālyā?
Tasmātiha te, gahapati, evaṁ sikkhitabbaṁ—
āturakāyassa me sato cittaṁ anāturaṁ bhavissatīti.
Evañhi te, gahapati, sikkhitabban’ti.
Evaṁ khvāhaṁ, bhante, bhagavatā dhammiyā kathāya amatena abhisitto”ti.
“That’s the ambrosial Dhamma talk that the Buddha anointed me with.”

“Na hi pana taṁ, gahapati, paṭibhāsi bhagavantaṁ uttariṁ paṭipucchituṁ:
“But didn’t you feel the need to ask the Buddha the further question:

‘kittāvatā nu kho, bhante, āturakāyo ceva hoti āturacitto ca, kittāvatā ca pana āturakāyo hi kho hoti no ca āturacitto’”ti?
‘Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind’?”

“Dūratopi kho mayaṁ, bhante, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṁ.
“Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

Sādhu vatāyasmantaṁyeva sāriputtaṁ paṭibhātu etassa bhāsitassa attho”ti.
May Venerable Sāriputta himself please clarify the meaning of this.”

“Tena hi, gahapati, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, householder, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho nakulapitā gahapati āyasmato sāriputtassa paccassosi.
“Yes, sir,” replied Nakula’s father.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Kathañca, gahapati, āturakāyo ceva hoti, āturacitto ca?
“And how is a person ailing in body and ailing in mind?

Idha, gahapati, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They’ve not seen

good persons, and are neither skilled nor trained in the qualities of a good person.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

‘Ahaṁ rūpaṁ, mama rūpan’ti pariyuṭṭhaṭṭhāyī hoti.
They’re obsessed with the thought: ‘I am form, form is mine!’

Tassa ‘ahaṁ rūpaṁ, mama rūpan’ti pariyuṭṭhaṭṭhāyino taṁ rūpaṁ vipariṇamati aññathā hoti.
But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṁ attato samanupassati, vedanāvantaṁ vā attānaṁ; attani vā vedanaṁ, vedanāya vā attānaṁ.
They regard feeling as self, self as having feeling, feeling in self, or self in feeling.

‘Ahaṁ vedanā, mama vedanā’ti pariyuṭṭhaṭṭhāyī hoti.
They’re obsessed with the thought: ‘I am feeling, feeling is mine!’

Tassa ‘ahaṁ vedanā, mama vedanā’ti pariyuṭṭhaṭṭhāyino, sā vedanā vipariṇamati aññathā hoti.
But that feeling of theirs decays and perishes,

Tassa vedanāvipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Saññaṁ attato samanupassati, saññāvantaṁ vā attānaṁ; attani vā saññaṁ, saññāya vā attānaṁ.
They regard perception as self, self as having perception, perception in self, or self in perception.

‘Ahaṁ saññā, mama saññā’ti pariyuṭṭhaṭṭhāyī hoti.

They’re obsessed with the thought: ‘I am perception, perception is mine!’

Tassa ‘ahaṁ saññā, mama saññā’ti pariyuṭṭhaṭṭhāyino, sā saññā vipariṇamati aññathā hoti.
But that perception of theirs decays and perishes,

Tassa saññāvipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Saṅkhāre attato samanupassati, saṅkhāravantaṁ vā attānaṁ; attani vā saṅkhāre, saṅkhāresu vā attānaṁ.
They regard choices as self, self as having choices, choices in self, or self in choices.

‘Ahaṁ saṅkhārā, mama saṅkhārā’ti pariyuṭṭhaṭṭhāyī hoti.
They’re obsessed with the thought: ‘I am choices, choices are mine!’

Tassa ‘ahaṁ saṅkhārā, mama saṅkhārā’ti pariyuṭṭhaṭṭhāyino, te saṅkhārā vipariṇamanti aññathā honti.
But those choices of theirs decay and perish,

Tassa saṅkhāravipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

‘Ahaṁ viññāṇaṁ, mama viññāṇan’ti pariyuṭṭhaṭṭhāyī hoti.
They’re obsessed with the thought: ‘I am consciousness, consciousness is mine!’

Tassa ‘ahaṁ viññāṇaṁ, mama viññāṇan’ti pariyuṭṭhaṭṭhāyino, taṁ viññāṇaṁ vipariṇamati aññathā hoti.
But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Evaṁ kho, gahapati, āturakāyo ceva hoti āturacitto ca.
That's how a person is ailing in body and ailing in mind.

Kathañca, gahapati, āturakāyo hi kho hoti no ca āturacitto?
And how is a person ailing in body and healthy in mind?

Idha, gahapati, sutavā ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto
It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ; na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ.
They don't regard form as self, self as having form, form in self, or self in form.

'Ahaṁ rūpaṁ, mama rūpan'ti na pariyuṭṭhaṭṭhāyī hoti.
They're not obsessed with the thought: 'I am form, form is mine!'

Tassa 'ahaṁ rūpaṁ, mama rūpan'ti apariyuṭṭhaṭṭhāyino, taṁ rūpaṁ vipariṇamati aññathā hoti.
So when that form of theirs decays and perishes,

Tassa rūpaviparināmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

Na vedanaṁ attato samanupassati, na vedanāvantaṁ vā attānaṁ; na attani vā vedanaṁ, na vedanāya vā attānaṁ.
They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling.

‘Ahaṁ vedanā, mama vedanā’ti na pariyuṭṭhaṭṭhāyī hoti.
They’re not obsessed with the thought: ‘I am feeling, feeling is mine!’

Tassa ‘ahaṁ vedanā, mama vedanā’ti apariyuṭṭhaṭṭhāyino, sā vedanā vipariṇamati aññathā hoti.
So when that feeling of theirs decays and perishes,

Tassa vedanāvipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Na saññaṁ attato samanupassati, na saññāvantaṁ vā attānaṁ; na attani vā saññaṁ, na saññāya vā attānaṁ.
They don’t regard perception as self, self as having perception, perception in self, or self in perception.

‘Ahaṁ saññā, mama saññā’ti na pariyuṭṭhaṭṭhāyī hoti.
They’re not obsessed with the thought: ‘I am perception, perception is mine!’

Tassa ‘ahaṁ saññā, mama saññā’ti apariyuṭṭhaṭṭhāyino, sā saññā vipariṇamati aññathā hoti.
So when that perception of theirs decays and perishes,

Tassa saññāvipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Na saṅkhāre attato samanupassati, na saṅkhāravantaṁ vā attānaṁ; na attani vā saṅkhāre, na saṅkhāresu vā attānaṁ.
They don’t regard choices as self, self as having choices, choices in self, or self in choices.

‘Ahaṁ saṅkhārā, mama saṅkhārā’ti na pariyuṭṭhaṭṭhāyī hoti.
They’re not obsessed with the thought: ‘I am choices, choices are mine!’

Tassa ‘ahaṁ saṅkhārā, mama saṅkhārā’ti apariyuṭṭhaṭṭhāyino, te saṅkhārā vipariṇamanti aññathā honti.
So when those choices of theirs decay and perish,

Tassa saṅkhāravipariṇāmañña thābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ; na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

‘Ahaṁ viññāṇaṁ, mama viññāṇan’ti na pariyuṭṭhaṭṭhāyī hoti.
They’re not obsessed with the thought: ‘I am consciousness, consciousness is mine!’

Tassa ‘ahaṁ viññāṇaṁ, mama viññāṇan’ti apariyuṭṭhaṭṭhāyino, taṁ viññāṇaṁ vipariṇamati aññathā hoti.
So when that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmañña thābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Evaṁ kho, gahapati, āturakāyo hoti no ca āturacitto”ti.
That’s how a person is ailing in body and healthy in mind.”

Idamavoca āyasmā sāriputto.
That’s what Venerable Sāriputta said.

Attamano nakulapitā gahapati āyasmato sāriputtassa bhāsitaṁ abhinandīti.
Satisfied, Nakula’s father was happy with what Sāriputta said.

Paṭhamaṁ.

22.2 Devadahasutta:
At Devadaha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati devadahaṁ nāma sakyānaṁ nigamo.
At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha.

Atha kho sambahulā pacchābhūmagamikā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him,

“icchāma mayaṁ, bhante, pacchābhūmaṁ janapadaṁ gantuṁ, pacchābhūme janapade nivāsaṁ kappetun”ti.
“Sir, we wish to go to a western land to take up residence there.”

“Apalokito pana vo, bhikkhave, sāriputto”ti?
“But mendicants, have you taken leave of Sāriputta?”

“Na kho no, bhante, apalokito āyasmā sāriputto”ti.
“No, sir, we haven’t.”

“Apaloketha, bhikkhave, sāriputtaṁ.
“You should take leave of Sāriputta.

Sāriputto, bhikkhave, paṇḍito, bhikkhūnaṁ anuggāhako sabrahmacārīnan”ti.

He’s astute, and supports his spiritual companions, the mendicants.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Tena kho pana samayena āyasmā sāriputto bhagavato avidūre aññatarasmiṁ eḷagalāgumbe nisinno hoti.
Now at that time Venerable Sāriputta was meditating not far from the Buddha in a clump of golden shower trees.

Atha kho te bhikkhū bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yenāyasmā sāriputto tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodiṁsu.
And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ sāriputtaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side and said to him,

“icchāma mayaṁ, āvuso sāriputta, pacchābhūmaṁ janapadaṁ gantuṁ, pacchābhūme janapade nivāsaṁ kappetuṁ.
“Reverend Sāriputta, we wish to go to a western land to take up residence there.

Apalokito no satthā”ti.
We have taken leave of the Teacher.”

“Santi hāvuso, nānāverajjagataṁ bhikkhuṁ pañhaṁ pucchitāro—
“Reverends, there are those who question a mendicant who has gone abroad —

khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi.
astute aristocrats, brahmins, householders, and ascetics—

Paṇḍitā hāvuso, manussā vīmaṁsakā:
for astute people are inquisitive:

‘kiṁvādī panāyasmantānaṁ satthā kimakkhāyī’ti, kacci vo āyasmantānaṁ dhammā sussutā suggahitā sumanasikatā sūpadhāritā suppaṭividdhā paññāya, yathā byākaramānā āyasmanto vuttavādino ceva bhagavato assatha, na ca bhagavantaṁ abhūtena abbhācikkheyyātha, dhammassa cānudhammaṁ byākareyyātha, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgaccheyyā”ti?
‘But what does the venerables’ Teacher teach? What does he explain?’ I trust the venerables have properly heard, learned, attended, and remembered the teachings, and penetrated them with wisdom. That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuke and criticism.”

“Dūratopi kho mayaṁ, āvuso, āgaccheyyāma āyasmato sāriputtassa santike etassa bhāsitassa atthamaññātuṁ.
“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta.

Sādhu vatāyasmantaṁyeva sāriputtaṁ paṭibhātu etassa bhāsitassa attho”ti.
May Venerable Sāriputta himself please clarify the meaning of this.”

“Tena hāvuso, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, reverends, listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
“Yes, reverend,” they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

“Santi hāvuso, nānāverajjagataṁ bhikkhuṁ pañhaṁ pucchitāro—
“Reverends, there are those who question a mendicant who has gone abroad —

khattiyapaṇḍitāpi …pe… samaṇapaṇḍitāpi.
astute aristocrats, brahmins, householders, and ascetics—

Paṇḍitā hāvuso, manussā vīmaṁsakā:
for astute people are inquisitive:

‘kiṁvādī panāyasmantānaṁ satthā kimakkhāyī’ti?
‘But what does the venerables’ Teacher teach? What does he explain?’

Evaṁ puṭṭhā tumhe, āvuso, evaṁ byākareyyātha:
When questioned like this, reverends, you should answer:

‘chandarāgavinayakkhāyī kho no, āvuso, satthā’ti.
‘Reverend, our Teacher explained the removal of desire and lust.’

Evaṁ byākatepi kho, āvuso, assuyeva uttariṁ pañhaṁ pucchitāro—
When you answer like this, such astute people may inquire further:

khattiyapaṇḍitāpi …pe… samaṇapaṇḍitāpi.
Paṇḍitā hāvuso, manussā vīmaṁsakā:
‘kismiṁ panāyasmantānaṁ chandarāgavinayakkhāyī satthā’ti?
‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’

Evaṁ puṭṭhā tumhe, āvuso, evaṁ byākareyyātha:
When questioned like this, reverends, you should answer:

‘rūpe kho, āvuso, chandarāgavinayakkhāyī satthā,
‘Our teacher explains the removal of desire and lust for form,

vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …

choices,

viññāṇe chandarāgavinayakkhāyī satthā’ti.
and consciousness.’

Evaṁ byākatepi kho, āvuso, assuyeva uttariṁ pañhaṁ pucchitāro—
When you answer like this, such astute people may inquire further:

khattiyapaṇḍitāpi …pe… samaṇapaṇḍitāpi.
Paṇḍitā hāvuso, manussā vīmaṁsakā:
‘kiṁ panāyasmantānaṁ ādīnavaṁ disvā rūpe
chandarāgavinayakkhāyī satthā,
‘But what drawback has he seen that he teaches the removal of desire and lust for form,

vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe chandarāgavinayakkhāyī satthā’ti?
and consciousness?’

Evaṁ puṭṭhā tumhe, āvuso, evaṁ byākareyyātha:
When questioned like this, reverends, you should answer:

‘rūpe kho, āvuso, avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa tassa rūpassa vipariṇāmaññathābhāvā uppajjanti
sokaparidevadukkhadomanassupāyāsā.
‘If you’re not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanāya …
If you’re not free of greed, desire, fondness, thirst, passion, and craving for

feeling …

saññāya …
perception …

saṅkhāresu avigatarāgassa …pe…
choices …

avigatataṇhassa tesaṁ saṅkhārānaṁ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
Viññāṇe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigataṭaṇhassa tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress.

Idaṁ kho no, āvuso, ādīnavaṁ disvā rūpe chandarāgavinayakkhāyī satthā,
This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form,

vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe chandarāgavinayakkhāyī satthā’ti.
and consciousness.’

Evaṁ byākatepi kho, āvuso, assuyeva uttariṁ pañhaṁ pucchitāro—
When you answer like this, such astute people may inquire further:

khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi.
Paṇḍitā hāvuso, manussā vīmaṁsakā:

‘kiṁ panāyasmantānaṁ ānisaṁsaṁ disvā rūpe chandarāgavinayakkhāyī satthā,
‘But what benefit has he seen that he teaches the removal of desire and lust for form,

vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe chandarāgavinayakkhāyī satthā’ti?
and consciousness?’

Evaṁ puṭṭhā tumhe, āvuso, evaṁ byākareyyātha:
When questioned like this, reverends, you should answer:

‘rūpe kho, āvuso, vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tassa rūpassa vipariṇāmañññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
‘If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Vedanāya …
If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling …

saññāya …
perception …

saṅkhāresu vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tesaṁ saṅkhārānaṁ vipariṇāmañññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
choices …

Viññāṇe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa tassa viññāṇassa vipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
consciousness, when that consciousness decays and perishes it doesn't give rise to sorrow, lamentation, pain, sadness, and distress.

Idaṁ kho no, āvuso, ānisaṁsaṁ disvā rūpe chandarāgavinayakkhāyī satthā, vedanāya …
This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe chandarāgavinayakkhāyī satthā'ti.
and consciousness.'

Akusale cāvuso, dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro abhavissa avighāto anupāyāso apariḷāho, kāyassa ca bhedā paraṁ maraṇā sugati pāṭikaṅkhā, nayidaṁ bhagavā akusalānaṁ dhammānaṁ pahānaṁ vaṇṇeyya.
If those who acquired and kept unskillful qualities were to live happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities.

Yasmā ca kho, āvuso, akusale dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro savighāto saupāyāso sapariḷāho, kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā, tasmā bhagavā akusalānaṁ dhammānaṁ pahānaṁ vaṇṇeti.
But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

Kusale cāvuso, dhamme upasampajja viharato diṭṭhe ceva dhamme dukkho vihāro abhavissa savighāto saupāyāso sapariḷāho, kāyassa ca bhedā paraṁ maraṇā duggati pāṭikaṅkhā, nayidaṁ bhagavā kusalānaṁ dhammānaṁ upasampadaṁ vaṇṇeyya.
If those who embraced and kept skillful qualities were to live unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise embracing skillful qualities.

Yasmā ca kho, āvuso, kusale dhamme upasampajja viharato diṭṭhe ceva dhamme sukho vihāro avighāto anupāyāso apariḷāho, kāyassa ca bhedā paraṁ maraṇā sugati pāṭikaṅkhā, tasmā bhagavā kusalānaṁ dhammānaṁ upasampadaṁ vaṇṇetī”ti.
But since those who embrace and keep skillful qualities live happily in the present life, free of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a good place, the Buddha praises embracing skillful qualities.”

Idamavocāyasmā sāriputto.
This is what Venerable Sāriputta said.

Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what Sāriputta said.

Dutiyaṁ.

22.3 Hāliddikānisutta:
With Hāliddikāni

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate.
At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahākaccānaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho hāliddikāni gahapati āyasmantaṁ mahākaccānaṁ etadavoca:
Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him,

“vuttamidaṁ, bhante, bhagavatā aṭṭhakavaggiye māgaṇḍiyapañhe:
“Sir, this was said by the Buddha in the Chapter of the Eights, in ‘The Questions of Māgandiya’:

‘Okaṁ pahāya aniketasārī,
Gāme akubbaṁ muni santhavāni;
Kāmehi ritto apurakkharāno,
Kathaṁ na viggayha janena kayirā’ti.

‘After leaving shelter to migrate unsettled,
a sage doesn’t get close to anyone in town.
Rid of sensual pleasures, expecting nothing,
they wouldn’t get in arguments with people.’

Imassa nu kho, bhante, bhagavatā saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?

How should we see the detailed meaning of the Buddha's brief statement?"

"Rūpadhātu kho, gahapati, viññāṇassa oko.
"Householder, the form element is a shelter for consciousness.

Rūpadhāturāgavinibandhañca pana viññāṇaṁ 'okasārī'ti vuccati.
One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter.

Vedanādhātu kho, gahapati, viññāṇassa oko.
The feeling element is a shelter for consciousness.

Vedanādhāturāgavinibandhañca pana viññāṇaṁ 'okasārī'ti vuccati.
One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter.

Saññādhātu kho, gahapati, viññāṇassa oko.
The perception element is a shelter for consciousness.

Saññādhāturāgavinibandhañca pana viññāṇaṁ 'okasārī'ti vuccati.
One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter.

Saṅkhāradhātu kho, gahapati, viññāṇassa oko.
The choices element is a shelter for consciousness.

Saṅkhāradhāturāgavinibandhañca pana viññāṇaṁ 'okasārī'ti vuccati.
One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter.

Evaṁ kho, gahapati, okasārī hoti.
That's how one is a migrant going from shelter to shelter.

Kathañca, gahapati, anokasārī hoti?
And how is one a migrant with no shelter?

Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'anokasārī'ti vuccati.
That's why the Realized One is called a migrant with no shelter.

Vedanādhātuyā kho, gahapati …
The Realized One has given up any desire, greed, relishing, and craving for the feeling element …

saññādhātuyā kho, gahapati …
the perception element …

saṅkhāradhātuyā kho, gahapati …
the choices element …

viññāṇadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'anokasārī'ti vuccati.
That's why the Realized One is called a migrant with no shelter.

Evaṁ kho, gahapati, anokasārī hoti.
That's how one is a migrant with no shelter.

Kathañca, gahapati, niketasārī hoti?
And how is one a migrant going from settlement to settlement?

Rūpanimittaniketavisāravinibandhā kho, gahapati, 'niketasārī'ti vuccati.
Attached to drifting between settlements in pursuit of sights, one is called a migrant going from settlement to settlement.

Saddanimitta …pe…

Attached to drifting between settlements in pursuit of sounds …

gandhanimitta …
smells …

rasanimitta …
tastes …

phoṭṭhabbanimitta …
touches …

dhammanimittaniketavisāravinibandhā kho, gahapati, ‘niketasārī’ti vuccati.
thoughts, one is called a migrant going from settlement to settlement.

Evaṁ kho, gahapati, niketasārī hoti.
That’s how one is a migrant going from settlement to settlement.

Kathañca, gahapati, aniketasārī hoti?
And how is one an unsettled migrant?

Rūpanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
The Realized One has given up attachment to drifting between settlements in pursuit of sights. He has cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

Tasmā tathāgato ‘aniketasārī’ti vuccati.
That’s why the Realized One is called an unsettled migrant.

Saddanimitta …
The Realized One has given up attachment to drifting between settlements in pursuit of sounds …

gandhanimitta …
smells …

rasanimitta …
tastes …

phoṭṭhabbanimitta …

touches …

dhammanimittaniketavisāravinibandhā kho, gahapati, tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
thoughts. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

Tasmā tathāgato 'aniketasārī'ti vuccati.
That's why the Realized One is called an unsettled migrant.

Evaṁ kho, gahapati, aniketasārī hoti.
That's how one is an unsettled migrant.

Kathañca, gahapati, gāme santhavajāto hoti?
And how does one get close to people in town?

Idha, gahapati, ekacco gihīhi saṁsaṭṭho viharati sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṁ āpajjati.
It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business.

Evaṁ kho, gahapati, gāme santhavajāto hoti.
That's how one gets close to people in town.

Kathañca, gahapati, gāme na santhavajāto hoti?
And how does one not get close to people in town?

Idha, gahapati, bhikkhu gihīhi asaṁsaṭṭho viharati na sahanandī na sahasokī na sukhitesu sukhito na dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu na attanā tesu yogaṁ āpajjati.
It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting involved in their business.

Evaṁ kho, gahapati, gāme na santhavajāto hoti.
That's how one doesn't get close to people in town.

Kathañca, gahapati, kāmehi aritto hoti?
And how is one not rid of sensual pleasures?

Idha, gahapati, ekacco kāmesu avigatarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatataṇho.
It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Evaṁ kho, gahapati, kāmehi aritto hoti.
That's how one is not rid of sensual pleasures.

Kathañca, gahapati, kāmehi ritto hoti?
And how is one rid of sensual pleasures?

Idha, gahapati, ekacco kāmesu vigatarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho.
It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

Evaṁ kho, gahapati, kāmehi ritto hoti.
That's how one is rid of sensual pleasures.

Kathañca, gahapati, purakkharāno hoti?
And how does one have expectations?

Idha, gahapati, ekaccassa evaṁ hoti:
It's when someone thinks:

'evaṁrūpo siyaṁ anāgatamaddhānaṁ, evaṁvedano siyaṁ anāgatamaddhānaṁ, evaṁsañño siyaṁ anāgatamaddhānaṁ, evaṁsaṅkhāro siyaṁ anāgatamaddhānaṁ, evaṁviññāṇo siyaṁ anāgatamaddhānan'ti.
'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!'

Evaṁ kho, gahapati, purakkharāno hoti.
That's how one has expectations.

Kathañca, gahapati, apurakkharāno hoti?

And how does one expect nothing?

Idha, gahapati, ekaccassa na evaṁ hoti:
It's when someone doesn't think:

'evaṁrūpo siyaṁ anāgatamaddhānaṁ, evaṁvedano siyaṁ anāgatamaddhānaṁ, evaṁsaññho siyaṁ anāgatamaddhānaṁ, evaṁsaṅkhāro siyaṁ anāgatamaddhānaṁ, evaṁviññāṇo siyaṁ anāgatamaddhānan'ti.
'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!'

Evaṁ kho, gahapati, apurakkharāno hoti.
That's how one expects nothing.

Kathañca, gahapati, kathaṁ viggayha janena kattā hoti?
And how does one argue with people?

Idha, gahapati, ekacco evarūpiṁ kathaṁ kattā hoti:
It's when someone takes part in this sort of discussion:

'na tvaṁ imaṁ dhammavinayaṁ ājānāsi; ahaṁ imaṁ dhammavinayaṁ ājānāmi. Kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi? Micchāpaṭipanno tvamasi; ahamasmi sammāpaṭipanno. Pure vacanīyaṁ pacchā avaca; pacchā vacanīyaṁ pure avaca. Sahitaṁ me, asahitaṁ te. Adhiciṇṇaṁ te viparāvattaṁ. Āropito te vādo; cara vādappamokkhāya. Niggahitosi; nibbeṭhehi vā sace pahosī'ti.
'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!'

Evaṁ kho, gahapati, kathaṁ viggayha janena kattā hoti.
That's how one argues with people.

Kathañca, gahapati, kathaṁ na viggayha janena kattā hoti?

And how does one not argue with people?

Idha, gahapati, bhikkhu na evarūpiṁ kathaṁ kattā hoti:
It's when a mendicant doesn't take part in this sort of discussion:

'na tvaṁ imaṁ dhammavinayaṁ ājānāsi …pe… nibbeṭhehi vā sace pahosī'ti.
'You don't understand this teaching and training … get yourself out of this —if you can!'

Evaṁ kho, gahapati, kathaṁ na viggayha janena kattā hoti.
That's how one doesn't argue with people.

Iti kho, gahapati, yaṁ taṁ vuttaṁ bhagavatā aṭṭhakavaggiye māgaṇḍiyapañhe:
So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

'Okaṁ pahāya aniketasārī,
Gāme akubbaṁ munisanthavāni;
Kāmehi ritto apurakkharāno,
Kathaṁ na viggayha janena kayirā'ti.

'After leaving shelter to migrate unsettled,
a sage doesn't get close to anyone in town.
Rid of sensual pleasures, expecting nothing,
they wouldn't get in arguments with people.'"

Imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti.

Tatiyaṁ.

22.4 Dutiyahāliddikānisutta:
Hāliddikāni (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate.
At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno …pe… ekamantaṁ nisinno kho hāliddikāni gahapati āyasmantaṁ mahākaccānaṁ etadavoca:
Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and asked him,

“vuttamidaṁ, bhante, bhagavatā sakkapañhe:
“Sir, this was said by the Buddha in ‘The Questions of Sakka’:

‘ye te samaṇabrāhmaṇā taṇhāsaṅkhayavimuttā, te accantaniṭṭhā accantayogakkhemino accantabrahmacārino accantapariyosānā seṭṭhā devamanussānan’ti.
‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’

Imassa nu kho, bhante, bhagavatā saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?
How should we see the detailed meaning of the Buddha’s brief statement?”

“Rūpadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṁ khayā virāgā

nirodhā cāgā paṭinissaggā ‘cittaṁ suvimuttanti’ vuccati.
“Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

Vedanādhātuyā kho, gahapati …
Consider any desire, greed, relishing, and craving for the feeling element …

saññādhātuyā kho, gahapati …
the perception element …

saṅkhāradhātuyā kho, gahapati …
the choices element …

viññāṇadhātuyā kho, gahapati, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, tesaṁ khayā virāgā nirodhā cāgā paṭinissaggā ‘cittaṁ suvimuttanti’ vuccati.
the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be ‘well freed’.

Iti kho, gahapati, yaṁ taṁ vuttaṁ bhagavatā sakkapañhe:
So, householder, that’s how to understand the detailed meaning of what the Buddha said in brief in ‘The Questions of Sakka’:

‘ye te samaṇabrāhmaṇā taṇhāsaṅkhayavimuttā te accantaniṭṭhā accantayogakkhemino accantabrahmacārino accantapariyosānā seṭṭhā devamanussānan’ti.
‘Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary, the ultimate spiritual life, the ultimate end, and are best among gods and humans.’”

Imassa kho, gahapati, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti.

Catutthaṁ.

22.5 Samādhisutta:
Development of Immersion

Evaṁ me sutaṁ—
So I have heard.

…pe… sāvatthiyaṁ …
At Sāvatthī.

tatra kho …pe… etadavoca:
“samādhiṁ, bhikkhave, bhāvetha;
“Mendicants, develop immersion.

samāhito, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant who has immersion truly understands.

Kiñca yathābhūtaṁ pajānāti?
What do they truly understand?

Rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca, saññāya samudayañca atthaṅgamañca, saṅkhārānaṁ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca.
The origin and ending of form, feeling, perception, choices, and consciousness.

Ko ca, bhikkhave, rūpassa samudayo, ko vedanāya samudayo, ko saññāya samudayo, ko saṅkhārānaṁ samudayo, ko viññāṇassa samudayo?
And what is the origin of form, feeling, perception, choices, and consciousness?

Idha, bhikkhave, bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
It’s when a mendicant approves, welcomes, and keeps clinging.

Kiñca abhinandati abhivadati ajjhosāya tiṭṭhati?
What do they approve, welcome, and keep clinging to?

Rūpaṁ abhinandati abhivadati ajjhosāya tiṭṭhati.
They approve, welcome, and keep clinging to form.

Tassa rūpaṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
This gives rise to relishing.

Yā rūpe nandī tadupādānaṁ.
Relishing forms is grasping.

Tassupādānapaccayā bhavo;
Their grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Vedanaṁ abhinandati …pe…
They approve, welcome, and keep clinging to feeling …

saññaṁ abhinandati …
perception …

saṅkhāre abhinandati …
choices …

viññāṇaṁ abhinandati abhivadati ajjhosāya tiṭṭhati.
consciousness.

Tassa viññāṇaṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.

This gives rise to relishing.

Yā viññāṇe nandī tadupādānaṁ.
Relishing consciousness is grasping.

Tassupādānapaccayā bhavo;
Their grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā …pe…
Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Ayaṁ, bhikkhave, rūpassa samudayo;
This is the origin of form,

ayaṁ vedanāya samudayo;
feeling,

ayaṁ saññāya samudayo;
perception,

ayaṁ saṅkhārānaṁ samudayo;
choices,

ayaṁ viññāṇassa samudayo.
and consciousness.

Ko ca, bhikkhave, rūpassa atthaṅgamo, ko vedanāya …
And what is the ending of form, feeling,

ko saññāya …
perception,

ko saṅkhārānaṁ …
choices,

ko viññāṇassa atthaṅgamo?
and consciousness?

Idha, bhikkhave, nābhinandati nābhivadati nājjhosāya tiṭṭhati.
It's when a mendicant doesn't approve, welcome, or keep clinging.

Kiñca nābhinandati nābhivadati nājjhosāya tiṭṭhati?
What don't they approve, welcome, or keep clinging to?

Rūpaṁ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
They don't approve, welcome, or keep clinging to form.

Tassa rūpaṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā rūpe nandī sā nirujjhati.
As a result, relishing of form ceases.

Tassa nandīnirodhā upādānanirodho;
When that relishing ceases, grasping ceases.

upādānanirodhā bhavanirodho …pe…
When grasping ceases, continued existence ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Vedanaṁ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
They don't approve, welcome, or keep clinging to feeling …

Tassa vedanaṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā vedanāya nandī sā nirujjhati.
Tassa nandīnirodhā upādānanirodho;
upādānanirodhā bhavanirodho …pe…
evametassa kevalassa dukkhakkhandhassa nirodho hoti.
Saññaṁ nābhinandati …pe…
perception …

saṅkhāre nābhinandati nābhivadati nājjhosāya tiṭṭhati.
choices …

Tassa saṅkhāre anabhinandato anabhivadato anajjhosāya tiṭṭhato yā saṅkhāresu nandī sā nirujjhati.
Tassa nandīnirodhā upādānanirodho;
upādānanirodhā bhavanirodho …pe…
evametassa kevalassa dukkhakkhandhassa nirodho hoti.
Viññāṇaṁ nābhinandati nābhivadati nājjhosāya tiṭṭhati.
consciousness.

Tassa viññāṇaṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato yā viññāṇe nandī sā nirujjhati.
As a result, relishing of consciousness ceases.

Tassa nandīnirodhā upādānanirodho …pe…
When that relishing ceases, grasping ceases. …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ, bhikkhave, rūpassa atthaṅgamo, ayaṁ vedanāya atthaṅgamo, ayaṁ saññāya atthaṅgamo, ayaṁ saṅkhārānaṁ atthaṅgamo, ayaṁ viññāṇassa atthaṅgamo”ti.
This is the ending of form, feeling, perception, choices, and consciousness.”

Pañcamaṁ.

22.6 Paṭisallāṇasutta:
Retreat

Sāvatthinidānaṁ.
At Sāvatthī.

“Paṭisallāṇe, bhikkhave, yogamāpajjatha.
“Mendicants, meditate in retreat.

Paṭisallīṇo, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant in retreat truly understands.

Kiñca yathābhūtaṁ pajānāti?
What do they truly understand?

Rūpassa samudayañca atthaṅgamañca, vedanāya samudayañca atthaṅgamañca, saññāya samudayañca atthaṅgamañca, saṅkhārānaṁ samudayañca atthaṅgamañca, viññāṇassa samudayañca atthaṅgamañca …pe…
The origin and ending of form, feeling, perception, choices, and consciousness. …”

(yathā paṭhamasutte tathā vitthāretabbo.)
(Tell in full as in the previous discourse.)

Chaṭṭhaṁ.

22.7 Upādāparitassanāsutta:
Anxiety Because of Grasping

Sāvatthinidānaṁ.
At Sāvatthī.

“Upādāparitassanañca vo, bhikkhave, desessāmi anupādāaparitassanañca.
“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti, kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Kathañca, bhikkhave, upādāparitassanā hoti?
“And how does grasping lead to anxiety?

Idha, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

Tassa taṁ rūpaṁ vipariṇamati aññathā hoti.
But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā rūpavipariṇāmānuparivatti viññāṇaṁ hoti.
and consciousness latches on to the perishing of form.

Tassa rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.
So they become frightened, worried, concerned, and anxious because of grasping.

Vedanaṁ attato samanupassati, vedanāvantaṁ vā attānaṁ; attani vā vedanaṁ, vedanāya vā attānaṁ.
They regard feeling as self …

Tassa sā vedanā vipariṇamati aññathā hoti.
Tassa vedanāvipariṇāmaññathābhāvā vedanāvipariṇāmānuparivatti viññāṇaṁ hoti.
Tassa vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

Saññaṁ attato samanupassati …pe…
They regard perception as self …

saṅkhāre attato samanupassati, saṅkhāravantaṁ vā attānaṁ; attani vā saṅkhāre, saṅkhāresu vā attānaṁ.
They regard choices as self …

Tassa te saṅkhārā vipariṇamanti aññathā honti.

Tassa saṅkhāravipariṇāmaññathābhāvā saṅkhāravipariṇāmānuparivatti viññāṇaṁ hoti.
Tassa saṅkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.

Viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṁ viññāṇaṁ vipariṇamati aññathā hoti.
But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā viññāṇavipariṇāmānuparivatti viññāṇaṁ hoti.
and consciousness latches on to the perishing of consciousness.

Tassa viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles.

Cetaso pariyādānā uttāsavā ca hoti vighātavā ca apekkhavā ca upādāya ca paritassati.
So they become frightened, worried, concerned, and anxious because of grasping.

Evaṁ kho, bhikkhave, upādāparitassanā hoti.
That’s how grasping leads to anxiety.

Kathañca, bhikkhave, anupādāaparitassanā hoti?
And how does not grasping lead to freedom from anxiety?

Idha, bhikkhave, sutavā ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto

It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ; na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ.
They don’t regard form as self, self as having form, form in self, or self in form.

Tassa taṁ rūpaṁ vipariṇamati aññathā hoti.
When that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā na rūpavipariṇāmānuparivatti viññāṇaṁ hoti.
consciousness doesn’t latch on to the perishing of form.

Tassa na rūpavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don’t occupy their mind.

Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.
So they don’t become frightened, worried, concerned, or anxious because of grasping.

Na vedanaṁ attato samanupassati, na vedanāvantaṁ vā attānaṁ; na attani vā vedanaṁ, na vedanāya vā attānaṁ.
They don’t regard feeling as self …

Tassa sā vedanā vipariṇamati aññathā hoti.
Tassa vedanāvipariṇāmaññathābhāvā na vedanāvipariṇāmānuparivatti viññāṇaṁ hoti.
Tassa na vedanāvipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

Na saññaṁ …pe… na saṅkhāre attato samanupassati,

They don’t regard perception as self …

na attani vā saṅkhāre, na saṅkhāresu vā attānaṁ.
They don’t regard choices as self …

na saṅkhāravantaṁ vā attānaṁ;
Tassa te saṅkhārā vipariṇamanti aññathā honti.
Tassa saṅkhāravipariṇāmaññathābhāvā na saṅkhāravipariṇāmānuparivatti viññāṇaṁ hoti.
Tassa na saṅkhāravipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.

Na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ … pe…
They don’t regard consciousness as self …

tassa taṁ viññāṇaṁ vipariṇamati aññathā hoti.
When that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā na viññāṇavipariṇāmānuparivatti viññāṇaṁ hoti.
consciousness doesn’t latch on to the perishing of consciousness.

Tassa na viññāṇavipariṇāmānuparivattijā paritassanā dhammasamuppādā cittaṁ pariyādāya tiṭṭhanti.
Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don’t occupy their mind.

Cetaso apariyādānā na cevuttāsavā hoti na ca vighātavā na ca apekkhavā, anupādāya ca na paritassati.
So they don’t become frightened, worried, concerned, or anxious because of grasping.

Evaṁ kho, bhikkhave, anupādā aparitassanaṁ hotī”ti.
That’s how not grasping leads to freedom from anxiety.”

Sattamaṁ.

22.8 Dutiyaupādāparitassanāsutta:
Anxiety Because of Grasping (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Upādāparitassanañca vo, bhikkhave, desessāmi anupādāaparitassanañca.
“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety.

Taṁ suṇātha …pe…
Listen and pay close attention, I will speak.

kathañca, bhikkhave, upādāparitassanā hoti?
And how does grasping lead to anxiety?

Idha, bhikkhave, assutavā puthujjano rūpaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati.
It’s when an unlearned ordinary person regards form like this: ‘This is mine, I am this, this is my self.’

Tassa taṁ rūpaṁ vipariṇamati aññathā hoti.
But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṁ etaṁ mama …pe…
They regard feeling …

saññaṁ etaṁ mama …
perception …

saṅkhāre etaṁ mama …

choices …

viññāṇaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati.
consciousness like this: ‘This is mine, I am this, this is my self.’

Tassa taṁ viññāṇaṁ vipariṇamati aññathā hoti.
But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Evaṁ kho, bhikkhave, upādāparitassanā hoti.
That’s how grasping leads to anxiety.

Kathañca, bhikkhave, anupādāaparitassanā hoti?
And how does not grasping lead to freedom from anxiety?

Idha, bhikkhave, sutavā ariyasāvako rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati.
It’s when a learned noble disciple regards form like this: ‘This is not mine, I am not this, this is not my self.’

Tassa taṁ rūpaṁ vipariṇamati aññathā hoti.
When that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṁ netaṁ mama …
They regard feeling …

saññaṁ netaṁ mama …
perception …

saṅkhāre netaṁ mama …
choices …

viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati.
consciousness like this: ‘This is not mine, I am not this, this is not my self.’

Tassa taṁ viññāṇaṁ vipariṇamati aññathā hoti.
When that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā nuppajjanti sokaparidevadukkhadomanassupāyāsā.
it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

Evaṁ kho, bhikkhave, anupādāaparitassanā hotī”ti.
That’s how not grasping leads to freedom from anxiety.”

Aṭṭhamaṁ.

22.9 Kālattayaaniccasutta:
Impermanence in the Three Times

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ atītānāgataṁ;
“Mendicants, form of the past and future is impermanent,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ rūpasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about past form,

anāgataṁ rūpaṁ nābhinandati;
doesn’t look forward to enjoying future form,

paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding present form.

Vedanā aniccā …pe…
Feeling …

saññā aniccā …
Perception …

saṅkhārā aniccā atītānāgatā;
Choices …

ko pana vādo paccuppannānaṁ.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītesu saṅkhāresu anapekkho hoti;
anāgate saṅkhāre nābhinandati;
paccuppannānaṁ saṅkhārānaṁ nibbidāya virāgāya nirodhāya paṭipanno hoti.
Viññāṇaṁ aniccaṁ atītānāgataṁ;
Consciousness of the past and future is impermanent,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ viññāṇasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn't worry about past consciousness,

anāgataṁ viññāṇaṁ nābhinandati;
doesn't look forward to enjoying future consciousness,

paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hotī"ti.
and they practice for disillusionment, dispassion, and cessation regarding present consciousness."

Navamaṁ.

22.10 Kālattayadukkhasutta:
Suffering in the Three Times

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, dukkhaṁ atītānāgataṁ;
“Mendicants, form of the past and future is suffering,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ rūpasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about past form,

anāgataṁ rūpaṁ nābhinandati;
doesn’t look forward to enjoying future form,

paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding present form.

Vedanā dukkhā …
Feeling …

saññā dukkhā …
Perception …

saṅkhārā dukkhā …
Choices …

viññāṇaṁ dukkhaṁ atītānāgataṁ;

Consciousness of the past and future is suffering,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ viññāṇasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about past consciousness,

anāgataṁ viññāṇaṁ nābhinandati;
doesn’t look forward to enjoying future consciousness,

paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hotī”ti.
and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”

Dasamaṁ.

22.11 Kālattayaanattasutta:
Not-Self in the Three Times

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, anattā atītānāgataṁ;
“Mendicants, form of the past and future is not-self,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ rūpasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about past form,

anāgataṁ rūpaṁ nābhinandati;
doesn’t look forward to enjoying future form,

paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding present form.

Vedanā anattā …
Feeling …

saññā anattā …
Perception …

saṅkhārā anattā …
Choices …

viññāṇaṁ anattā atītānāgataṁ;

Consciousness of the past and future is not-self,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ viññāṇasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about past consciousness,

anāgataṁ viññāṇaṁ nābhinandati;
doesn’t look forward to enjoying future consciousness,

paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hotī”ti.
and they practice for the disillusionment, dispassion, and cessation regarding present consciousness.”

Ekādasamaṁ.

Nakulapituvaggo paṭhamo.

Tassuddānaṁ

Nakulapitā devadahā,
Dvepi hāliddikāni ca;
Samādhipaṭisallāṇā,
Upādāparitassanā duve;
Atītānāgatapaccuppannā,
Vaggo tena pavuccati.

22.12 Aniccasutta:
Impermanence

Evaṁ me sutaṁ—
So I have heard.

sāvatthiyaṁ.
At Sāvatthī.

Tatra kho …pe…

“rūpaṁ, bhikkhave, aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccaṁ.
“Mendicants, form, feeling, perception, choices, and consciousness are impermanent.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṁ.

22.13 Dukkhasutta:
Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, dukkhaṁ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṁ dukkhaṁ.
“Mendicants, form, feeling, perception, choices, and consciousness are suffering.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dutiyaṁ.

22.14 Anattasutta:
Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṁ anattā.
“Mendicants, form, feeling, perception, choices, and consciousness are not-self.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Tatiyaṁ.

22.15 Yadaniccasutta:
That Which is Impermanent

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ.
“Mendicants, form is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā aniccā.
Feeling is impermanent …

Yadaniccaṁ taṁ dukkhaṁ;
yaṁ dukkhaṁ tadanattā;
yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Saññā aniccā …pe…
Perception is impermanent …

saṅkhārā aniccā …
Choices are impermanent …

viññāṇaṁ aniccaṁ.
Consciousness is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What's impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What's suffering is not-self.

yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: '… there is no return to any state of existence.'"

Catutthaṁ.

22.16 Yaṁdukkhasutta:
That Which is Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, dukkhaṁ.
“Mendicants, form is suffering.

Yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā dukkhā …
Feeling is suffering …

saññā dukkhā …
Perception is suffering …

saṅkhārā dukkhā …
Choices are suffering …

viññāṇaṁ dukkhaṁ.
Consciousness is suffering.

Yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Pañcamaṁ.

22.17 Yadanattāsutta:
That Which is Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, anattā.
“Mendicants, form is not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā anattā …
Feeling is not-self …

saññā anattā …
Perception is not-self …

saṅkhārā anattā …
Choices are not-self …

viññāṇaṁ anattā.
Consciousness is not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave …pe…

Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Chaṭṭhaṁ.

22.18 Sahetuaniccasutta:
Impermanence With Its Cause

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ.
“Mendicants, form is impermanent.

Yopi hetu, yopi paccayo rūpassa uppādāya, sopi anicco.
The cause and reason that gives rise to form is also impermanent.

Aniccasambhūtaṁ, bhikkhave, rūpaṁ kuto niccaṁ bhavissati.
Since form is produced by what is impermanent, how could it be permanent?

Vedanā aniccā.
Feeling is impermanent …

Yopi hetu, yopi paccayo vedanāya uppādāya, sopi anicco.
Aniccasambhūtā, bhikkhave, vedanā kuto niccā bhavissati.

Saññā aniccā …
Perception is impermanent …

saṅkhārā aniccā.
Choices are impermanent …

Yopi hetu yopi paccayo saṅkhārānaṁ uppādāya, sopi anicco.
Aniccasambhūtā, bhikkhave, saṅkhārā kuto niccā bhavissanti.

Viññāṇaṁ aniccaṁ.
Consciousness is impermanent.

Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anicco.

The cause and reason that gives rise to consciousness is also impermanent.

Aniccasambhūtaṁ, bhikkhave, viññāṇaṁ kuto niccaṁ bhavissati.
Since consciousness is produced by what is impermanent, how could it be permanent?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: '… there is no return to any state of existence.'"

Sattamaṁ.

22.19 Sahetudukkhasutta:
Suffering With Its Cause

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, dukkhaṁ.
“Mendicants, form is suffering.

Yopi hetu yopi paccayo rūpassa uppādāya, sopi dukkho.
The cause and reason that gives rise to form is also suffering.

Dukkhasambhūtaṁ, bhikkhave, rūpaṁ kuto sukhaṁ bhavissati.
Since form is produced by what is suffering, how could it be happiness?

Vedanā dukkhā …
Feeling is suffering …

saññā dukkhā …
Perception is suffering …

saṅkhārā dukkhā …
Choices are suffering …

viññāṇaṁ dukkhaṁ.
Consciousness is suffering.

Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi dukkho.
The cause and reason that gives rise to consciousness is also suffering.

Dukkhasambhūtaṁ, bhikkhave, viññāṇaṁ kuto sukhaṁ bhavissati.
Since consciousness is produced by what is suffering, how could it be happiness?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Aṭṭhamaṁ.

22.20 Sahetuanattasutta:
Not-Self With Its Cause

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, anattā.
“Mendicants, form is not-self.

Yopi hetu yopi paccayo rūpassa uppādāya, sopi anattā.
The cause and reason that gives rise to form is also not-self.

Anattasambhūtaṁ, bhikkhave, rūpaṁ kuto attā bhavissati.
Since form is produced by what is not-self, how could it be self?

Vedanā anattā …
Feeling is not-self …

saññā anattā …
Perception is not-self …

saṅkhārā anattā …
Choices are not-self …

viññāṇaṁ anattā.
Consciousness is not-self.

Yopi hetu yopi paccayo viññāṇassa uppādāya, sopi anattā.
The cause and reason that gives rise to consciousness is also not-self.

Anattasambhūtaṁ, bhikkhave, viññāṇaṁ kuto attā bhavissati.
Since consciousness is produced by what is not-self, how could it be self?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Navamaṁ.

22.21 Ānandasutta:
With Ānanda

Sāvatthiyaṁ … ārāme.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“‘nirodho nirodho’ti, bhante, vuccati.
“Sir, they speak of ‘cessation’.

Katamesānaṁ kho, bhante, dhammānaṁ nirodho ‘nirodho’ti vuccatī”ti?
The cessation of what things does this refer to?”

“Rūpaṁ kho, ānanda, aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ.
“Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Tassa nirodho ‘nirodho’ti vuccati.
Its cessation is what ‘cessation’ refers to.

Vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Feeling …

Tassā nirodho ‘nirodho’ti vuccati.

Saññā …

Perception …

saṅkhārā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
Choices …

Tesaṁ nirodho ‘nirodho’ti vuccati.

Viññāṇaṁ aniccaṁ saṅkhataṁ paṭiccasamuppannaṁ khayadhammaṁ vayadhammaṁ virāgadhammaṁ nirodhadhammaṁ.
Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Tassa nirodho ‘nirodho’ti vuccati.
Its cessation is what ‘cessation’ refers to.

Imesaṁ kho, ānanda, dhammānaṁ nirodho ‘nirodho’ti vuccatī”ti.
When they speak of ‘cessation’, its the cessation of these things that this refers to.”

Dasamaṁ.

Aniccavaggo dutiyo.

Tassuddānaṁ

Aniccaṁ dukkhaṁ anattā,
yadaniccāpare tayo;
Hetunāpi tayo vuttā,
ānandena ca te dasāti.

22.22 Bhārasutta:
The Burden

Sāvatthiyaṁ … tatra kho …
At Sāvatthī.

“bhārañca vo, bhikkhave, desessāmi bhārahārañca bhārādānañca bhāranikkhepanañca.
“Mendicants, I will teach you the burden, the bearer of the burden, the picking up of the burden, and the putting down of the burden.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, bhāro?
And what is the burden?

Pañcupādānakkhandhā tissa vacanīyaṁ.
The five grasping aggregates, it should be said.

Katame pañca?
What five?

Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho;
The grasping aggregates of form, feeling, perception, choices, and consciousness.

ayaṁ vuccati, bhikkhave, bhāro.
This is called the burden.

Katamo ca, bhikkhave, bhārahāro?
And who is the bearer of the burden?

Puggalo tissa vacanīyaṁ.
The person, it should be said;

Yvāyaṁ āyasmā evaṁnāmo evaṅgotto;
the venerable of such and such name and clan.

ayaṁ vuccati, bhikkhave, bhārahāro.
This is called the bearer of the burden.

Katamañca, bhikkhave, bhārādānaṁ?
And what is the picking up of the burden?

Yāyaṁ taṇhā ponobhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṁ—
It's the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.
craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṁ vuccati, bhikkhave, bhārādānaṁ.
This is called the picking up of the burden.

Katamañca, bhikkhave, bhāranikkhepanaṁ?
And what is the putting down of the burden?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.
It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Idaṁ vuccati, bhikkhave, bhāranikkhepanan"ti.
This is called the putting down of the burden."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Bhārā have pañcakkhandhā,
bhārahāro ca puggalo;
Bhārādānaṁ dukhaṁ loke,
bhāranikkhepanaṁ sukhaṁ.

“The five aggregates are indeed burdens,
and the person is the bearer of the burden.
Picking up the burden is suffering in the world,
and putting the burden down is happiness.

Nikkhipitvā garuṁ bhāraṁ,
aññaṁ bhāraṁ anādiya;
Samūlaṁ taṇhamabbuyha,
nicchāto parinibbuto”ti.

When the heavy burden is put down
without picking up another,
and having plucked out craving, root and all,
you’re hungerless, extinguished.”

Paṭhamaṁ.

22.23 Pariññasutta:
Complete Understanding

Sāvatthinidānaṁ.
At Sāvatthī.

“Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca.
“Mendicants, I will teach you the things that should be completely understood, and complete understanding.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, pariññeyyā dhammā?
And what things should be completely understood?

Rūpaṁ, bhikkhave, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṁ pariññeyyo dhammo.
Form, feeling, perception, choices, and consciousness.

Ime vuccanti, bhikkhave, pariññeyyā dhammā.
These are called the things that should be completely understood.

Katamā ca, bhikkhave, pariññā?
And what is complete understanding?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo.
The ending of greed, hate, and delusion.

Ayaṁ vuccati, bhikkhave, pariññā”ti.
This is called complete understanding.”

Dutiyaṁ.

22.24 Abhijānasutta:
Directly Knowing

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya;
“Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering.

vedanaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya;
Without directly knowing and completely understanding feeling …

saññaṁ anabhijānaṁ …
perception …

saṅkhāre anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya;
choices …

viññāṇaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
consciousness, without dispassion for it and giving it up, you can’t end suffering.

Rūpañca kho, bhikkhave, abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya;
By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering.

vedanaṁ abhijānaṁ …

By directly knowing and completely understanding feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāyā”ti.
consciousness, having dispassion for it and giving it up, you can end suffering.”

Tatiyaṁ.

22.25 Chandarāgasutta:
Desire and Greed

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpasmiṁ chandarāgo taṁ pajahatha.
“Mendicants, give up desire and greed for form.

Evaṁ taṁ rūpaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Yo vedanāya chandarāgo taṁ pajahatha.
Give up desire and greed for feeling …

Evaṁ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Yo saññāya chandarāgo taṁ pajahatha.
perception …

Evaṁ sā saññā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Yo saṅkhāresu chandarāgo taṁ pajahatha.
choices …

Evaṁ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Yo viññāṇasmiṁ chandarāgo taṁ pajahatha.
consciousness.

Evaṁ taṁ viññāṇaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhamman”ti.

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Catutthaṁ.

22.26 Assādasutta:
Gratification

Sāvatthinidānaṁ.
At Sāvatthī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho rūpassa assādo, ko ādīnavo, kiṁ nissaraṇaṁ?
‘What’s the gratification, the drawback, and the escape when it comes to form …

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇaṁ?
feeling …

Ko saññāya assādo, ko ādīnavo, kiṁ nissaraṇaṁ?
perception …

Ko saṅkhārānaṁ assādo, ko ādīnavo, kiṁ nissaraṇaṁ?
choices …

Ko viññāṇassa assādo, ko ādīnavo, kiṁ nissaraṇan’ti?
and consciousness?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘yaṁ kho rūpaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ rūpassa assādo.
‘The pleasure and happiness that arise from form: this is its gratification.

Yaṁ rūpaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ, ayaṁ rūpassa ādīnavo.

That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpasmiṁ chandarāgavinayo chandarāgappahānaṁ, idaṁ rūpassa nissaraṇaṁ.
Removing and giving up desire and greed for form: this is its escape.

Yaṁ vedanaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ vedanāya assādo.
The pleasure and happiness that arise from feeling …

Yaṁ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṁ vedanāya ādīnavo.
Yo vedanāya chandarāgavinayo chandarāgappahānaṁ, idaṁ vedanāya nissaraṇaṁ.
Yaṁ saññaṁ paṭicca uppajjati …pe…
perception …

yaṁ saṅkhāre paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ saṅkhārānaṁ assādo.
choices …

Yaṁ saṅkhārā aniccā dukkhā vipariṇāmadhammā, ayaṁ saṅkhārānaṁ ādīnavo.
Yo saṅkhāresu chandarāgavinayo chandarāgappahānaṁ, idaṁ saṅkhārānaṁ nissaraṇaṁ.
Yaṁ viññāṇaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ viññāṇassa assādo.
consciousness: this is its gratification.

Yaṁ viññāṇaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ, ayaṁ viññāṇassa ādīnavo.
That consciousness is impermanent, suffering, and perishable: this is its drawback.

Yo viññāṇasmiṁ chandarāgavinayo chandarāgappahānaṁ, idaṁ viññāṇassa nissaraṇaṁ’.
Removing and giving up desire and greed for consciousness: this is its escape.’

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ pañcannaṁ upādānakkhandhānaṁ evaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, 'sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho'ti paccaññāsiṁ.
As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape in this way for what they are, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, imesaṁ pañcannaṁ upādānakkhandhānaṁ evaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ;
But when I did truly understand these five grasping aggregates' gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

'akuppā me vimutti; ayamantimā jāti; natthi dāni punabbhavo'"ti.
'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

Pañcamaṁ.

22.27 Dutiyaassādasutta:
Gratification (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpassāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ.
“Mendicants, I went in search of form’s gratification,

Yo rūpassa assādo tadajjhagamaṁ.
and I found it.

Yāvatā rūpassa assādo paññāya me so sudiṭṭho.
I’ve seen clearly with wisdom the full extent of form’s gratification.

Rūpassāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
I went in search of form’s drawback,

Yo rūpassa ādīnavo tadajjhagamaṁ.
and I found it.

Yāvatā rūpassa ādīnavo paññāya me so sudiṭṭho.
I’ve seen clearly with wisdom the full extent of form’s drawback.

Rūpassāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
I went in search of form’s escape,

Yaṁ rūpassa nissaraṇaṁ tadajjhagamaṁ.
and I found it.

Yāvatā rūpassa nissaraṇaṁ paññāya me taṁ sudiṭṭhaṁ.
I’ve seen clearly with wisdom the full extent of form’s escape.

Vedanāyāhaṁ, bhikkhave …
I went in search of the gratification of feeling …

saññāyāhaṁ, bhikkhave …

perception …

saṅkhārānāhaṁ, bhikkhave …
choices …

viññāṇassāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ.
and consciousness,

Yo viññāṇassa assādo tadajjhagamaṁ.
and I found it.

Yāvatā viññāṇassa assādo paññāya me so sudiṭṭho.
I've seen clearly with wisdom the full extent of consciousness's gratification.

Viññāṇassāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
I went in search of consciousness's drawback,

Yo viññāṇassa ādīnavo tadajjhagamaṁ.
and I found it.

Yāvatā viññāṇassa ādīnavo paññāya me so sudiṭṭho.
I've seen clearly with wisdom the full extent of consciousness's drawback.

Viññāṇassāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
I went in search of consciousness's escape,

Yaṁ viññāṇassa nissaraṇaṁ tadajjhagamaṁ.
and I found it.

Yāvatā viññāṇassa nissaraṇaṁ paññāya me taṁ sudiṭṭhaṁ.
I've seen clearly with wisdom the full extent of consciousness's escape.

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ pañcannaṁ upādānakkhandhānaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ …pe…
As long as I didn't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I didn't announce my supreme perfect awakening …

abbhaññāsiṁ.

But when I did truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, I announced my supreme perfect awakening …

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

'akuppā me vimutti; ayamantimā jāti; natthi dāni punabbhavo'"ti.
'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

Chaṭṭhaṁ.

22.28 Tatiyaassādasutta:
Gratification (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

“No cedaṁ, bhikkhave, rūpassa assādo abhavissa nayidaṁ sattā rūpasmiṁ sārajjeyyuṁ.
“Mendicants, if there were no gratification in form, sentient beings wouldn’t be aroused by it.

Yasmā ca kho, bhikkhave, atthi rūpassa assādo, tasmā sattā rūpasmiṁ sārajjanti.
But since there is gratification in form, sentient beings are aroused by it.

No cedaṁ, bhikkhave, rūpassa ādīnavo abhavissa nayidaṁ sattā rūpasmiṁ nibbindeyyuṁ.
If form had no drawback, sentient beings wouldn’t grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi rūpassa ādīnavo, tasmā sattā rūpasmiṁ nibbindanti.
But since form has a drawback, sentient beings do grow disillusioned with it.

No cedaṁ, bhikkhave, rūpassa nissaraṇaṁ abhavissa nayidaṁ sattā rūpasmā nissareyyuṁ.
If there were no escape from form, sentient beings wouldn’t escape from it.

Yasmā ca kho, bhikkhave, atthi rūpassa nissaraṇaṁ, tasmā sattā rūpasmā nissaranti.
But since there is an escape from form, sentient beings do escape from it.

No cedaṁ, bhikkhave, vedanāya …pe…

If there were no gratification in feeling …

no cedaṁ, bhikkhave, saññāya …
perception …

no cedaṁ, bhikkhave, saṅkhārānaṁ nissaraṇaṁ abhavissa, nayidaṁ sattā saṅkhārehi nissareyyuṁ.
choices …

Yasmā ca kho, bhikkhave, atthi saṅkhārānaṁ nissaraṇaṁ, tasmā sattā saṅkhārehi nissaranti.
No cedaṁ, bhikkhave, viññāṇassa assādo abhavissa, nayidaṁ sattā viññāṇasmiṁ sārajjeyyuṁ.
consciousness, sentient beings wouldn't be aroused by it.

Yasmā ca kho, bhikkhave, atthi viññāṇassa assādo, tasmā sattā viññāṇasmiṁ sārajjanti.
But since there is gratification in consciousness, sentient beings are aroused by it.

No cedaṁ, bhikkhave, viññāṇassa ādīnavo abhavissa, nayidaṁ sattā viññāṇasmiṁ nibbindeyyuṁ.
If consciousness had no drawback, sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi viññāṇassa ādīnavo, tasmā sattā viññāṇasmiṁ nibbindanti.
But since consciousness has a drawback, sentient beings do grow disillusioned with it.

No cedaṁ, bhikkhave, viññāṇassa nissaraṇaṁ abhavissa, nayidaṁ sattā viññāṇasmā nissareyyuṁ.
If there were no escape from consciousness, sentient beings wouldn't escape from it.

Yasmā ca kho, bhikkhave, atthi viññāṇassa nissaraṇaṁ, tasmā sattā viññāṇasmā nissaranti.
But since there is an escape from consciousness, sentient beings do escape from it.

Yāvakīvañca, bhikkhave, sattā imesaṁ pañcannaṁ upādānakkhandhānaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññaṁsu;
As long as sentient beings don't truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, they haven't escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don't live detached, liberated, with a mind free of limits.

neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṁyuttā vippamuttā vimariyādīkatena cetasā viharisu.

Yato ca kho, bhikkhave, sattā imesaṁ pañcannaṁ upādānakkhandhānaṁ assādañca assādato ādīnavañca ādīnavato nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññaṁsu;
But when sentient beings truly understand these five grasping aggregates' gratification, drawback, and escape for what they are, they've escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits."

atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaṁyuttā vippamuttā vimariyādīkatena cetasā viharanti".

Sattamaṁ.

22.29 Abhinandanasutta:
Taking Pleasure

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpaṁ abhinandati, dukkhaṁ so abhinandati.
“Mendicants, if you take pleasure in form, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo vedanaṁ abhinandati …
If you take pleasure in feeling …

yo saññaṁ abhinandati …
perception …

yo saṅkhāre abhinandati …
choices …

yo viññāṇaṁ abhinandati, dukkhaṁ so abhinandati.
consciousness, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo ca kho, bhikkhave, rūpaṁ nābhinandati, dukkhaṁ so nābhinandati.
If you don’t take pleasure in form, you don’t take pleasure in suffering.

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmāti vadāmi.
If you don’t take pleasure in suffering, I say you’re exempt from suffering.

Yo vedanaṁ nābhinandati …

If you don’t take pleasure in feeling …

yo saññaṁ nābhinandati …
perception …

yo saṅkhāre nābhinandati …
choices …

yo viññāṇaṁ nābhinandati, dukkhaṁ so nābhinandati.
consciousness, you don’t take pleasure in suffering.

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmāti vadāmī”ti.
If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

Aṭṭhamaṁ.

22.30 Uppādasutta:
Arising

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṁ ṭhiti jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo vedanāya …pe…
The arising, continuation, rebirth, and manifestation of feeling …

yo saññāya …pe…
perception …

yo saṅkhārānaṁ …pe…
choices …

yo viññāṇassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo rogānaṁ ṭhiti jarāmaraṇassa pātubhāvo.
consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṁ vūpasamo jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo vedanāya …pe…
The cessation, settling, and ending of feeling …

yo saññāya …
perception …

yo saṅkhārānaṁ …
choices …

yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho rogānaṁ vūpasamo jarāmaraṇassa atthaṅgamo”ti.
consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Navamaṁ.

22.31 Aghamūlasutta:
The Root of Misery

Sāvatthinidānaṁ.
At Sāvatthī.

“Aghañca, bhikkhave, desessāmi aghamūlañca.
“Mendicants, I will teach you misery and the root of misery.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, aghaṁ?
And what is misery?

Rūpaṁ, bhikkhave, aghaṁ, vedanā aghaṁ, saññā aghaṁ, saṅkhārā aghaṁ, viññāṇaṁ aghaṁ.
Form, feeling, perception, choices, and consciousness are misery.

Idaṁ vuccati, bhikkhave, aghaṁ.
This is called misery.

Katamañca, bhikkhave, aghamūlaṁ?
And what is the root of misery?

Yāyaṁ taṇhā ponobhavikā nandīrāgasahagatā tatratatrābhinandinī;
It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,

Seyyathidaṁ—kāmataṇhā, bhavataṇhā, vibhavataṇhā.
craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṁ vuccati, bhikkhave, aghamūlan”ti.
This is called the root of misery.”

Dasamaṁ.

22.32 Pabhaṅgusutta:
The Breakable

Sāvatthinidānaṁ.
At Sāvatthī.

“Pabhaṅguñca, bhikkhave, desessāmi appabhaṅguñca.
“Mendicants, I will teach you the breakable and the unbreakable.

Taṁ suṇātha.
Listen …

Kiñca, bhikkhave, pabhaṅgu, kiṁ appabhaṅgu?
And what is the breakable? What is the unbreakable?

Rūpaṁ, bhikkhave, pabhaṅgu.
Form is breakable,

Yo tassa nirodho vūpasamo atthaṅgamo, idaṁ appabhaṅgu.
but its cessation, settling, and ending is unbreakable.

Vedanā pabhaṅgu.
Feeling …

Yo tassā nirodho vūpasamo atthaṅgamo, idaṁ appabhaṅgu.
Saññā pabhaṅgu …
perception …

saṅkhārā pabhaṅgu.
choices …

Yo tesaṁ nirodho vūpasamo atthaṅgamo, idaṁ appabhaṅgu.
Viññāṇaṁ pabhaṅgu.
consciousness is breakable,

Yo tassa nirodho vūpasamo atthaṅgamo, idaṁ appabhaṅgū”ti.

but its cessation, settling, and ending is unbreakable.”

Ekādasamaṁ.

Bhāravaggo tatiyo.

Tassuddānaṁ

Bhāraṁ pariññaṁ abhijānaṁ,
chandarāgaṁ catutthakaṁ;
Assādā ca tayo vuttā,
abhinandanamaṭṭhamaṁ;
Uppādaṁ aghamūlañca,
ekādasamo pabhaṅgūti.

22.33 Natumhākasutta:
It's Not Yours

Sāvatthinidānaṁ.
At Sāvatthī.

"Yaṁ, bhikkhave, na tumhākaṁ, taṁ pajahatha.
"Mendicants, give up what's not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṁ?
And what isn't yours?

Rūpaṁ, bhikkhave, na tumhākaṁ, taṁ pajahatha.
Form isn't yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Vedanā na tumhākaṁ, taṁ pajahatha.
Feeling …

Sā vo pahīnā hitāya sukhāya bhavissati.

Saññā na tumhākaṁ …
Perception …

saṅkhārā na tumhākaṁ, te pajahatha.
Choices …

Te vo pahīnā hitāya sukhāya bhavissanti.

Viññāṇaṁ na tumhākaṁ, taṁ pajahatha.

Consciousness isn’t yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Seyyathāpi, bhikkhave, yaṁ imasmiṁ jetavane tiṇakaṭṭhasākhāpalāsaṁ taṁ jano hareyya vā ḍaheyya vā yathāpaccayaṁ vā kareyya.
Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them.

Api nu tumhākaṁ evamassa:
Would you think:

‘amhe jano harati vā ḍahati vā yathāpaccayaṁ vā karotī’”ti?
‘This person is carrying us off, burning us, or doing what they want with us’?”

“No hetaṁ, bhante”.
“No, sir.

“Taṁ kissa hetu”?
Why is that?

“Na hi no etaṁ, bhante, attā vā attaniyaṁ vā”ti.
Because that’s neither self nor belonging to self.”

“Evameva kho, bhikkhave, rūpaṁ na tumhākaṁ, taṁ pajahatha.
“In the same way, mendicants, form isn’t yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Vedanā na tumhākaṁ, taṁ pajahatha.
Feeling …

Sā vo pahīnā hitāya sukhāya bhavissati.

Saññā na tumhākaṁ …

Perception …

saṅkhārā na tumhākaṁ …
Choices …

viññāṇaṁ na tumhākaṁ, taṁ pajahatha.
Consciousness isn’t yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissatī”ti.
Giving it up will be for your welfare and happiness.”

Paṭhamaṁ.

22.34 Dutiyanatumhākasutta:
It's Not Yours (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

"Yaṁ, bhikkhave, na tumhākaṁ, taṁ pajahatha.
"Mendicants, give up what's not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṁ?
And what isn't yours?

Rūpaṁ, bhikkhave, na tumhākaṁ, taṁ pajahatha.
Form isn't yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Vedanā na tumhākaṁ …
Feeling …

saññā na tumhākaṁ …
Perception …

saṅkhārā na tumhākaṁ …
Choices …

viññāṇaṁ na tumhākaṁ, taṁ pajahatha.
Consciousness isn't yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Yaṁ, bhikkhave, na tumhākaṁ taṁ pajahatha.
Give up what's not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissatī"ti.
Giving it up will be for your welfare and happiness."

Dutiyaṁ.

22.35 Aññatarabhikkhusutta:
A Mendicant

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu;
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho, appamatto ātāpī pahitatto vihareyyan”ti.

“Yaṁ kho, bhikkhu, anuseti, tena saṅkhaṁ gacchati;
“Mendicant, you’re defined by what you have an underlying tendency for.

yaṁ nānuseti, na tena saṅkhaṁ gacchatī”ti.
You’re not defined by what you have no underlying tendency for.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpañce, bhante, anuseti tena saṅkhaṁ gacchati.

“If you have an underlying tendency for form, you’re defined by that.

Vedanañce anuseti tena saṅkhaṁ gacchati.
If you have an underlying tendency for feeling …

Saññañce anuseti tena saṅkhaṁ gacchati.
perception …

Saṅkhāre ce anuseti tena saṅkhaṁ gacchati.
choices …

Viññāṇañce anuseti tena saṅkhaṁ gacchati.
consciousness, you’re defined by that.

Rūpañce, bhante, nānuseti na tena saṅkhaṁ gacchati.
If you have no underlying tendency for form, you’re not defined by that.

Vedanañce …
If you have no underlying tendency for feeling …

saññañce …
perception …

saṅkhāre ce …
choices …

viññāṇañce nānuseti na tena saṅkhaṁ gacchati.
consciousness, you’re not defined by that.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.

It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpañce, bhikkhu, anuseti tena saṅkhaṁ gacchati.
If you have an underlying tendency for form, you’re defined by that.

Vedanañce …
If you have an underlying tendency for feeling …

saññañce …
perception …

saṅkhāre ce …
choices …

viññāṇañce anuseti tena saṅkhaṁ gacchati.
consciousness, you’re defined by that.

Rūpañce, bhikkhu, nānuseti na tena saṅkhaṁ gacchati.
If you have no underlying tendency for form, you’re not defined by that.

Vedanañce …
If you have no underlying tendency for feeling …

saññañce …
perception …

saṅkhāre ce …
choices …

viññāṇañce nānuseti na tena saṅkhaṁ gacchati.
consciousness, you’re not defined by that.

Imassa kho, bhikkhu, mayā saṅkhittena, bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti.
This is how to understand the detailed meaning of what I said in brief.”

Atha kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Tatiyaṁ.

22.36 Dutiyaaññatarabhikkhusutta:
A Mendicant (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, bhikkhu, anuseti taṁ anumīyati;
“Mendicant, you’re measured against what you have an underlying tendency for,

yaṁ anumīyati tena saṅkhaṁ gacchati.
and you’re defined by what you’re measured against.

Yaṁ nānuseti na taṁ anumīyati;
You’re not measured against what you have no underlying tendency for,

yaṁ nānumīyati na tena saṅkhaṁ gacchatī”ti.
and you’re not defined by what you’re not measured against.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?

“But how do you see the detailed meaning of my brief statement?”

“Rūpañce, bhante, anuseti taṁ anumīyati;
“If you have an underlying tendency for form, you’re measured against that,

yaṁ anumīyati tena saṅkhaṁ gacchati.
and you’re defined by what you’re measured against.

Vedanañce anuseti …
If you have an underlying tendency for feeling …

saññañce anuseti …
perception …

saṅkhāre ce anuseti …
choices …

viññāṇañce anuseti taṁ anumīyati;
consciousness, you’re measured against that,

yaṁ anumīyati tena saṅkhaṁ gacchati.
and you’re defined by what you’re measured against.

Rūpañce, bhante, nānuseti na taṁ anumīyati;
If you have no underlying tendency for form, you’re not measured against that,

yaṁ nānumīyati na tena saṅkhaṁ gacchati.
and you’re not defined by what you’re not measured against.

Vedanañce nānuseti …
If you have no underlying tendency for feeling …

saññañce nānuseti …
perception …

saṅkhāre ce nānuseti …
choices …

viññāṇañce nānuseti na taṁ anumīyati;
consciousness, you’re not measured against that,

yaṁ nānumīyati na tena saṅkhaṁ gacchati.
and you're not defined by what you're not measured against.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī"ti.
That's how I understand the detailed meaning of the Buddha's brief statement."

"Sādhu sādhu, bhikkhu.
"Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpañce, bhikkhu, anuseti taṁ anumīyati;
If you have an underlying tendency for form, you're measured against that,

yaṁ anumīyati tena saṅkhaṁ gacchati.
and you're defined by what you're measured against.

Vedanañce, bhikkhu …
If you have an underlying tendency for feeling …

saññañce, bhikkhu …
perception …

saṅkhāre ce, bhikkhu …
choices …

viññāṇañce, bhikkhu, anuseti taṁ anumīyati;
consciousness, you're measured against that,

yaṁ anumīyati tena saṅkhaṁ gacchati.
and you're defined by what you're measured against.

Rūpañce, bhikkhu, nānuseti na taṁ anumīyati;

If you have no underlying tendency for form, you're not measured against that,

yaṁ nānumīyati na tena saṅkhaṁ gacchati.
and you're not defined by what you're not measured against.

Vedanañce nānuseti …
If you have no underlying tendency for feeling …

saññañce nānuseti …
perception …

saṅkhāre ce nānuseti …
choices …

viññāṇañce nānuseti na taṁ anumīyati;
consciousness, you're not measured against that,

yaṁ nānumīyati na tena saṅkhaṁ gacchati.
and you're not defined by what you're not measured against.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti …pe…
This is how to understand the detailed meaning of what I said in brief." …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Catutthaṁ.

22.37 Ānandasutta:
With Ānanda

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando …pe…
And then Venerable Ānanda …

ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
sitting to one side, the Buddha said to him:

“Sace taṁ, ānanda, evaṁ puccheyyuṁ:
“Ānanda, suppose they were to ask you:

‘katamesaṁ, āvuso ānanda, dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatī’ti?
‘Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’

Evaṁ puṭṭho tvaṁ, ānanda, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, suppose they were to ask me:

‘katamesaṁ, āvuso ānanda, dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatī’ti?
‘What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this:

‘rūpassa kho, āvuso, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.

‘Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident.

Vedanāya …
The arising of feeling …

saññāya …
perception …

saṅkhārānaṁ …
choices …

viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
consciousness is evident, its vanishing is evident, and change while persisting is evident.

Imesaṁ kho, āvuso, dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatī’ti.
These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sādhu sādhu, ānanda.
“Good, good, Ānanda.

Rūpassa kho, ānanda, uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
The arising of form is evident, its vanishing is evident, and change while persisting is evident.

Vedanāya …
The arising of feeling …

saññāya …
perception …

saṅkhārānaṁ …

choices …

viññāṇassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
consciousness is evident, its vanishing is evident, and change while persisting is evident.

Imesaṁ kho, ānanda, dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatīti.
These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

Evaṁ puṭṭho tvaṁ, ānanda, evaṁ byākareyyāsī”ti.
That’s how you should answer such a question.”

Pañcamaṁ.

22.38 Dutiyaānandasutta:
With Ānanda (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Sitting to one side, the Buddha said to Ānanda:

“Sace taṁ, ānanda, evaṁ puccheyyuṁ:
“Ānanda, suppose they were to ask you:

‘katamesaṁ, āvuso ānanda, dhammānaṁ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha?
‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident?

Katamesaṁ dhammānaṁ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati?
What are the things for which arising, vanishing, and change while persisting will be evident?

Katamesaṁ dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatī’ti?
What are the things for which arising, vanishing, and change while persisting are evident?’

Evaṁ puṭṭho tvaṁ, ānanda, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, bhante, evaṁ puccheyyuṁ:
“Sir, suppose they were to ask me:

‘katamesaṁ, āvuso ānanda, dhammānaṁ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha?

‘Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident?

Katamesaṁ dhammānaṁ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati?
What are the things for which arising, vanishing, and change while persisting will be evident?

Katamesaṁ dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatī’ti?
What are the things for which arising, vanishing, and change while persisting are evident?’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyaṁ:
I’d answer like this:

‘yaṁ kho, āvuso, rūpaṁ atītaṁ niruddhaṁ vipariṇataṁ;
‘Whatever form has passed, ceased, and perished,

tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.
its arising, vanishing, and change while persisting were evident.

Yā vedanā atītā niruddhā vipariṇatā;
Whatever feeling …

tassā uppādo paññāyittha, vayo paññāyittha, ṭhitāya aññathattaṁ paññāyittha.
Yā saññā …
perception …

ye saṅkhārā atītā niruddhā vipariṇatā;
choices …

tesaṁ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.
Yaṁ viññāṇaṁ atītaṁ niruddhaṁ vipariṇataṁ;
consciousness has passed, ceased, and perished,

tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.

its arising, vanishing, and change while persisting were evident.

Imesaṁ kho, āvuso, dhammānaṁ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.
These the things for which arising, vanishing, and change while persisting were evident.

Yaṁ kho, āvuso, rūpaṁ ajātaṁ apātubhūtaṁ;
Whatever form is not yet born, and has not yet appeared,

tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.
its arising, vanishing, and change while persisting will be evident.

Yā vedanā ajātā apātubhūtā;
Whatever feeling …

tassā uppādo paññāyissati, vayo paññāyissati, ṭhitāya aññathattaṁ paññāyissati.
Yā saññā …pe…
perception …

ye saṅkhārā ajātā apātubhūtā;
choices …

tesaṁ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.
Yaṁ viññāṇaṁ ajātaṁ apātubhūtaṁ;
consciousness is not yet born, and has not yet appeared,

tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.
its arising, vanishing, and change while persisting will be evident.

Imesaṁ kho, āvuso, dhammānaṁ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.
These are the things for which arising, vanishing, and change while persisting will be evident.

Yaṁ kho, āvuso, rūpaṁ jātaṁ pātubhūtaṁ;

Whatever form has been born, and has appeared,

tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
its arising, vanishing, and change while persisting is evident.

Yā vedanā jātā pātubhūtā …pe…
Whatever feeling …

yā saññā …
perception …

ye saṅkhārā jātā pātubhūtā;
choices …

tesaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
Yaṁ viññāṇaṁ jātaṁ pātubhūtaṁ tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident.

Imesaṁ kho, āvuso, dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatī’ti.
These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’

Evaṁ puṭṭhohaṁ, bhante, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sādhu sādhu, ānanda.
“Good, good, Ānanda.

Yaṁ kho, ānanda, rūpaṁ atītaṁ niruddhaṁ vipariṇataṁ;
Whatever form has passed, ceased, and perished,

tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.
its arising, vanishing, and change while persisting were evident.

Yā vedanā …

Whatever feeling …

yā saññā …
perception …

ye saṅkhārā …
choices …

yaṁ viññāṇaṁ atītaṁ niruddhaṁ vipariṇataṁ;
consciousness has passed, ceased, and perished,

tassa uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.
its arising, vanishing, and change while persisting were evident.

Imesaṁ kho, ānanda, dhammānaṁ uppādo paññāyittha, vayo paññāyittha, ṭhitassa aññathattaṁ paññāyittha.
These the things for which arising, vanishing, and change while persisting were evident.

Yaṁ kho, ānanda, rūpaṁ ajātaṁ apātubhūtaṁ;
Whatever form is not yet born, and has not yet appeared,

tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.
its arising, vanishing, and change while persisting will be evident.

Yā vedanā …
Whatever feeling …

yā saññā …
perception …

ye saṅkhārā …
choices …

yaṁ viññāṇaṁ ajātaṁ apātubhūtaṁ;
consciousness is not yet born, and has not yet appeared,

tassa uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.

its arising, vanishing, and change while persisting will be evident.

Imesaṁ kho, ānanda, dhammānaṁ uppādo paññāyissati, vayo paññāyissati, ṭhitassa aññathattaṁ paññāyissati.
These are the things for which arising, vanishing, and change while persisting will be evident.

Yaṁ kho, ānanda, rūpaṁ jātaṁ pātubhūtaṁ;
Whatever form has been born, and has appeared,

tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
its arising, vanishing, and change while persisting are evident.

Yā vedanā jātā pātubhūtā …
Whatever feeling …

yā saññā …
perception …

ye saṅkhārā …
choices …

yaṁ viññāṇaṁ jātaṁ pātubhūtaṁ;
consciousness has been born, and has appeared,

tassa uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyati.
its arising, vanishing, and change while persisting are evident.

Imesaṁ kho, ānanda, dhammānaṁ uppādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṁ paññāyatīti.
These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

Evaṁ puṭṭho tvaṁ, ānanda, evaṁ byākareyyāsī”ti.
That’s how you should answer such a question.”

Chaṭṭhaṁ.

22.39 Anudhammasutta:
In Line With the Teachings

Sāvatthinidānaṁ.
At Sāvatthī.

“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti
“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings.

yaṁ rūpe nibbidābahulo vihareyya, vedanāya nibbidābahulo vihareyya, saññāya nibbidābahulo vihareyya, saṅkhāresu nibbidābahulo vihareyya, viññāṇe nibbidābahulo vihareyya.
They should live full of disillusionment for form, feeling, perception, choices, and consciousness.

Yo rūpe nibbidābahulo viharanto, vedanāya … saññāya … saṅkhāresu nibbidābahulo viharanto, viññāṇe nibbidābahulo viharanto rūpaṁ parijānāti, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ parijānāti,
Living in this way, they completely understand form, feeling, perception, choices, and consciousness.

so rūpaṁ parijānaṁ, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ parijānaṁ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā,
Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things.

parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī”ti.
They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

Sattamaṁ.

22.40 Dutiyaanudhammasutta:
In Line with the Teachings (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṁ rūpe aniccānupassī vihareyya …pe…
“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. …

parimuccati dukkhasmāti vadāmī”ti.
They’re freed from suffering, I say.”

Aṭṭhamaṁ.

22.41 Tatiyaanudhammasutta:
In Line with the Teachings (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṁ rūpe dukkhānupassī vihareyya …pe…
“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. …

parimuccati dukkhasmāti vadāmī”ti.
They’re freed from suffering, I say.”

Navamaṁ.

22.42 Catutthaanudhammasutta:
In Line with the Teachings (4th)

Sāvatthinidānaṁ.
At Sāvatthī.

“Dhammānudhammappaṭipannassa, bhikkhave, bhikkhuno ayamanudhammo hoti yaṁ rūpe anattānupassī vihareyya, vedanāya … saññāya … saṅkhāresu … viññāṇe anattānupassī vihareyya.
“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. …

Yo rūpe anattānupassī viharanto …pe… rūpaṁ parijānāti, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ parijānāti, so rūpaṁ parijānaṁ, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ parijānaṁ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccati dukkhasmāti vadāmī”ti.
They’re freed from suffering, I say.”

Dasamaṁ.

Natumhākavaggo catuttho.

Tassuddānaṁ

Natumhākena dve vuttā,
bhikkhūhi apare duve;
Ānandena ca dve vuttā,
anudhammehi dve dukāti.

22.43 Attadīpasutta:
Be Your Own Island

Sāvatthinidānaṁ.
At Sāvatthī.

“Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Attadīpānaṁ, bhikkhave, viharataṁ attasaraṇānaṁ anaññasaraṇānaṁ, dhammadīpānaṁ dhammasaraṇānaṁ anaññasaraṇānaṁ yoni upaparikkhitabbā ‘Kiṁjātikā sokaparidevadukkhadomanassupāyāsā, kiṁpahotikā’ti?
When you live like this, you should examine the cause: ‘From what are sorrow, lamentation, pain, sadness, and distress born and produced?’

Kiṁjātikā ca, bhikkhave, sokaparidevadukkhadomanassupāyāsā, kiṁpahotikā?
And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced?

Idha, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,
It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṁ rūpaṁ vipariṇamati, aññathā ca hoti.
But that form of theirs decays and perishes,

Tassa rūpavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Vedanaṁ attato samanupassati, vedanāvantaṁ vā attānaṁ; attani vā vedanaṁ, vedanāya vā attānaṁ.
They regard feeling as self …

Tassa sā vedanā vipariṇamati, aññathā ca hoti.
Tassa vedanāvipariṇāmaññathābhāvā uppajjanti sokaparideva …pe… pāyāsā.

Saññaṁ attato samanupassati …
They regard perception as self …

saṅkhāre attato samanupassati …
They regard choices as self …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṁ viññāṇaṁ vipariṇamati, aññathā ca hoti.
But that consciousness of theirs decays and perishes,

Tassa viññāṇavipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā.
which gives rise to sorrow, lamentation, pain, sadness, and distress.

Rūpassa tveva, bhikkhave, aniccataṁ viditvā vipariṇāmaṁ virāgaṁ nirodhaṁ, ‘pubbe ceva rūpaṁ etarahi ca sabbaṁ rūpaṁ aniccaṁ dukkhaṁ vipariṇāmadhamman’ti, evametaṁ yathābhūtaṁ

sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti.
Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with right understanding that all form, whether past or present, is impermanent, suffering, and perishable.

Tesaṁ pahānā na paritassati, aparitassaṁ sukhaṁ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati.
When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.

Vedanāya tveva, bhikkhave, aniccataṁ viditvā vipariṇāmaṁ virāgaṁ nirodhaṁ, ‘pubbe ceva vedanā etarahi ca sabbā vedanā aniccā dukkhā vipariṇāmadhammā’ti, evametaṁ yathābhūtaṁ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti.
Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling …

Tesaṁ pahānā na paritassati, aparitassaṁ sukhaṁ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati.

Saññāya …
perception …

saṅkhārānaṁ tveva, bhikkhave, aniccataṁ viditvā vipariṇāmaṁ virāgaṁ nirodhaṁ, ‘pubbe ceva saṅkhārā etarahi ca sabbe saṅkhārā aniccā dukkhā vipariṇāmadhammā’ti, evametaṁ yathābhūtaṁ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti.
choices …

Tesaṁ pahānā na paritassati, aparitassaṁ sukhaṁ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccati.

Viññāṇassa tveva, bhikkhave, aniccataṁ viditvā vipariṇāmaṁ virāgaṁ nirodhaṁ, ‘pubbe ceva viññāṇaṁ etarahi ca sabbaṁ viññāṇaṁ aniccaṁ dukkhaṁ vipariṇāmadhamman’ti, evametaṁ yathābhūtaṁ sammappaññāya passato ye sokaparidevadukkhadomanassupāyāsā te pahīyanti.
consciousness—its perishing, fading away, and cessation—and you truly see with right understanding that all consciousness, whether past or present, is impermanent, suffering, and perishable.

Tesaṁ pahānā na paritassati, aparitassaṁ sukhaṁ viharati, sukhavihārī bhikkhu ‘tadaṅganibbuto’ti vuccatī”ti.
When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.”

Paṭhamaṁ.

22.44 Paṭipadāsutta:
Practice

Sāvatthinidānaṁ.
At Sāvatthī.

“Sakkāyasamudayagāminiñca vo, bhikkhave, paṭipadaṁ desessāmi, sakkāyanirodhagāminiñca paṭipadaṁ.
“Mendicants, I will teach you the practice that leads to the origin of identity and the practice that leads to the cessation of identity.

Taṁ suṇātha.
Listen …

Katamā ca, bhikkhave, sakkāyasamudayagāminī paṭipadā?
And what is the practice that leads to the origin of identity?

Idha, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto,
It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

Vedanaṁ attato …
They regard feeling as self …

saññaṁ …
They regard perception as self …

saṅkhāre …
They regard choices as self …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Ayaṁ vuccati, bhikkhave, 'sakkāyasamudayagāminī paṭipadā, sakkāyasamudayagāminī paṭipadā'ti.
This is called the practice that leads to the origin of identity.

Iti hidaṁ, bhikkhave, vuccati 'dukkhasamudayagāminī samanupassanā'ti.
And that's why it's called a way of regarding things that leads to the origin of suffering.

Ayamevettha attho.

Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā?
And what is the practice that leads to the cessation of identity?

Idha, bhikkhave, sutavā ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto,
It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ; na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ.
They don't regard form as self, self as having form, form in self, or self in form.

Na vedanaṁ attato …
They don’t regard feeling as self …

na saññaṁ …
They don’t regard perception as self …

na saṅkhāre …
They don’t regard choices as self …

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ; na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Ayaṁ vuccati, bhikkhave, ‘sakkāyanirodhagāminī paṭipadā, sakkāyanirodhagāminī paṭipadā’ti.
This is called the practice that leads to the cessation of identity.

Iti hidaṁ, bhikkhave, vuccati ‘dukkhanirodhagāminī samanupassanā’ti.
And that’s why it’s called a way of regarding things that leads to the cessation of suffering.”

Ayamevettha attho”ti.

Dutiyaṁ.

22.45 Aniccasutta:
Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ.
“Mendicants, form is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṁ yathābhūtaṁ sammappaññāya passato cittaṁ virajjati vimuccati anupādāya āsavehi.
Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

Vedanā aniccā …
Feeling is impermanent …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ.
Consciousness is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What's impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What's suffering is not-self.

yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Evametaṁ yathābhūtaṁ sammappaññāya passato cittaṁ virajjati vimuccati anupādāya āsavehi.
Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

Rūpadhātuyā ce, bhikkhave, bhikkhuno cittaṁ virattaṁ vimuttaṁ hoti anupādāya āsavehi, vedanādhātuyā …pe…
If a mendicant's mind is dispassionate towards the form element, the feeling element,

saññādhātuyā …
the perception element,

saṅkhāradhātuyā …
the choices element,

viññāṇadhātuyā ce, bhikkhave, bhikkhuno cittaṁ virattaṁ vimuttaṁ hoti anupādāya āsavehi.
and the consciousness element, it's freed from defilements by not grasping.

Vimuttattā ṭhitaṁ. Ṭhitattā santusitaṁ. Santusitattā na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Tatiyaṁ.

22.46 Dutiyaaniccasutta:
Impermanence (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ.
“Mendicants, form is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā aniccā …
Feeling is impermanent …

saññā aniccā …
Perception is impermanent …

saṅkhārā aniccā …
Choices are impermanent …

viññāṇaṁ aniccaṁ.
Consciousness is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;

What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evametaṁ yathābhūtaṁ sammappaññāya passato pubbantānudiṭṭhiyo na honti.
Seeing truly with right understanding like this, they have no theories about the past.

Pubbantānudiṭṭhīnaṁ asati, aparantānudiṭṭhiyo na honti.
Not having theories about the past, they have no theories about the future.

Aparantānudiṭṭhīnaṁ asati, thāmaso parāmāso na hoti.
Not having theories about the future, they don’t obstinately stick to them.

Thāmase parāmāse asati rūpasmiṁ …
Not misapprehending, the mind becomes dispassionate towards form,

vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇasmiṁ cittaṁ virajjati vimuccati anupādāya āsavehi.
and consciousness; it’s freed from defilements by not grasping.

Vimuttattā ṭhitaṁ. Ṭhitattā santusitaṁ. Santusitattā na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Catutthaṁ.

22.47 Samanupassanāsutta:
Ways of Regarding

Sāvatthinidānaṁ.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihitaṁ attānaṁ samanupassamānā samanupassanti, sabbete pañcupādānakkhandhe samanupassanti, etesaṁ vā aññataraṁ.
“Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them.

Katame pañca?
What five?

Idha, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

Vedanaṁ …
They regard feeling …

saññaṁ …
perception …

saṅkhāre …

choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Iti ayañceva samanupassanā ‘asmī’ti cassa avigataṁ hoti.
So they’re not rid of this way of regarding things and the conceit ‘I am’.

‘Asmī’ti kho pana, bhikkhave, avigate pañcannaṁ indriyānaṁ avakkanti hoti—
As long as they’re not rid of the conceit ‘I am’, the five faculties are conceived—

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassa.
the eye, ear, nose, tongue, and body.

Atthi, bhikkhave, mano, atthi dhammā, atthi avijjādhātu.
The mind, thoughts, and the element of ignorance are all present.

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa ‘asmī’tipissa hoti;
Struck by feelings born of contact with ignorance, an unlearned ordinary person thinks ‘I am’,

‘ayamahamasmī’tipissa hoti;
‘I am this’,

‘bhavissan’tipissa hoti;
‘I will be’,

‘na bhavissan’tipissa hoti;
‘I will not be’,

‘rūpī bhavissan’tipissa hoti;
‘I will have form’,

‘arūpī bhavissan’tipissa hoti;
‘I will be formless’,

‘saññī bhavissan’tipissa hoti;
‘I will be percipient’,

‘asaññī bhavissan’tipissa hoti;
‘I will not be percipient’,

‘nevasaññīnāsaññī bhavissan’tipissa hoti.
‘I will be neither percipient nor non-percipient’.

Tiṭṭhanteva kho, bhikkhave, tattheva pañcindriyāni.
The five faculties stay right where they are.

Athettha sutavato ariyasāvakassa avijjā pahīyati, vijjā uppajjati.
But a learned noble disciple gives up ignorance about them and gives rise to knowledge.

Tassa avijjāvirāgā vijjuppādā ‘asmī’tipissa na hoti;
With the fading away of ignorance and the arising of knowledge, they don’t think ‘I am’,

‘ayamahamasmī’tipissa na hoti;
‘I am this’,

‘bhavissan’ti …
‘I will be’,

‘na bhavissan’ti …
‘I will not be’,

rūpī …
‘I will have form’,

arūpī …
‘I will be formless’,

saññī …
‘I will be percipient’,

asaññī …
‘I will be non-percipient’,

‘nevasaññīnāsaññī bhavissan’tipissa na hotī”ti.

‘I will be neither percipient nor non-percipient’.”

Pañcamaṁ.

22.48 Khandhasutta:
Aggregates

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañca, bhikkhave, khandhe desessāmi, pañcupādānakkhandhe ca.
“Mendicants, I will teach you the five aggregates and the five grasping aggregates.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, pañcakkhandhā?
And what are the five aggregates?

Yaṁ kiñci, bhikkhave, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ vuccati rūpakkhandho.
Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Yā kāci vedanā …pe…
Any kind of feeling at all …

yā kāci saññā …
Any kind of perception at all …

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṁ vā bahiddhā vā oḷārikā vā sukhumā vā …pe… ayaṁ vuccati saṅkhārakkhandho.
Any kind of choices at all …

Yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ vuccati viññāṇakkhandho.
Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ime vuccanti, bhikkhave, pañcakkhandhā.
These are called the five aggregates.

Katame ca, bhikkhave, pañcupādānakkhandhā?
And what are the five grasping aggregates?

Yaṁ kiñci, bhikkhave, rūpaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā sāsavaṁ upādāniyaṁ, ayaṁ vuccati rūpupādānakkhandho.
Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping.

Yā kāci vedanā …pe… yā dūre santike vā sāsavā upādāniyā, ayaṁ vuccati vedanupādānakkhandho.
Any kind of feeling at all …

Yā kāci saññā …pe… yā dūre santike vā sāsavā upādāniyā, ayaṁ vuccati saññupādānakkhandho.
Any kind of perception at all …

Ye keci saṅkhārā …pe… sāsavā upādāniyā, ayaṁ vuccati saṅkhārupādānakkhandho.
Any kind of choices at all …

Yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā sāsavaṁ upādāniyaṁ, ayaṁ vuccati viññāṇupādānakkhandho.
Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping.

Ime vuccanti, bhikkhave, pañcupādānakkhandhā”ti.
These are called the five grasping aggregates.”

Chaṭṭhaṁ.

22.49 Soṇasutta:
With Soṇa

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami …pe…
Then the householder Soṇa went up to the Buddha …

ekamantaṁ nisinnaṁ kho soṇaṁ gahapatiputtaṁ bhagavā etadavoca:
The Buddha said to him:

"Ye hi keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena 'seyyohamasmī'ti vā samanupassanti;
"Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: 'I'm better',

'sadisohamasmī'ti vā samanupassanti;
or 'I'm equal',

'hīnohamasmī'ti vā samanupassanti;
or 'I'm worse'.

kimaññatra yathābhūtassa adassanā?
What is that but a failure to see truly?

Aniccāya vedanāya dukkhāya vipariṇāmadhammāya 'seyyohamasmī'ti vā samanupassanti;
Based on feeling …

'sadisohamasmī'ti vā samanupassanti;
'hīnohamasmī'ti vā samanupassanti;

kimaññatra yathābhūtassa adassanā?
Aniccāya saññāya …
perception …

aniccehi saṅkhārehi dukkhehi vipariṇāmadhammehi ‘seyyohamasmī’ti vā samanupassanti;
choices …

‘sadisohamasmī’ti vā samanupassanti;
‘hīnohamasmī’ti vā samanupassanti;
kimaññatra yathābhūtassa adassanā?
Aniccena viññāṇena dukkhena vipariṇāmadhammena ‘seyyohamasmī’ti vā samanupassanti;
consciousness, which is impermanent, suffering, and perishable, they regard themselves thus: ‘I’m better’,

‘sadisohamasmī’ti vā samanupassanti;
or ‘I’m equal’,

‘hīnohamasmī’ti vā samanupassanti;
or ‘I’m worse’.

kimaññatra yathābhūtassa adassanā?
What is that but a failure to see truly?

Ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena ‘seyyohamasmī’tipi na samanupassanti;
There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don’t regard themselves thus: ‘I’m better’,

‘sadisohamasmī’tipi na samanupassanti;
or ‘I’m equal’,

‘hīnohamasmī’tipi na samanupassanti;
or ‘I’m worse’.

kimaññatra yathābhūtassa dassanā?
What is that but seeing truly?

Aniccāya vedanāya …
Based on feeling …

aniccāya saññāya …
perception …

aniccehi saṅkhārehi …
choices …

aniccena viññāṇena dukkhena vipariṇāmadhammena
‘seyyohamasmī’tipi na samanupassanti;
consciousness, which is impermanent, suffering, and perishable, they don’t regard themselves thus: ‘I’m better’,

‘sadisohamasmī’tipi na samanupassanti;
or ‘I’m equal’,

‘hīnohamasmī’tipi na samanupassanti;
or ‘I’m worse’.

kimaññatra yathābhūtassa dassanā?
What is that but seeing truly?

Taṁ kiṁ maññasi, soṇa,
What do you think, Soṇa?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā niccā vā aniccā vā”ti?
“Is feeling …

“Aniccā, bhante” …
“saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ kallaṁ nu taṁ samanupassituṁ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, soṇa, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
“So, Soṇa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
You should truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, soṇa, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Sattamaṁ.

22.50 Dutiyasoṇasutta:
With Soṇa (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho soṇaṁ gahapatiputtaṁ bhagavā etadavoca:
Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ye hi keci, soṇa, samaṇā vā brāhmaṇā vā rūpaṁ nappajānanti, rūpasamudayaṁ nappajānanti, rūpanirodhaṁ nappajānanti, rūpanirodhagāminiṁ paṭipadaṁ nappajānanti;
"Soṇa, there are ascetics and brahmins who don't understand form, its origin, its cessation, and the practice that leads to its cessation.

vedanaṁ nappajānanti, vedanāsamudayaṁ nappajānanti, vedanānirodhaṁ nappajānanti, vedanānirodhagāminiṁ paṭipadaṁ nappajānanti;
They don't understand feeling …

saññaṁ nappajānanti …pe…
perception …

saṅkhāre nappajānanti, saṅkhārasamudayaṁ nappajānanti, saṅkhāranirodhaṁ nappajānanti, saṅkhāranirodhagāminiṁ paṭipadaṁ nappajānanti;
choices …

viññāṇaṁ nappajānanti, viññāṇasamudayaṁ nappajānanti, viññāṇanirodhaṁ nappajānanti, viññāṇanirodhagāminiṁ paṭipadaṁ nappajānanti.
consciousness, its origin, its cessation, and the practice that leads to its cessation.

Na me te, soṇa, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, soṇa, samaṇā vā brāhmaṇā vā rūpaṁ pajānanti, rūpasamudayaṁ pajānanti, rūpanirodhaṁ pajānanti, rūpanirodhagāminiṁ paṭipadaṁ pajānanti;
There are ascetics and brahmins who do understand form, its origin, its cessation, and the practice that leads to its cessation.

vedanaṁ pajānanti …pe…
They do understand feeling …

saññaṁ pajānanti …
perception …

saṅkhāre pajānanti …
choices …

viññāṇaṁ pajānanti, viññāṇasamudayaṁ pajānanti, viññāṇanirodhaṁ pajānanti, viññāṇanirodhagāminiṁ paṭipadaṁ pajānanti.
consciousness, its origin, its cessation, and the practice that leads to its cessation.

Te ca kho me, soṇa, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī"ti.

I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Aṭṭhamaṁ.

22.51 Nandikkhayasutta:
The End of Relishing

Sāvatthinidānaṁ.
At Sāvatthī.

“Aniccaññeva, bhikkhave, bhikkhu rūpaṁ aniccanti passati. Sāssa hoti sammādiṭṭhi.
“Mendicants, form really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṁ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccati.
When relishing and greed end, the mind is freed, and is said to be well freed.

Aniccaññeva, bhikkhave, bhikkhu vedanaṁ aniccanti passati. Sāssa hoti sammādiṭṭhi.
Feeling …

Sammā passaṁ nibbindati.
Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccati.

Aniccaññeva, bhikkhave, bhikkhu saññaṁ aniccanti passati …pe…
Perception …

anicceyeva bhikkhave, bhikkhu saṅkhāre aniccāti passati. Sāssa hoti sammādiṭṭhi.

Choices …

Sammā passaṁ nibbindati.
Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccati.

Aniccaññeva, bhikkhave, bhikkhu viññāṇaṁ aniccanti passati. Sāssa hoti sammādiṭṭhi.
Consciousness really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṁ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccatī”ti.
When relishing and greed end, the mind is freed, and is said to be well freed.”

Navamaṁ.

22.52 Dutiyanandikkhayasutta:
The End of Relishing (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, yoniso manasi karotha, rūpāniccatañca yathābhūtaṁ samanupassatha.
“Mendicants, properly attend to form. Truly see the impermanence of form.

Rūpaṁ, bhikkhave, bhikkhu yoniso manasi karonto, rūpāniccatañca yathābhūtaṁ samanupassanto rūpasmiṁ nibbindati.
When a mendicant does this, they grow disillusioned with form.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccati.
When relishing and greed end, the mind is freed, and is said to be well freed.

Vedanaṁ, bhikkhave, yoniso manasi karotha, vedanāniccatañca yathābhūtaṁ samanupassatha.
Properly attend to feeling …

Vedanaṁ, bhikkhave, bhikkhu yoniso manasi karonto, vedanāniccatañca yathābhūtaṁ samanupassanto vedanāya nibbindati. Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo. Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccati.

Saññaṁ bhikkhave …
perception …

saṅkhāre, bhikkhave, yoniso manasi karotha, saṅkhārāniccatañca yathābhūtaṁ samanupassatha.
choices …

Saṅkhāre, bhikkhave, bhikkhu yoniso manasi karonto, saṅkhārāniccataṁ yathābhūtaṁ samanupassanto saṅkhāresu nibbindati.
Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccati.

Viññāṇaṁ, bhikkhave, yoniso manasi karotha, viññāṇāniccatañca yathābhūtaṁ samanupassatha.
consciousness. Truly see the impermanence of consciousness.

Viññāṇaṁ, bhikkhave, bhikkhu yoniso manasi karonto, viññāṇāniccatañca yathābhūtaṁ samanupassanto viññāṇasmiṁ nibbindati.
When a mendicant does this, they grow disillusioned with consciousness.

Nandikkhayā rāgakkhayo, rāgakkhayā nandikkhayo.
When relishing ends, greed ends. When greed ends, relishing ends.

Nandirāgakkhayā cittaṁ vimuttaṁ suvimuttanti vuccatī”ti.
When relishing and greed end, the mind is freed, and is said to be well freed.”

Dasamaṁ.

Attadīpavaggo pañcamo.

Tassuddānaṁ

Attadīpā paṭipadā,
Dve ca honti aniccatā;
Samanupassanā khandhā,
Dve soṇā dve nandikkhayena cāti.

Mūlapaṇṇāsako samatto.

Tassa mūlapaṇṇāsakassa vagguddānaṁ

Nakulapitā anicco ca,
Bhāro natumhākena ca;
Attadīpena paññāso,
Paṭhamo tena pavuccatīti.

22.53 Upayasutta:
Involvement

Sāvatthinidānaṁ.
At Sāvatthī.

“Upayo, bhikkhave, avimutto, anupayo vimutto.
“Mendicants, if you’re involved, you’re not free. If you’re not involved, you’re free.

Rūpupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Vedanupayaṁ vā …pe…
Or consciousness would remain involved with feeling …

saññupayaṁ vā …pe…
Or consciousness would remain involved with perception …

saṅkhārupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, saṅkhārārammaṇaṁ saṅkhārappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Yo, bhikkhave, evaṁ vadeyya:

Mendicants, suppose you say:

‘ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatiṁ vā gatiṁ vā cutiṁ vā upapattiṁ vā vuddhiṁ vā virūḷhiṁ vā vepullaṁ vā paññāpessāmī’ti, netaṁ ṭhānaṁ vijjati.
‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

Rūpadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.
If a mendicant has given up greed for the form element,

Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.
the support is cut off, and there is no foundation for consciousness.

Vedanādhātuyā ce, bhikkhave …
If a mendicant has given up greed for the feeling element …

saññādhātuyā ce, bhikkhave …
perception element …

saṅkhāradhātuyā ce, bhikkhave …
choices element …

viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.
consciousness element,

Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.
the support is cut off, and there is no foundation for consciousness.

Tadappatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ anabhisaṅkhacca vimuttaṁ.
Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Vimuttattā ṭhitaṁ. Ṭhitattā santusitaṁ. Santusitattā na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṁ.

22.54 Bījasutta:
A Seed

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcimāni, bhikkhave, bījajātāni.
“Mendicants, there are five kinds of plants propagated from seeds.

Katamāni pañca?
What five?

Mūlabījaṁ, khandhabījaṁ, aggabījaṁ, phalubījaṁ, bījabījaññeva pañcamaṁ.
Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth.

Imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni apūtikāni avātātapahatāni sārādāni sukhasayitāni, pathavī ca nāssa, āpo ca nāssa;
Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there’s no soil or water.

api numāni, bhikkhave, pañca bījajātāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyun”ti?
Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”

“No hetaṁ, bhante”.
“No, sir.”

“Imāni cassu, bhikkhave, pañca bījajātāni akhaṇḍāni …pe… sukhasayitāni, pathavī ca assa, āpo ca assa;
“Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water.

api numāni, bhikkhave, pañca bījajātāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyun”ti?
Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”

“Evaṁ, bhante”.
“Yes, sir.”

“Seyyathāpi, bhikkhave, pathavīdhātu, evaṁ catasso viññāṇaṭṭhitiyo daṭṭhabbā.
“The four grounds of consciousness should be seen as like the earth element.

Seyyathāpi, bhikkhave, āpodhātu, evaṁ nandirāgo daṭṭhabbo.
Relishing and greed should be seen as like the water element.

Seyyathāpi, bhikkhave, pañca bījajātāni, evaṁ viññāṇaṁ sāhāraṁ daṭṭhabbaṁ.
Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.

Rūpupayaṁ, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Vedanupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya …pe…
Or consciousness would remain involved with feeling …

saññupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya …pe…
Or consciousness would remain involved with perception …

saṅkhārupayaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, saṅkhārārammaṇaṁ saṅkhārappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Yo, bhikkhave, evaṁ vadeyya:
Mendicants, suppose you say:

‘ahamaññatra rūpā aññatra vedanāya aññatra saññāya aññatra saṅkhārehi viññāṇassa āgatiṁ vā gatiṁ vā cutiṁ vā upapattiṁ vā vuddhiṁ vā virūḷhiṁ vā vepullaṁ vā paññāpessāmī’ti, netaṁ ṭhānaṁ vijjati.
‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

Rūpadhātuyā ceva, bhikkhave, bhikkhuno rāgo pahīno hoti.
If a mendicant has given up greed for the form element,

Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.
the support is cut off, and there is no foundation for consciousness.

Vedanādhātuyā ce …
If a mendicant has given up greed for the feeling element …

saññādhātuyā ce …
perception element …

saṅkhāradhātuyā ce …
choices element …

viññāṇadhātuyā ce, bhikkhave, bhikkhuno rāgo pahīno hoti.
consciousness element,

Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.
the support is cut off, and there is no foundation for consciousness.

Tadappatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ anabhisaṅkhacca vimuttaṁ.
Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Vimuttattā ṭhitaṁ. Ṭhitattā santusitaṁ. Santusitattā na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

'Khīṇā jāti …pe… nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended … there is no return to any state of existence.'"

Dutiyaṁ.

22.55 Udānasutta:
An Inspired Saying

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā udānaṁ udānesi:
There the Buddha expressed this heartfelt sentiment:

“‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’ti—
“‘It might not be, and it might not be mine. It will not be, and it will not be mine.’

evaṁ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṁyojanānī”ti.
A mendicant who makes such a resolution can cut off the five lower fetters.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“yathā kathaṁ pana, bhante, ‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’ti—
“But sir, how

evaṁ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṁyojanānī”ti?
can a mendicant who makes such a resolution cut off the five lower fetters?”

“Idha, bhikkhu, assutavā puthujjano ariyānaṁ adassāvī …pe…
“Mendicant, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen

good persons, and are neither skilled nor trained in their teaching.

sappurisadhamme avinīto rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

Vedanaṁ …
They regard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So aniccaṁ rūpaṁ ‘aniccaṁ rūpan’ti yathābhūtaṁ nappajānāti,
They don’t truly understand form—which is impermanent—as impermanent.

aniccaṁ vedanaṁ ‘aniccā vedanā’ti yathābhūtaṁ nappajānāti,
They don’t truly understand feeling …

aniccaṁ saññaṁ ‘aniccā saññā’ti yathābhūtaṁ nappajānāti,
perception …

anicce saṅkhāre ‘aniccā saṅkhārā’ti yathābhūtaṁ nappajānāti,
choices …

aniccaṁ viññāṇaṁ ‘aniccaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is impermanent—as impermanent.

Dukkhaṁ rūpaṁ ‘dukkhaṁ rūpan’ti yathābhūtaṁ nappajānāti,
They don’t truly understand form—which is suffering—as suffering.

dukkhaṁ vedanaṁ …

They don’t truly understand feeling …

dukkhaṁ saññaṁ …
perception …

dukkhe saṅkhāre …
choices …

dukkhaṁ viññāṇaṁ ‘dukkhaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is suffering—as suffering.

Anattaṁ rūpaṁ ‘anattā rūpan’ti yathābhūtaṁ nappajānāti,
They don’t truly understand form—which is not-self—as not-self.

anattaṁ vedanaṁ ‘anattā vedanā’ti yathābhūtaṁ nappajānāti,
They don’t truly understand feeling …

anattaṁ saññaṁ ‘anattā saññā’ti yathābhūtaṁ nappajānāti,
perception …

anatte saṅkhāre ‘anattā saṅkhārā’ti yathābhūtaṁ nappajānāti,
choices …

anattaṁ viññāṇaṁ ‘anattā viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is not-self—as not-self.

Saṅkhataṁ rūpaṁ ‘saṅkhataṁ rūpan’ti yathābhūtaṁ nappajānāti,
They don’t truly understand form—which is conditioned—as conditioned.

saṅkhataṁ vedanaṁ …
They don’t truly understand feeling …

saṅkhataṁ saññaṁ …
perception …

saṅkhate saṅkhāre …
choices …

saṅkhataṁ viññāṇaṁ ‘saṅkhataṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is conditioned—as conditioned.

Rūpaṁ vibhavissatīti yathābhūtaṁ nappajānāti.
They don’t truly understand that form will disappear.

Vedanā vibhavissati …
They don’t truly understand that feeling …

saññā vibhavissati …
perception …

saṅkhārā vibhavissanti …
choices …

viññāṇaṁ vibhavissatīti yathābhūtaṁ nappajānāti.
consciousness will disappear.

Sutavā ca kho, bhikkhu, ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto
But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati …pe…
They don’t regard form as self …

na vedanaṁ …
They don’t regard feeling …

na saññaṁ …
perception …

na saṅkhāre …
choices …

na viññāṇaṁ attato samanupassati.
consciousness as self.

So aniccaṁ rūpaṁ ‘aniccaṁ rūpan’ti yathābhūtaṁ pajānāti.
They truly understand form—which is impermanent—as impermanent.

Aniccaṁ vedanaṁ …

They truly understand feeling …

aniccaṁ saññaṁ …
perception …

anicce saṅkhāre …
choices …

aniccaṁ viññāṇaṁ ‘aniccaṁ viññāṇan’ti yathābhūtaṁ pajānāti.
consciousness—which is impermanent—as impermanent.

Dukkhaṁ rūpaṁ …pe… dukkhaṁ viññāṇaṁ …
They truly understand form … feeling … perception … choices … consciousness—which is suffering—as suffering.

anattaṁ rūpaṁ …pe… anattaṁ viññāṇaṁ …
They truly understand form … feeling … perception … choices … consciousness—which is not-self—as not-self.

saṅkhataṁ rūpaṁ …pe… saṅkhataṁ viññāṇaṁ ‘saṅkhataṁ viññāṇan’ti yathābhūtaṁ pajānāti.
They truly understand form … feeling … perception … choices … consciousness—which is conditioned—as conditioned.

Rūpaṁ vibhavissatīti yathābhūtaṁ pajānāti.
They truly understand that form will disappear.

Vedanā …
They truly understand that feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ vibhavissatīti yathābhūtaṁ pajānāti.
consciousness will disappear.

So rūpassa vibhavā, vedanāya vibhavā, saññāya vibhavā, saṅkhārānaṁ vibhavā, viññāṇassa vibhavā, evaṁ kho, bhikkhu,
It's because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution—

'no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī'ti—
'It might not be, and it might not be mine. It will not be, and it will not be mine'—

evaṁ adhimuccamāno bhikkhu chindeyya orambhāgiyāni saṁyojanānī"ti.
can cut off the five lower fetters."

"Evaṁ adhimuccamāno, bhante, bhikkhu chindeyya orambhāgiyāni saṁyojanānī"ti.
"Sir, a mendicant who makes such a resolution can cut off the five lower fetters.

"Kathaṁ pana, bhante, jānato kathaṁ passato anantarā āsavānaṁ khayo hotī"ti?
But how are they to know and see in order to end the defilements in the present life?"

"Idha, bhikkhu, assutavā puthujjano atasitāye ṭhāne tāsaṁ āpajjati.
"Mendicant, an unlearned ordinary person worries about things that aren't a worry.

Tāso heso bhikkhu assutavato puthujjanassa:
For an unlearned ordinary person worries:

'no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī'ti.
'It might not be, and it might not be mine. It will not be, and it will not be mine.'

Sutavā ca kho, bhikkhu, ariyasāvako atasitāye ṭhāne na tāsaṁ āpajjati.
A learned noble disciple doesn't worry about things that aren't a worry.

Na heso, bhikkhu, tāso sutavato ariyasāvakassa:
For a learned noble disciple doesn't worry:

'no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī'ti.
'It might not be, and it might not be mine. It will not be, and it will not be mine.'

Rūpupayaṁ vā, bhikkhu, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Vedanupayaṁ vā, bhikkhu …
Or consciousness would remain involved with feeling …

saññupayaṁ vā, bhikkhu …
Or consciousness would remain involved with perception …

saṅkhārupayaṁ vā, bhikkhu, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, saṅkhārārammaṇaṁ saṅkhārappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyya.
Or consciousness would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Yo, bhikkhu, evaṁ vadeyya:
Suppose, mendicant, you were to say:

'ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi viññāṇassa āgatiṁ vā gatiṁ vā cutiṁ vā upapattiṁ vā vuddhiṁ vā virūḷhiṁ vā vepullaṁ vā paññāpessāmī'ti, netaṁ ṭhānaṁ vijjati.

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

Rūpadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.
If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.

Vedanādhātuyā ce, bhikkhu, bhikkhuno …
If a mendicant has given up greed for the feeling element …

saññādhātuyā ce, bhikkhu, bhikkhuno …
perception element …

saṅkhāradhātuyā ce, bhikkhu, bhikkhuno …
choices element …

viññāṇadhātuyā ce, bhikkhu, bhikkhuno rāgo pahīno hoti. Rāgassa pahānā vocchijjatārammaṇaṁ patiṭṭhā viññāṇassa na hoti.
consciousness element, the support is cut off, and there is no foundation for consciousness.

Tadappatiṭṭhitaṁ viññāṇaṁ avirūḷhaṁ anabhisaṅkhacca vimuttaṁ.
Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Vimuttattā ṭhitaṁ. Ṭhitattā santusitaṁ. Santusitattā na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti …pe… nāparaṁ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended … there is no return to any state of existence.’

Evaṁ kho, bhikkhu, jānato evaṁ passato anantarā āsavānaṁ khayo hotī”ti.
The ending of the defilements is for one who knows and sees this.”

Tatiyaṁ.

22.56 Upādānaparipavattasutta:
Perspectives

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

Yāvakīvañcāhaṁ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṁ yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.
As long as I didn’t truly understand these five grasping aggregates from four perspectives, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, ime pañcupādānakkhandhe catuparivaṭṭaṁ yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke …pe…
But when I did truly understand these five grasping aggregates from four perspectives, I announced my supreme perfect awakening in this world with

its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddhoti paccaññāsiṁ.

Kathañca catuparivaṭṭaṁ?
And how are there four perspectives?

Rūpaṁ abbhaññāsiṁ, rūpasamudayaṁ abbhaññāsiṁ, rūpanirodhaṁ abbhaññāsiṁ, rūpanirodhagāminiṁ paṭipadaṁ abbhaññāsiṁ;
I directly knew form, its origin, its cessation, and the practice that leads to its cessation.

vedanaṁ …
I directly knew feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ abbhaññāsiṁ, viññāṇasamudayaṁ abbhaññāsiṁ, viññāṇanirodhaṁ abbhaññāsiṁ, viññāṇanirodhagāminiṁ paṭipadaṁ abbhaññāsiṁ.
consciousness, its origin, its cessation, and the practice that leads to its cessation.

Katamañca, bhikkhave, rūpaṁ?
And what is form?

Cattāro ca mahābhūtā catunnañca mahābhūtānaṁ upādāya rūpaṁ.
The four primary elements, and form derived from the four primary elements.

Idaṁ vuccati, bhikkhave, rūpaṁ.
This is called form.

Āhārasamudayā rūpasamudayo;

Form originates from food.

āhāranirodhā rūpanirodho.
When food ceases, form ceases.

Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of form is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ rūpaṁ abhiññāya, evaṁ rūpasamudayaṁ abhiññāya, evaṁ rūpanirodhaṁ abhiññāya, evaṁ rūpanirodhagāminiṁ paṭipadaṁ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
Whatever ascetics and brahmins have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well.

Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.
Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ rūpaṁ abhiññāya …pe… evaṁ rūpanirodhagāminiṁ paṭipadaṁ abhiññāya, rūpassa nibbidā virāgā nirodhā anupādā vimuttā te suvimuttā.
Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed.

Ye suvimuttā te kevalino.
Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṁ tesaṁ natthi paññāpanāya.

For consummate ones, there is no cycle of rebirths to be found.

Katamā ca, bhikkhave, vedanā?
And what is feeling?

Chayime, bhikkhave, vedanākāyā—
There are these six classes of feeling:

**cakkhusamphassajā vedanā, sotasamphassajā vedanā,
ghānasamphassajā vedanā, jivhāsamphassajā vedanā,
kāyasamphassajā vedanā, manosamphassajā vedanā.**
feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Ayaṁ vuccati, bhikkhave, vedanā.
This is called feeling.

Phassasamudayā vedanāsamudayo;
Feeling originates from contact.

phassanirodhā vedanānirodho.
When contact ceases, feeling ceases.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of feelings is simply this noble eightfold path …

sammādiṭṭhi …pe… sammāsamādhi.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ vedanaṁ abhiññāya, evaṁ vedanāsamudayaṁ abhiññāya, evaṁ vedanānirodhaṁ abhiññāya, evaṁ vedanānirodhagāminiṁ paṭipadaṁ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ vedanaṁ abhiññāya …pe… evaṁ vedanānirodhagāminiṁ paṭipadaṁ abhiññāya …pe…
vaṭṭaṁ tesaṁ natthi paññāpanāya.

Katamā ca, bhikkhave, saññā?
And what is perception?

Chayime, bhikkhave, saññākāyā—
There are these six classes of perception:

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Ayaṁ vuccati, bhikkhave, saññā.
This is called perception.

Phassasamudayā saññāsamudayo;
Perception originates from contact.

phassanirodhā saññānirodho.
When contact ceases, perception ceases.

Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of perceptions is simply this noble eightfold path …

sammādiṭṭhi …pe… sammāsamādhi …pe…
vaṭṭaṁ tesaṁ natthi paññāpanāya.

Katame ca, bhikkhave, saṅkhārā?
And what are choices?

Chayime, bhikkhave, cetanākāyā—
There are these six classes of intention:

rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.
intention regarding sights, sounds, smells, tastes, touches, and thoughts.

Ime vuccanti, bhikkhave, saṅkhārā.
These are called choices.

Phassasamudayā saṅkhārasamudayo;
Choices originate from contact.

phassanirodhā saṅkhāranirodho.
When contact ceases, choices cease.

Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of choices is simply this noble eightfold path …

sammādiṭṭhi …pe… sammāsamādhi.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ saṅkhāre abhiññāya, evaṁ saṅkhārasamudayaṁ abhiññāya, evaṁ saṅkhāranirodhaṁ abhiññāya, evaṁ saṅkhāranirodhagāminiṁ paṭipadaṁ abhiññāya saṅkhārānaṁ nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ saṅkhāre abhiññāya, evaṁ saṅkhārasamudayaṁ abhiññāya, evaṁ saṅkhāranirodhaṁ abhiññāya, evaṁ saṅkhāranirodhagāminiṁ paṭipadaṁ abhiññāya saṅkhārānaṁ nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.
Ye suvimuttā, te kevalino.
Ye kevalino vaṭṭaṁ tesaṁ natthi paññāpanāya.

Katamañca, bhikkhave, viññāṇaṁ?
And what is consciousness?

Chayime, bhikkhave, viññāṇakāyā—
There are these six classes of consciousness:

cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ, jivhāviññāṇaṁ, kāyaviññāṇaṁ, manoviññāṇaṁ.
eye, ear, nose, tongue, body, and mind consciousness.

Idaṁ vuccati, bhikkhave, viññāṇaṁ.
This is called consciousness.

Nāmarūpasamudayā viññāṇasamudayo;

Consciousness originates from name and form.

nāmarūpanirodhā viññāṇanirodho.
When name and form cease, consciousness ceases.

Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ viññāṇaṁ abhiññāya, evaṁ viññāṇasamudayaṁ abhiññāya, evaṁ viññāṇanirodhaṁ abhiññāya, evaṁ viññāṇanirodhagāminiṁ paṭipadaṁ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
Whatever ascetics and brahmins have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well.

Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.
Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ viññāṇaṁ abhiññāya, evaṁ viññāṇasamudayaṁ abhiññāya, evaṁ viññāṇanirodhaṁ abhiññāya, evaṁ viññāṇanirodhagāminiṁ paṭipadaṁ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.
Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed.

Ye suvimuttā, te kevalino.

Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṁ tesaṁ natthi paññāpanāyā”ti.
For consummate ones, there is no cycle of rebirths to be found.”

Catutthaṁ.

22.57 Sattaṭṭhānasutta:
Seven Cases

Sāvatthinidānaṁ.
At Sāvatthī.

“Sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī imasmiṁ dhammavinaye kevalī vusitavā uttamapurisoti vuccati.
“Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.

Kathañca, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti?
And how is a mendicant skilled in seven cases?

Idha, bhikkhave, bhikkhu rūpaṁ pajānāti, rūpasamudayaṁ pajānāti, rūpanirodhaṁ pajānāti, rūpanirodhagāminiṁ paṭipadaṁ pajānāti;
It’s when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation.

rūpassa assādaṁ pajānāti, rūpassa ādīnavaṁ pajānāti, rūpassa nissaraṇaṁ pajānāti;
They understand form’s gratification, drawback, and escape.

vedanaṁ pajānāti …
They understand feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ pajānāti, viññāṇasamudayaṁ pajānāti, viññāṇanirodhaṁ pajānāti, viññāṇanirodhagāminiṁ paṭipadaṁ pajānāti;

consciousness, its origin, its cessation, and the practice that leads to its cessation.

viññāṇassa assādaṁ pajānāti, viññāṇassa ādīnavaṁ pajānāti, viññāṇassa nissaraṇaṁ pajānāti.
They understand consciousness's gratification, drawback, and escape.

Katamañca, bhikkhave, rūpaṁ?
And what is form?

Cattāro ca mahābhūtā, catunnañca mahābhūtānaṁ upādāya rūpaṁ.
The four primary elements, and form derived from the four primary elements.

Idaṁ vuccati, bhikkhave, rūpaṁ.
This is called form.

Āhārasamudayā rūpasamudayo;
Form originates from food.

āhāranirodhā rūpanirodho.
When food ceases, form ceases.

Ayameva ariyo aṭṭhaṅgiko maggo rūpanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of form is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṁ rūpaṁ paṭicca uppajjati sukhaṁ somanassaṁ—
The pleasure and happiness that arise from form: this is its gratification.

ayaṁ rūpassa assādo.
Yaṁ rūpaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ—
That form is impermanent, suffering, and perishable: this is its drawback.

ayaṁ rūpassa ādīnavo.

Yo rūpasmiṁ chandarāgavinayo chandarāgappahānaṁ—
Removing and giving up desire and greed for form: this is its escape.

idaṁ rūpassa nissaraṇaṁ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ rūpaṁ abhiññāya, evaṁ rūpasamudayaṁ abhiññāya, evaṁ rūpanirodhaṁ abhiññāya, evaṁ rūpanirodhagāminiṁ paṭipadaṁ abhiññāya;
Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṁ rūpassa assādaṁ abhiññāya, evaṁ rūpassa ādīnavaṁ abhiññāya, evaṁ rūpassa nissaraṇaṁ abhiññāya rūpassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well.

Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.
Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ rūpaṁ abhiññāya, evaṁ rūpasamudayaṁ abhiññāya, evaṁ rūpanirodhaṁ abhiññāya, evaṁ rūpanirodhagāminiṁ paṭipadaṁ abhiññāya;
Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṁ rūpassa assādaṁ abhiññāya, evaṁ rūpassa ādīnavaṁ abhiññāya, evaṁ rūpassa nissaraṇaṁ abhiññāya rūpassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.
its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed.

Ye suvimuttā, te kevalino.
Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṁ tesaṁ natthi paññāpanāya.
For consummate ones, there is no cycle of rebirths to be found.

Katamā ca, bhikkhave, vedanā?
And what is feeling?

Chayime, bhikkhave, vedanākāyā—
There are these six classes of feeling:

cakkhusamphassajā vedanā …pe…
feeling born of eye contact …

manosamphassajā vedanā.
feeling born of mind contact.

Ayaṁ vuccati, bhikkhave, vedanā.
This is called feeling.

Phassasamudayā vedanāsamudayo;
Feeling originates from contact.

phassanirodhā vedanānirodho.
When contact ceases, feeling ceases.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṁ vedanaṁ paṭicca uppajjati sukhaṁ somanassaṁ—
The pleasure and happiness that arise from feeling: this is its gratification.

ayaṁ vedanāya assādo.
Yā vedanā aniccā dukkhā vipariṇāmadhammā—
That feeling is impermanent, suffering, and perishable: this is its drawback.

ayaṁ vedanāya ādīnavo.
Yo vedanāya chandarāgavinayo chandarāgappahānaṁ—
Removing and giving up desire and greed for feeling: this is its escape. …

idaṁ vedanāya nissaraṇaṁ.

Ye hi, keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ vedanaṁ abhiññāya, evaṁ vedanāsamudayaṁ abhiññāya, evaṁ vedanānirodhaṁ abhiññāya, evaṁ vedanānirodhagāminiṁ paṭipadaṁ abhiññāya;
evaṁ vedanāya assādaṁ abhiññāya, evaṁ vedanāya ādīnavaṁ abhiññāya, evaṁ vedanāya nissaraṇaṁ abhiññāya vedanāya nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ vedanaṁ abhiññāya …pe…
vaṭṭaṁ tesaṁ natthi paññāpanāya.

Katamā ca, bhikkhave, saññā?
And what is perception?

Chayime, bhikkhave, saññākāyā—
There are these six classes of perception:

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.
perceptions of sights, sounds, smells, tastes, touches, and thoughts.

Ayaṁ vuccati, bhikkhave, saññā.
This is called perception.

Phassasamudayā saññāsamudayo;
Perception originates from contact.

phassanirodhā saññānirodho.
When contact ceases, perception ceases.

Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of perceptions is simply this noble eightfold path …

sammādiṭṭhi …pe… sammāsamādhi …pe…
vaṭṭaṁ tesaṁ natthi paññāpanāya.

Katame ca, bhikkhave, saṅkhārā?
And what are choices?

Chayime, bhikkhave, cetanākāyā—
There are these six classes of intention:

rūpasañcetanā …pe…
intention regarding sights …

dhammasañcetanā.
intention regarding thoughts.

Ime vuccanti, bhikkhave, saṅkhārā.
These are called choices.

Phassasamudayā saṅkhārasamudayo;
Choices originate from contact.

phassanirodhā saṅkhāranirodho.
When contact ceases, choices cease.

Ayameva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of choices is simply this noble eightfold path …

sammādiṭṭhi …pe… sammāsamādhi.

Yaṁ saṅkhāre paṭicca uppajjati sukhaṁ somanassaṁ—
ayaṁ saṅkhārānaṁ assādo.
Ye saṅkhārā aniccā dukkhā vipariṇāmadhammā—
ayaṁ saṅkhārānaṁ ādīnavo.
Yo saṅkhāresu chandarāgavinayo chandarāgappahānaṁ—
idaṁ saṅkhārānaṁ nissaraṇaṁ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ saṅkhāre abhiññāya, evaṁ saṅkhārasamudayaṁ abhiññāya, evaṁ saṅkhāranirodhaṁ abhiññāya, evaṁ saṅkhāranirodhagāminiṁ paṭipadaṁ abhiññāya …pe… saṅkhārānaṁ nibbidāya virāgāya nirodhāya paṭipannā te suppaṭipannā.
Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti …pe…

vaṭṭaṁ tesaṁ natthi paññāpanāya.

Katamañca, bhikkhave, viññāṇaṁ?
And what is consciousness?

Chayime, bhikkhave, viññāṇakāyā—
There are these six classes of consciousness:

cakkhuviññāṇaṁ, sotaviññāṇaṁ, ghānaviññāṇaṁ, jivhāviññāṇaṁ, kāyaviññāṇaṁ, manoviññāṇaṁ.
eye, ear, nose, tongue, body, and mind consciousness.

Idaṁ vuccati, bhikkhave, viññāṇaṁ.
This is called consciousness.

Nāmarūpasamudayā viññāṇasamudayo;
Consciousness originates from name and form.

nāmarūpanirodhā viññāṇanirodho.
When name and form cease, consciousness ceases.

Ayameva ariyo aṭṭhaṅgiko maggo viññāṇanirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṁ viññāṇaṁ paṭicca uppajjati sukhaṁ somanassaṁ—
The pleasure and happiness that arise from consciousness: this is its gratification.

ayaṁ viññāṇassa assādo.
Yaṁ viññāṇaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ—
That consciousness is impermanent, suffering, and perishable: this is its drawback.

ayaṁ viññāṇassa ādīnavo.
Yo viññāṇasmiṁ chandarāgavinayo chandarāgappahānaṁ—

Removing and giving up desire and greed for consciousness: this is its escape.

idaṁ viññāṇassa nissaraṇaṁ.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ viññāṇaṁ abhiññāya, evaṁ viññāṇasamudayaṁ abhiññāya, evaṁ viññāṇanirodhaṁ abhiññāya, evaṁ viññāṇanirodhagāminiṁ paṭipadaṁ abhiññāya;
Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṁ viññāṇassa assādaṁ abhiññāya, evaṁ viññāṇassa ādīnavaṁ abhiññāya, evaṁ viññāṇassa nissaraṇaṁ abhiññāya viññāṇassa nibbidāya virāgāya nirodhāya paṭipannā, te suppaṭipannā.
its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well.

Ye suppaṭipannā, te imasmiṁ dhammavinaye gādhanti.
Those who practice well have a firm footing in this teaching and training.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā evaṁ viññāṇaṁ abhiññāya, evaṁ viññāṇasamudayaṁ abhiññāya, evaṁ viññāṇanirodhaṁ abhiññāya, evaṁ viññāṇanirodhagāminiṁ paṭipadaṁ abhiññāya;
Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation;

evaṁ viññāṇassa assādaṁ abhiññāya, evaṁ viññāṇassa ādīnavaṁ abhiññāya, evaṁ viññāṇassa nissaraṇaṁ abhiññāya viññāṇassa nibbidā virāgā nirodhā anupādā vimuttā, te suvimuttā.
its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed.

Ye suvimuttā, te kevalino.
Those who are well freed are consummate ones.

Ye kevalino vaṭṭaṁ tesaṁ natthi paññāpanāya.
For consummate ones, there is no cycle of rebirths to be found.

Evaṁ kho, bhikkhave, bhikkhu sattaṭṭhānakusalo hoti.
That's how a mendicant is skilled in seven cases.

Kathañca, bhikkhave, bhikkhu tividhūpaparikkhī hoti?
And how does a mendicant examine in three ways?

Idha, bhikkhave, bhikkhu dhātuso upaparikkhati, āyatanaso upaparikkhati, paṭiccasamuppādaso upaparikkhati.
It's when a mendicant examines the elements, sense fields, and dependent origination.

Evaṁ kho, bhikkhave, bhikkhu tividhūpaparikkhī hoti.
That's how a mendicant examines in three ways.

Sattaṭṭhānakusalo, bhikkhave, bhikkhu tividhūpaparikkhī, imasmiṁ dhammavinaye kevalī vusitavā 'uttamapuriso'ti vuccatī"ti.
In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person."

Pañcamaṁ.

22.58 Sammāsambuddhasutta:
The Fully Awakened Buddha

Sāvatthinidānaṁ.
At Sāvatthī.

“Tathāgato, bhikkhave, arahaṁ sammāsambuddho rūpassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.
“Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a fully awakened Buddha.

Bhikkhupi, bhikkhave, paññāvimutto rūpassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.
A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a mendicant freed by wisdom.

Tathāgato, bhikkhave, arahaṁ sammāsambuddho vedanāya nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.
A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding feeling …

Bhikkhupi, bhikkhave, paññāvimutto vedanāya nibbidā …pe… paññāvimuttoti vuccati.

Tathāgato, bhikkhave, arahaṁ sammāsambuddho saññāya …
perception …

saṅkhārānaṁ …
choices …

viññāṇassa nibbidā virāgā nirodhā anupādā vimutto sammāsambuddhoti vuccati.
consciousness. They're called a fully awakened Buddha.

Bhikkhupi, bhikkhave, paññāvimutto viññāṇassa nibbidā virāgā nirodhā anupādā vimutto paññāvimuttoti vuccati.
A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They're called a mendicant freed by wisdom.

Tatra kho, bhikkhave, ko viseso, ko adhippayāso, kiṁ nānākaraṇaṁ, tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā"ti?
What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?"

"Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī"ti.
"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.
"Well then, mendicants, listen and pay close attention, I will speak."

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Tathāgato, bhikkhave, arahaṁ sammāsambuddho anuppannassa maggassa uppādetā, asañjātassa maggassa sañjanetā, anakkhātassa maggassa akkhātā maggaññū, maggavidū, maggakovido;

“The Realized One, the perfected one, the fully awakened Buddha gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path.

maggānugā ca, bhikkhave, etarahi sāvakā viharanti pacchā samannāgatā.
And now the disciples live following the path; they acquire it later.

Ayaṁ kho, bhikkhave, viseso, ayaṁ adhippayāso, idaṁ nānākaraṇaṁ tathāgatassa arahato sammāsambuddhassa paññāvimuttena bhikkhunā”ti.
This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom.”

Chaṭṭhaṁ.

22.59 Anattalakkhaṇasutta:
The Characteristic of Not-Self

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:
There the Buddha addressed the group of five mendicants:

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Rūpaṁ, bhikkhave, anattā.
“Mendicants, form is not-self.

Rūpañca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ rūpaṁ ābādhāya saṁvatteyya, labbhetha ca rūpe:
For if form were self, it wouldn’t lead to affliction. And you could compel form:

‘evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī’ti.
‘May my form be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, rūpaṁ anattā, tasmā rūpaṁ ābādhāya saṁvattati, na ca labbhati rūpe:
But because form is not-self, it leads to affliction. And you can’t compel form:

‘evaṁ me rūpaṁ hotu, evaṁ me rūpaṁ mā ahosī’ti.

‘May my form be like this! May it not be like that!’

Vedanā anattā.
Feeling is not-self …

Vedanā ca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ vedanā ābādhāya saṁvatteyya, labbhetha ca vedanāya:
‘evaṁ me vedanā hotu, evaṁ me vedanā mā ahosī’ti.
Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṁvattati, na ca labbhati vedanāya:
‘evaṁ me vedanā hotu, evaṁ me vedanā mā ahosī’ti.

Saññā anattā …pe…
Perception is not-self …

saṅkhārā anattā.
Choices are not-self …

Saṅkhārā ca hidaṁ, bhikkhave, attā abhavissaṁsu, nayidaṁ saṅkhārā ābādhāya saṁvatteyyuṁ, labbhetha ca saṅkhāresu:
‘evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun’ti.
Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṁvattanti, na ca labbhati saṅkhāresu:
‘evaṁ me saṅkhārā hontu, evaṁ me saṅkhārā mā ahesun’ti.

Viññāṇaṁ anattā.
Consciousness is not-self.

Viññāṇañca hidaṁ, bhikkhave, attā abhavissa, nayidaṁ viññāṇaṁ ābādhāya saṁvatteyya, labbhetha ca viññāṇe:
For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness:

‘evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosī’ti.
‘May my consciousness be like this! May it not be like that!’

Yasmā ca kho, bhikkhave, viññāṇaṁ anattā, tasmā viññāṇaṁ ābādhāya saṁvattati, na ca labbhati viññāṇe:

But because consciousness is not-self, it leads to affliction. And you can't compel consciousness:

'evaṁ me viññāṇaṁ hotu, evaṁ me viññāṇaṁ mā ahosī'ti.
'May my consciousness be like this! May it not be like that!'

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā"ti?
Is form permanent or impermanent?"

"Aniccaṁ, bhante".
"Impermanent, sir."

"Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti?
"But if it's impermanent, is it suffering or happiness?"

"Dukkhaṁ, bhante".
"Suffering, sir."

"Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:

'etaṁ mama, esohamasmi, eso me attā'"ti?
'This is mine, I am this, this is my self'?"

"No hetaṁ, bhante".
"No, sir."

"Vedanā …
"Is feeling permanent or impermanent?" …

saññā …
“Is perception permanent or impermanent?” …

saṅkhārā …
“Are choices permanent or impermanent?” …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
“Is consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā … pe… yā dūre santike vā, sabbā vedanā: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
Any kind of feeling at all …

Yā kāci saññā …pe…
Any kind of perception at all …

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṁ vā bahiddhā vā … pe… ye dūre santike vā, sabbe saṅkhārā: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
Any kind of choices at all …

Yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṁ abhinanduṁ.
Satisfied, the group of five mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne pañcavaggiyānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsūti.
And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

Sattamaṁ.

22.60 Mahālisutta:
With Mahāli

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho mahāli licchavi yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho mahāli licchavi bhagavantaṁ etadavoca:
Then Mahāli the Licchavi went up to the Buddha … and said to him:

“Pūraṇo, bhante, kassapo evamāha:
“Sir, Pūraṇa Kassapa says this:

‘natthi hetu natthi paccayo sattānaṁ saṅkilesāya;
‘There is no cause or reason for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti.
Sentient beings are corrupted without cause or reason.

Natthi hetu natthi paccayo sattānaṁ visuddhiyā;
There’s no cause or reason for the purification of sentient beings.

ahetū appaccayā sattā visujjhantī’ti.
Sentient beings are purified without cause or reason.’

Idha bhagavā kimāhā”ti?
What does the Buddha say about this?”

“Atthi, mahāli, hetu atthi paccayo sattānaṁ saṅkilesāya;
“Mahāli, there is a cause and reason for the corruption of sentient beings.

sahetū sappaccayā sattā saṅkilissanti.
Sentient beings are corrupted with cause and reason.

Atthi, mahāli, hetu, atthi paccayo sattānaṁ visuddhiyā;
There is a cause and reason for the purification of sentient beings.

sahetū sappaccayā sattā visujjhantī”ti.
Sentient beings are purified with cause and reason.”

“Katamo pana, bhante, hetu katamo paccayo sattānaṁ saṅkilesāya;
“But sir, what is the cause and reason for the corruption of sentient beings?

kathaṁ sahetū sappaccayā sattā saṅkilissantī”ti?
How are sentient beings corrupted with cause and reason?”

“Rūpañca hidaṁ, mahāli, ekantadukkhaṁ abhavissa dukkhānupatitaṁ dukkhāvakkantaṁ anavakkantaṁ sukhena, nayidaṁ sattā rūpasmiṁ sārajjeyyuṁ.
“Mahāli, if form were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it.

Yasmā ca kho, mahāli, rūpaṁ sukhaṁ sukhānupatitaṁ sukhāvakkantaṁ anavakkantaṁ dukkhena, tasmā sattā rūpasmiṁ sārajjanti;
But because form is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it.

sārāgā saṁyujjanti; saṁyogā saṅkilissanti.
Since they are aroused by it, they’re caught up in it, and so they become corrupted.

Ayaṁ kho, mahāli, hetu, ayaṁ paccayo sattānaṁ saṅkilesāya;
This is a cause and reason for the corruption of sentient beings.

evaṁ sahetū sappaccayā sattā saṅkilissanti.
This is how sentient beings are corrupted with cause and reason.

Vedanā ca hidaṁ, mahāli, ekantadukkhā abhavissa dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṁ sattā vedanāya

sārajjeyyuṁ.
If feeling …

Yasmā ca kho, mahāli, vedanā sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā vedanāya sārajjanti;
sārāgā saṁyujjanti;
saṁyogā saṅkilissanti.
Ayampi kho, mahāli, hetu, ayaṁ paccayo sattānaṁ saṅkilesāya.
Evampi sahetū sappaccayā sattā saṅkilissanti.

Saññā ca hidaṁ, mahāli …pe…
perception …

saṅkhārā ca hidaṁ, mahāli, ekantadukkhā abhavissaṁsu dukkhānupatitā dukkhāvakkantā anavakkantā sukhena, nayidaṁ sattā saṅkhāresu sārajjeyyuṁ.
choices …

Yasmā ca kho, mahāli, saṅkhārā sukhā sukhānupatitā sukhāvakkantā anavakkantā dukkhena, tasmā sattā saṅkhāresu sārajjanti;
sārāgā saṁyujjanti;
saṁyogā saṅkilissanti.
Ayampi kho, mahāli, hetu, ayaṁ paccayo sattānaṁ saṅkilesāya.
Evampi sahetū sappaccayā sattā saṅkilissanti.

Viññāṇañca hidaṁ, mahāli, ekantadukkhaṁ abhavissa dukkhānupatitaṁ dukkhāvakkantaṁ anavakkantaṁ sukhena, nayidaṁ sattā viññāṇasmiṁ sārajjeyyuṁ.
consciousness were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it.

Yasmā ca kho, mahāli, viññāṇaṁ sukhaṁ sukhānupatitaṁ sukhāvakkantaṁ anavakkantaṁ dukkhena, tasmā sattā viññāṇasmiṁ sārajjanti;
But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it.

sārāgā saṁyujjanti; saṁyogā saṅkilissanti.

Since they are aroused by it, they're caught up in it, and so they become corrupted.

Ayampi kho, mahāli, hetu ayaṁ paccayo sattānaṁ saṅkilesāya.
This is a cause and reason for the corruption of sentient beings.

Evampi sahetū sappaccayā sattā saṅkilissantī"ti.
This is how sentient beings are corrupted with cause and reason."

"Katamo pana, bhante, hetu katamo paccayo sattānaṁ visuddhiyā;
"But sir, what is the cause and reason for the purification of sentient beings?

kathaṁ sahetū sappaccayā sattā visujjhantī"ti?
How are sentient beings purified with cause and reason?"

"Rūpañca hidaṁ, mahāli, ekantasukhaṁ abhavissa sukhānupatitaṁ sukhāvakkantaṁ anavakkantaṁ dukkhena, nayidaṁ sattā rūpasmiṁ nibbindeyyuṁ.
"Mahāli, if form were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, mahāli, rūpaṁ dukkhaṁ dukkhānupatitaṁ dukkhāvakkantaṁ anavakkantaṁ sukhena, tasmā sattā rūpasmiṁ nibbindanti;
But because form is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

nibbindaṁ virajjanti; virāgā visujjhanti.
Being disillusioned, desire fades away. When desire fades away they are purified.

Ayaṁ kho, mahāli, hetu, ayaṁ paccayo, sattānaṁ visuddhiyā.
This is a cause and reason for the purification of sentient beings.

Evaṁ sahetū sappaccayā sattā visujjhanti.
This is how sentient beings are purified with cause and reason.

Vedanā ca hidaṁ, mahāli, ekantasukhā abhavissa …pe…

If feeling …

saññā ca hidaṁ, mahāli …pe…
perception …

saṅkhārā ca hidaṁ, mahāli, ekantasukhā abhavissaṁsu …pe…
choices …

viññāṇañca hidaṁ, mahāli, ekantasukhaṁ abhavissa sukhānupatitaṁ sukhāvakkantaṁ anavakkantaṁ dukkhena, nayidaṁ sattā viññāṇasmiṁ nibbindeyyuṁ.
consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn't grow disillusioned with it.

Yasmā ca kho, mahāli, viññāṇaṁ dukkhaṁ dukkhānupatitaṁ dukkhāvakkantaṁ anavakkantaṁ sukhena, tasmā sattā viññāṇasmiṁ nibbindanti;
But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

nibbindaṁ virajjanti; virāgā visujjhanti.
Being disillusioned, desire fades away. When desire fades away they are purified.

Ayaṁ kho, mahāli, hetu, ayaṁ paccayo, sattānaṁ visuddhiyā.
This is a cause and reason for the purification of sentient beings.

Evampi sahetū sappaccayā sattā visujjhantī"ti.
This is how sentient beings are purified with cause and reason."

Aṭṭhamaṁ.

22.61 Ādittasutta:
Burning

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, ādittaṁ, vedanā ādittā, saññā ādittā, saṅkhārā ādittā, viññāṇaṁ ādittaṁ.
“Mendicants, form, feeling, perception, choices, and consciousness are burning.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi … saññāyapi … saṅkhāresupi … viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Navamaṁ.

22.62 Niruttipathasutta:
The Scope of Language

Sāvatthinidānaṁ.
At Sāvatthī.

“Tayome, bhikkhave, niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.
“Mendicants, there are these three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them.

Katame tayo?
What three?

Yaṁ, bhikkhave, rūpaṁ atītaṁ niruddhaṁ vipariṇataṁ ‘ahosī’ti tassa saṅkhā, ‘ahosī’ti tassa samaññā, ‘ahosī’ti tassa paññatti;
When form has passed, ceased, and perished, its designation, label, and description is ‘was’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘bhavissatī’ti.
It’s not ‘is’ or ‘will be’.

Yā vedanā atītā niruddhā vipariṇatā ‘ahosī’ti tassā saṅkhā, ‘ahosī’ti tassā samaññā, ‘ahosī’ti tassā paññatti;
When feeling …

na tassā saṅkhā ‘atthī’ti, na tassā saṅkhā ‘bhavissatī’ti.

Yā saññā …
perception …

ye saṅkhārā atītā niruddhā vipariṇatā ‘ahesun’ti tesaṁ saṅkhā, ‘ahesun’ti tesaṁ samaññā, ‘ahesun’ti tesaṁ paññatti;
choices …

na tesaṁ saṅkhā ‘atthī’ti, na tesaṁ saṅkhā ‘bhavissantī’ti.

Yaṁ viññāṇaṁ atītaṁ niruddhaṁ vipariṇataṁ, ‘ahosī’ti tassa saṅkhā, ‘ahosī’ti tassa samaññā, ‘ahosī’ti tassa paññatti;
consciousness has passed, ceased, and perished, its designation, label, and description is ‘was’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘bhavissatī’ti.
It’s not ‘is’ or ‘will be’.

Yaṁ, bhikkhave, rūpaṁ ajātaṁ apātubhūtaṁ, ‘bhavissatī’ti tassa saṅkhā, ‘bhavissatī’ti tassa samaññā, ‘bhavissatī’ti tassa paññatti;
When form is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’ti.
It’s not ‘is’ or ‘was’.

Yā vedanā ajātā apātubhūtā, ‘bhavissatī’ti tassā saṅkhā, ‘bhavissatī’ti tassā samaññā, ‘bhavissatī’ti tassā paññatti;
When feeling …

na tassā saṅkhā ‘atthī’ti, na tassā saṅkhā ‘ahosī’ti.

Yā saññā …
perception …

ye saṅkhārā ajātā apātubhūtā, ‘bhavissantī’ti tesaṁ saṅkhā, ‘bhavissantī’ti tesaṁ samaññā, ‘bhavissantī’ti tesaṁ paññatti;
choices …

na tesaṁ saṅkhā ‘atthī’ti, na tesaṁ saṅkhā ‘ahesun’ti.

Yaṁ viññāṇaṁ ajātaṁ apātubhūtaṁ, ‘bhavissatī’ti tassa saṅkhā, ‘bhavissatī’ti tassa samaññā, ‘bhavissatī’ti tassa paññatti;
consciousness is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’.

na tassa saṅkhā ‘atthī’ti, na tassa saṅkhā ‘ahosī’ti.
It’s not ‘is’ or ‘was’.

Yaṁ, bhikkhave, rūpaṁ jātaṁ pātubhūtaṁ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti;
When form has been born, and has appeared, its designation, label, and description is ‘is’.

na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’ti.
It’s not ‘was’ or ‘will be’.

Yā vedanā jātā pātubhūtā, ‘atthī’ti tassā saṅkhā, ‘atthī’ti tassā samaññā, ‘atthī’ti tassā paññatti;
When feeling …

na tassā saṅkhā ‘ahosī’ti, na tassā saṅkhā ‘bhavissatī’ti.

Yā saññā …
perception …

ye saṅkhārā jātā pātubhūtā, ‘atthī’ti tesaṁ saṅkhā, ‘atthī’ti tesaṁ samaññā, ‘atthī’ti tesaṁ paññatti;
choices …

na tesaṁ saṅkhā ‘ahesun’ti, na tesaṁ saṅkhā, ‘bhavissantī’ti.

Yaṁ viññāṇaṁ jātaṁ pātubhūtaṁ, ‘atthī’ti tassa saṅkhā, ‘atthī’ti tassa samaññā, ‘atthī’ti tassa paññatti;
consciousness has been born, and has appeared, its designation, label, and description is ‘is’.

na tassa saṅkhā ‘ahosī’ti, na tassa saṅkhā ‘bhavissatī’ti.
It’s not ‘was’ or ‘will be’.

Ime kho, bhikkhave, tayo niruttipathā adhivacanapathā paññattipathā asaṅkiṇṇā asaṅkiṇṇapubbā, na saṅkīyanti, na saṅkīyissanti, appaṭikuṭṭhā samaṇehi brāhmaṇehi viññūhi.
These are the three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them.

Yepi te, bhikkhave, ahesuṁ ukkalā vassabhaññā ahetukavādā akiriyavādā natthikavādā, tepime tayo niruttipathe adhivacanapathe paññattipathe na garahitabbaṁ nappaṭikkositabbaṁ amaññiṁsu.
Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who taught the doctrines of no-cause, inaction, and nihilism, didn't imagine that these three scopes of language should be criticized or rejected.

Taṁ kissa hetu?
Why is that?

Nindāghaṭṭanabyārosaupārambhabhayā"ti.
For fear of blame, attack, and condemnation."

Majjhimapaṇṇāsakassa upayavaggo paṭhamo.

Tassuddānaṁ

Upayo bījaṁ udānaṁ,
Upādānaparivattaṁ;
Sattaṭṭhānañca sambuddho,
Pañcamahāli ādittā;
Vaggo niruttipathena cāti.

22.63 Upādiyamānasutta:
When You Grasp

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

"sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan"ti.
"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Upādiyamāno kho, bhikkhu, baddho mārassa;
"When you grasp, mendicant, you're bound by Māra.

anupādiyamāno mutto pāpimato"ti.
Not grasping, you're free from the Wicked One."

"Aññātaṁ bhagavā, aññātaṁ sugatā"ti.
"Understood, Blessed One! Understood, Holy One!"

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, upādiyamāno baddho mārassa;
“Sir, when you grasp form you’re bound by Māra.

anupādiyamāno mutto pāpimato.
Not grasping, you’re free from the Wicked One.

Vedanaṁ upādiyamāno baddho mārassa;
When you grasp feeling …

anupādiyamāno mutto pāpimato.
Saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ upādiyamāno baddho mārassa;
consciousness, you’re bound by Māra.

anupādiyamāno mutto pāpimato.
Not grasping, you’re free from the Wicked One.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṁ kho, bhikkhu, upādiyamāno baddho mārassa;
When you grasp form you're bound by Māra.

anupādiyamāno mutto pāpimato.
Not grasping, you're free from the Wicked One.

Vedanaṁ …
When you grasp feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ upādiyamāno baddho mārassa;
consciousness, you're bound by Māra.

anupādiyamāno mutto pāpimato.
Not grasping, you're free from the Wicked One.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti.
This is how to understand the detailed meaning of what I said in brief."

Atha kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived

having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Paṭhamaṁ.

22.64 Maññamānasutta:
When You Identify

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu …pe… ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Maññamāno kho, bhikkhu, baddho mārassa;
“When you identify, mendicant, you’re bound by Māra.

amaññamāno mutto pāpimato”ti.
Not identifying, you’re free from the Wicked One.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, maññamāno baddho mārassa;
“Sir, when you identify with form you’re bound by Māra.

amaññamāno mutto pāpimato.

Not identifying, you're free from the Wicked One.

Vedanaṁ …
When you identify with feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ maññamāno baddho mārassa;
consciousness, you're bound by Māra.

amaññamāno mutto pāpimato.
Not identifying, you're free from the Wicked One.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī"ti.
That's how I understand the detailed meaning of the Buddha's brief statement."

"Sādhu sādhu, bhikkhu.
"Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṁ kho, bhikkhu, maññamāno baddho mārassa;
When you identify with form you're bound by Māra.

amaññamāno mutto pāpimato.
Not identifying, you're free from the Wicked One.

Vedanaṁ …
When you identify with feeling …

saññaṁ …

perception …

saṅkhāre …
choices …

viññāṇaṁ maññamāno baddho mārassa;
consciousness, you’re bound by Māra.

amaññamāno mutto pāpimato.
Not identifying, you’re free from the Wicked One.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti …pe…
This is how to understand the detailed meaning of what I said in brief.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Dutiyaṁ.

22.65 Abhinandamānasutta:
When You Take Pleasure

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena …pe… pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Abhinandamāno kho, bhikkhu, baddho mārassa;
“When you take pleasure, mendicant, you’re bound by Māra.

anabhinandamāno mutto pāpimato”ti.
Not taking pleasure, you’re free from the Wicked One.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, abhinandamāno baddho mārassa;
“Sir, when you take pleasure in form you’re bound by Māra.

anabhinandamāno mutto pāpimato.

Not taking pleasure, you're free from the Wicked One.

Vedanaṁ …
When you take pleasure in feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ abhinandamāno baddho mārassa;
consciousness you're bound by Māra.

anabhinandamāno mutto pāpimato.
Not taking pleasure, you're free from the Wicked One.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī"ti.
That's how I understand the detailed meaning of the Buddha's brief statement."

"Sādhu sādhu, bhikkhu.
"Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṁ kho, bhikkhu, abhinandamāno baddho mārassa;
When you take pleasure in form you're bound by Māra.

anabhinandamāno mutto pāpimato.
Not taking pleasure, you're free from the Wicked One.

Vedanaṁ …
When you take pleasure in feeling …

saññaṁ …

perception …

saṅkhāre …
choices …

viññāṇaṁ abhinandamāno baddho mārassa;
consciousness you’re bound by Māra.

anabhinandamāno mutto pāpimato.
Not taking pleasure, you’re free from the Wicked One.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti …pe…
This is how to understand the detailed meaning of what I said in brief.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Tatiyaṁ.

22.66 Aniccasutta:
Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu …pe… ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, bhikkhu, aniccaṁ; tatra te chando pahātabbo”ti.
“Mendicant, give up desire for anything that’s impermanent.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, aniccaṁ; tatra me chando pahātabbo.
“Sir, form is impermanent; I should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ; tatra me chando pahātabbo.
Consciousness is impermanent; I should give up desire for it.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṁ kho, bhikkhu, aniccaṁ; tatra te chando pahātabbo.
Form is impermanent; you should give up desire for it.

Vedanā aniccā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ; tatra kho te chando pahātabbo.
Consciousness is impermanent; you should give up desire for it.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti …pe…
This is how to understand the detailed meaning of what I said in brief.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Catutthaṁ.

22.67 Dukkhasutta:
Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu …pe… ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, bhikkhu, dukkhaṁ; tatra te chando pahātabbo”ti.
“Mendicant, give up desire for anything that’s suffering.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, dukkhaṁ; tatra me chando pahātabbo.
“Sir, form is suffering; I should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ dukkhaṁ; tatra me chando pahātabbo.
Consciousness is suffering; I should give up desire for it.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṁ kho, bhikkhu, dukkhaṁ; tatra te chando pahātabbo.
Form is suffering; you should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ dukkhaṁ; tatra te chando pahātabbo.
Consciousness is suffering; you should give up desire for it.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti …pe…
This is how to understand the detailed meaning of what I said in brief.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Pañcamaṁ.

22.68 Anattasutta:
Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu …pe… ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yo kho, bhikkhu, anattā; tatra te chando pahātabbo”ti.
“Mendicant, give up desire for what is not-self.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, anattā; tatra me chando pahātabbo.
“Sir, form is not-self; I should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ anattā; tatra me chando pahātabbo.
Consciousness is not-self; I should give up desire for it.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṁ kho, bhikkhu, anattā; tatra te chando pahātabbo.
Form is not-self; you should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ anattā; tatra te chando pahātabbo.
Consciousness is not-self; you should give up desire for it.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti …pe…
This is how to understand the detailed meaning of what I said in brief.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Chaṭṭhaṁ.

22.69 Anattaniyasutta:
Not Belonging to Self

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu …pe… vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, bhikkhu, anattaniyaṁ; tatra te chando pahātabbo”ti.
“Mendicant, give up desire for anything that doesn’t belong to self.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, anattaniyaṁ; tatra me chando pahātabbo.
“Sir, form doesn’t belong to self; I should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ anattaniyaṁ; tatra me chando pahātabbo.
Consciousness doesn’t belong to self; I should give up desire for it.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.
That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Rūpaṁ kho, bhikkhu, anattaniyaṁ; tatra te chando pahātabbo.
Form doesn’t belong to self; you should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ anattaniyaṁ; tatra te chando pahātabbo.
Consciousness doesn’t belong to self; you should give up desire for it.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo”ti …pe…
This is how to understand the detailed meaning of what I said in brief.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Sattamaṁ.

22.70 Rajanīyasaṇṭhitasutta:
Definitely Arousing

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā …pe… vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, bhikkhu, rajanīyasaṇṭhitaṁ; tatra te chando pahātabbo”ti.
“Mendicant, give up desire for anything that’s stuck in what’s arousing.”

“Aññātaṁ, bhagavā, aññātaṁ, sugatā”ti.
“Understood, Blessed One! Understood, Holy One!”

“Yathā kathaṁ pana tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsī”ti?
“But how do you see the detailed meaning of my brief statement?”

“Rūpaṁ kho, bhante, rajanīyasaṇṭhitaṁ; tatra me chando pahātabbo.
“Sir, form is stuck in what’s arousing; I should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ rajanīyasaṇṭhitaṁ; tatra me chando pahātabbo.
Consciousness is stuck in what's arousing; I should give up desire for it.

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī"ti.
That's how I understand the detailed meaning of the Buddha's brief statement."

"Sādhu sādhu, bhikkhu.
"Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi.
It's good that you understand the detailed meaning of what I've said in brief like this.

Rūpaṁ kho, bhikkhu, rajanīyasaṇṭhitaṁ; tatra te chando pahātabbo.
Form is stuck in what's arousing; you should give up desire for it.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ rajanīyasaṇṭhitaṁ; tatra te chando pahātabbo.
Consciousness is stuck in what's arousing; you should give up desire for it.

Imassa kho, bhikkhu, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti …pe…
This is how to understand the detailed meaning of what I said in brief." …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Aṭṭhamaṁ.

22.71 Rādhasutta:
With Rādha

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Then Venerable Rādha went up to the Buddha … and asked him,

“kathaṁ nu kho, bhante, jānato, kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?
“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṁ kiñci, rādha, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
“Rādha, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
One truly sees any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …

choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, rādha, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti …pe…
That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.” …

aññataro ca panāyasmā rādho arahataṁ ahosīti.
And Venerable Rādha became one of the perfected.

Navamaṁ.

22.72 Surādhasutta:
With Surādha

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā surādho bhagavantaṁ etadavoca:
Then Venerable Surādha said to the Buddha:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti, vidhā samatikkantaṁ santaṁ suvimuttan”ti?
“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Yaṁ kiñci, surādha, rūpaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādāvimutto hoti.
“Surādha, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
One is freed by not grasping having truly seen any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …

choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbā vedanā …pe…
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

sabbā saññā …
sabbe saṅkhārā …
sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādāvimutto hoti.

Evaṁ kho, surādha, jānato evaṁ passato imasmiñca saviññāṇake kāye, bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhā samatikkantaṁ santaṁ suvimuttan”ti …pe…
That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.” …

aññataro ca panāyasmā surādho arahataṁ ahosīti.
And Venerable Surādha became one of the perfected.

Dasamaṁ.

Arahantavaggo dutiyo.

Tassuddānaṁ

Upādiyamaññamānā,
Athābhinandamāno ca;
Aniccaṁ dukkhaṁ anattā ca,
Anattaniyaṁ rajanīyasaṇṭhitaṁ;
Rādhasurādhena te dasāti.

22.73 Assādasutta:
Gratification

Sāvatthinidānaṁ.
At Sāvatthī.

“Assutavā, bhikkhave, puthujjano rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Mendicants, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
and consciousness.

Sutavā ca kho, bhikkhave, ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
A learned noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhārānaṁ …

choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānātī”ti.
and consciousness.”

Paṭhamaṁ.

22.74 Samudayasutta:
Origin

Sāvatthinidānaṁ.
At Sāvatthī.

“Assutavā, bhikkhave, puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Mendicants, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
and consciousness.

Sutavā ca kho, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
A learned noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …
feeling,

saññāya …

perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānātī”ti.
and consciousness.”

Dutiyaṁ.

22.75 Dutiyasamudayasutta:
Origin (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Sutavā, bhikkhave, ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
“Mendicants, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānātī”ti.
and consciousness.”

Tatiyaṁ.

22.76 Arahantasutta:
The Perfected Ones

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ.
“Mendicants, form is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ.
Consciousness is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;

What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi … saññāyapi … saṅkhāresupi … viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṁ, ete aggā, ete seṭṭhā lokasmiṁ yadidaṁ arahanto”ti.
As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Sukhino vata arahanto,
taṇhā tesaṁ na vijjati;
Asmimāno samucchinno,
mohajālaṁ padālitaṁ.

“Oh! How happy are the perfected ones!
Craving is not found in them,
the conceit ‘I am’ is cut off,
and the net of delusion is shattered.

Anejaṁ te anuppattā,
cittaṁ tesaṁ anāvilaṁ;
Loke anupalittā te,
brahmabhūtā anāsavā.

They’ve attained imperturbability,
their minds are unclouded,
nothing in the world clings to them,
they’ve become holy, undefiled.

Pañcakkhandhe pariññāya,
satta saddhammagocarā;
Pasaṁsiyā sappurisā,
puttā buddhassa orasā.

Completely understanding the five aggregates,
their domain is the seven good qualities.
Those good people are praiseworthy,
the Buddha’s rightful children.

Sattaratanasampannā,
Tīsu sikkhāsu sikkhitā;
Anuvicaranti mahāvīrā,
Pahīnabhayabheravā.

Endowed with the seven gems,
and trained in the three trainings,

the great heroes live on,
with fear and dread given up.

Dasahaṅgehi sampannā,
mahānāgā samāhitā;
Ete kho seṭṭhā lokasmiṁ,
taṇhā tesaṁ na vijjati.

Endowed with ten factors,
those giants have immersion.
These are the best in the world,
craving is not found in them.

Asekhañāṇamuppannaṁ,
antimoyaṁ samussayo;
Yo sāro brahmacariyassa,
tasmiṁ aparapaccayā.

The master's knowledge has arisen:
'This bag of bones is my last.'
They are independent of others
in the core of the spiritual path.

Vidhāsu na vikampanti,
vippamuttā punabbhavā;
Dantabhūmimanuppattā,
te loke vijitāvino.

Unwavering in the face of discrimination,
they're freed from future lives.
They've reached the level of the tamed,
in the world, they're the winners.

Uddhaṁ tiriyaṁ apācīnaṁ,
nandī tesaṁ na vijjati;
Nadanti te sīhanādaṁ,
buddhā loke anuttarā"ti.

Above, below, all round,
relishing is not found in them.
They roar their lion’s roar:
‘The awakened are supreme in the world!’”

Catutthaṁ.

22.77 Dutiyaarahantasutta:
The Perfected Ones (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ.
“Mendicants, form is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti …pe… evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi … saññāyapi … saṅkhāresupi … viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Yāvatā, bhikkhave, sattāvāsā, yāvatā bhavaggaṁ, ete aggā, ete seṭṭhā lokasmiṁ yadidaṁ arahanto”ti.
As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

Pañcamaṁ.

22.78 Sīhasutta:
The Lion

Sāvatthinidānaṁ.
At Sāvatthī.

“Sīho, bhikkhave, migarājā sāyanhasamayaṁ āsayā nikkhamati; āsayā nikkhamitvā vijambhati; vijambhitvā samantā catuddisā anuviloketi; samantā catuddisā anuviloketvā tikkhattuṁ sīhanādaṁ nadati; tikkhattuṁ sīhanādaṁ naditvā gocarāya pakkamati.
“Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt.

Ye hi keci, bhikkhave, tiracchānagatā pāṇā sīhassa migarañño nadato saddaṁ suṇanti; yebhuyyena bhayaṁ saṁvegaṁ santāsaṁ āpajjanti; bilaṁ bilāsayā pavisanti; dakaṁ dakāsayā pavisanti; vanaṁ vanāsayā pavisanti; ākāsaṁ pakkhino bhajanti.
And whatever animals hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air.

Yepi te, bhikkhave, rañño nāgā gāmanigamarājadhānīsu, daḷhehi varattehi baddhā, tepi tāni bandhanāni sañchinditvā sampadāletvā bhītā muttakarīsaṁ cajamānā, yena vā tena vā palāyanti.
Even the royal elephants, bound with strong harness in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there.

Evaṁ mahiddhiko kho, bhikkhave, sīho migarājā tiracchānagatānaṁ pāṇānaṁ, evaṁ mahesakkho, evaṁ mahānubhāvo.
That’s how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

Evameva kho, bhikkhave, yadā tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā. So dhammaṁ deseti:
In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma:

‘iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …
Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Yepi te, bhikkhave, devā dīghāyukā vaṇṇavanto sukhabahulā uccesu vimānesu ciraṭṭhitikā tepi tathāgatassa dhammadesanaṁ sutvā yebhuyyena bhayaṁ saṁvegaṁ santāsaṁ āpajjanti:
Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they’re typically filled with fear, awe, and terror.

‘aniccāva kira, bho, mayaṁ samānā niccamhāti amaññimha.
‘Oh no! It turns out we’re impermanent, though we thought we were permanent!

Addhuvāva kira, bho, mayaṁ samānā dhuvamhāti amaññimha.
It turns out we don’t last, though we thought we were everlasting!

Asassatāva kira, bho, mayaṁ samānā sassatamhāti amaññimha.

It turns out we're short-lived, though we thought we were eternal!

Mayampi kira, bho, aniccā addhuvā asassatā sakkāyapariyāpannā'ti.
It turns out that we're impermanent, not lasting, short-lived, and included within identity.'

Evaṁ mahiddhiko kho, bhikkhave, tathāgato sadevakassa lokassa, evaṁ mahesakkho, evaṁ mahānubhāvo"ti.
That's how powerful is the Realized One in the world with its gods, how illustrious and mighty."

Idamavoca bhagavā …pe…
That is what the Buddha said.

etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Yadā buddho abhiññāya,
dhammacakkaṁ pavattayi;
Sadevakassa lokassa,
satthā appaṭipuggalo.

"The Buddha, the teacher without a peer
in all the world with its gods,
rolls forth the Wheel of Dhamma
from his own insight:
Sakkāyañca nirodhañca,
sakkāyassa ca sambhavaṁ;
Ariyañcaṭṭhaṅgikaṁ maggaṁ,
dukkhūpasamagāminaṁ.

identity, its cessation,
the origin of identity,
and the noble eightfold path
that leads to the stilling of suffering.

Yepi dīghāyukā devā,
vaṇṇavanto yasassino;

Bhītā santāsamāpāduṁ,
sīhassevitare migā.

And then the long-lived gods,
so beautiful and glorious,
are afraid and full of terror,
like the other beasts when they hear a lion.

Avītivattā sakkāyaṁ,
aniccā kira bho mayaṁ;
Sutvā arahato vākyaṁ,
vippamuttassa tādino”ti.

‘We haven’t transcended identity!
It turns out we’re impermanent!’
So they say when they hear the word
of the perfected one, free and poised.”

Chaṭṭhaṁ.

22.79 Khajjanīyasutta:
Itchy

Sāvatthinidānaṁ.
At Sāvatthī.

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā anekavihitaṁ pubbenivāsaṁ anussaramānā anussaranti sabbete pañcupādānakkhandhe anussaranti etesaṁ vā aññataraṁ.
“Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them.

Katame pañca?
What five?

‘Evaṁrūpo ahosiṁ atītamaddhānan’ti—
‘I had such form in the past.’

iti vā hi, bhikkhave, anussaramāno rūpaṁyeva anussarati.
Recollecting thus, it’s only form that they recollect.

‘Evaṁvedano ahosiṁ atītamaddhānan’ti—
‘I had such feeling …

iti vā hi, bhikkhave, anussaramāno vedanaṁyeva anussarati.
‘Evaṁsaññho ahosiṁ atītamaddhānan’ti …
perception …

‘evaṁsaṅkhāro ahosiṁ atītamaddhānan’ti …
choices …

‘evaṁviññāṇo ahosiṁ atītamaddhānan’ti—
consciousness in the past.’

iti vā hi, bhikkhave, anussaramāno viññāṇameva anussarati.
Recollecting thus, it’s only consciousness that they recollect.

Kiñca, bhikkhave, rūpaṁ vadetha?
And why do you call it form?

Ruppatīti kho, bhikkhave, tasmā ‘rūpan’ti vuccati.
It’s deformed; that’s why it’s called ‘form’.

Kena ruppati?
Deformed by what?

Sītenapi ruppati, uṇhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppati, ḍaṁsamakasavātātapasarīsapasamphassenapi ruppati.
Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles.

Ruppatīti kho, bhikkhave, tasmā ‘rūpan’ti vuccati.
It’s deformed; that’s why it’s called ‘form’.

Kiñca, bhikkhave, vedanaṁ vadetha?
And why do you call it feeling?

Vedayatīti kho, bhikkhave, tasmā ‘vedanā’ti vuccati.
It feels; that’s why it’s called ‘feeling’.

Kiñca vedayati?
And what does it feel?

Sukhampi vedayati, dukkhampi vedayati, adukkhamasukhampi vedayati.
It feels pleasure, pain, and neutral.

Vedayatīti kho, bhikkhave, tasmā ‘vedanā’ti vuccati.
It feels; that’s why it’s called ‘feeling’.

Kiñca, bhikkhave, saññaṁ vadetha?
And why do you call it perception?

Sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.
It perceives; that’s why it’s called ‘perception’.

Kiñca sañjānāti?

And what does it perceive?

Nīlampi sañjānāti, pītakampi sañjānāti, lohitakampi sañjānāti, odātampi sañjānāti.
It perceives blue, yellow, red, and white.

Sañjānātīti kho, bhikkhave, tasmā ‘saññā’ti vuccati.
It perceives; that’s why it’s called ‘perception’.

Kiñca, bhikkhave, saṅkhāre vadetha?
And why do you call them choices?

Saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti vuccati.
Choices produce conditioned phenomena; that’s why they’re called ‘choices’.

Kiñca saṅkhatamabhisaṅkharonti?
And what are the conditioned phenomena that they produce?

Rūpaṁ rūpattāya saṅkhatamabhisaṅkharonti, vedanaṁ vedanattāya saṅkhatamabhisaṅkharonti, saññaṁ saññattāya saṅkhatamabhisaṅkharonti, saṅkhāre saṅkhārattāya saṅkhatamabhisaṅkharonti, viññāṇaṁ viññāṇattāya saṅkhatamabhisaṅkharonti.
Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling. Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness.

Saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā ‘saṅkhārā’ti vuccati.
Choices produce conditioned phenomena; that’s why they’re called ‘choices’.

Kiñca, bhikkhave, viññāṇaṁ vadetha?

And why do you call it consciousness?

Vijānātīti kho, bhikkhave, tasmā ‘viññāṇan’ti vuccati.
It cognizes; that’s why it’s called ‘consciousness’.

Kiñca vijānāti?
And what does it cognize?

Ambilampi vijānāti, tittakampi vijānāti, kaṭukampi vijānāti, madhurampi vijānāti, khārikampi vijānāti, akhārikampi vijānāti, loṇikampi vijānāti, aloṇikampi vijānāti.
It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland.

Vijānātīti kho, bhikkhave, tasmā ‘viññāṇan’ti vuccati.
It cognizes; that’s why it’s called ‘consciousness’.

Tatra, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:
A learned noble disciple reflects on this:

‘ahaṁ kho etarahi rūpena khajjāmi.
‘Currently I’m itched by form.

Atītampāhaṁ addhānaṁ evameva rūpena khajjiṁ, seyyathāpi etarahi paccuppannena rūpena khajjāmi.
In the past I was also itched by form just like now.

Ahañceva kho pana anāgataṁ rūpaṁ abhinandeyyaṁ, anāgatampāhaṁ addhānaṁ evameva rūpena khajjeyyaṁ, seyyathāpi etarahi paccuppannena rūpena khajjāmī’ti.
If I were to look forward to enjoying form in the future, I’d be itched by form in the future just as I am today.’

So iti paṭisaṅkhāya atītasmiṁ rūpasmiṁ anapekkho hoti;
Reflecting like this they don’t worry about past form,

anāgataṁ rūpaṁ nābhinandati;
they don’t look forward to enjoying future form,

paccuppannassa rūpassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding present form.

‘Ahaṁ kho etarahi vedanāya khajjāmi.
‘Currently I’m itched by feeling …

Atītampāhaṁ addhānaṁ evameva vedanāya khajjiṁ, seyyathāpi etarahi paccuppannāya vedanāya khajjāmi.
Ahañceva kho pana anāgataṁ vedanaṁ abhinandeyyaṁ;
anāgatampāhaṁ addhānaṁ evameva vedanāya khajjeyyaṁ,
seyyathāpi etarahi paccuppannāya vedanāya khajjāmī’ti.
So iti paṭisaṅkhāya atītāya vedanāya anapekkho hoti;
anāgataṁ vedanaṁ nābhinandati;
paccuppannāya vedanāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘Ahaṁ kho etarahi saññāya khajjāmi …pe…
perception …

ahaṁ kho etarahi saṅkhārehi khajjāmi.
choices …

Atītampāhaṁ addhānaṁ evameva saṅkhārehi khajjiṁ, seyyathāpi etarahi paccuppannehi saṅkhārehi khajjāmīti.
Ahañceva kho pana anāgate saṅkhāre abhinandeyyaṁ;
anāgatampāhaṁ addhānaṁ evameva saṅkhārehi khajjeyyaṁ,
seyyathāpi etarahi paccuppannehi saṅkhārehi khajjāmī’ti.
So iti paṭisaṅkhāya atītesu saṅkhāresu anapekkho hoti;
anāgate saṅkhāre nābhinandati;
paccuppannānaṁ saṅkhārānaṁ nibbidāya virāgāya nirodhāya paṭipanno hoti.

‘Ahaṁ kho etarahi viññāṇena khajjāmi.
consciousness.

Atītampi addhānaṁ evameva viññāṇena khajjiṁ, seyyathāpi etarahi paccuppannena viññāṇena khajjāmi.
In the past I was also itched by consciousness just like now.

Ahañceva kho pana anāgataṁ viññāṇaṁ abhinandeyyaṁ;

If I were to look forward to enjoying consciousness in the future, I'd be itched by consciousness in the future just as I am today.'

anāgatampāhaṁ addhānaṁ evameva viññāṇena khajjeyyaṁ, seyyathāpi etarahi paccuppannena viññāṇena khajjāmī'ti.
So iti paṭisaṅkhāya atītasmiṁ viññāṇasmiṁ anapekkho hoti;
Reflecting like this they don't worry about past consciousness,

anāgataṁ viññāṇaṁ nābhinandati;
they don't look forward to enjoying future consciousness,

paccuppannassa viññāṇassa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding present consciousness.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā"ti?
Is form permanent or impermanent?"

"Aniccaṁ, bhante".
"Impermanent, sir."

"Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti?
"But if it's impermanent, is it suffering or happiness?"

"Dukkhaṁ, bhante".
"Suffering, sir."

"Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus:

'etaṁ mama, esohamasmi, eso me attā'"ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
You should truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Ayaṁ vuccati, bhikkhave, ariyasāvako apacināti, no ācināti;
This is called a noble disciple who gets rid of things and doesn’t accumulate them;

pajahati, na upādiyati;
who gives things up and doesn’t grasp at them;

visineti, na ussineti;
who discards things and doesn’t amass them;

vidhūpeti, na sandhūpeti.
who dissipates things and doesn’t get clouded by them.

Kiñca apacināti, no ācināti?
And what things do they get rid of and not accumulate?

Rūpaṁ apacināti, no ācināti;
They get rid of form and don’t accumulate it.

vedanaṁ …
They get rid of feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ apacināti, no ācināti.
consciousness and don’t accumulate it.

Kiñca pajahati, na upādiyati?
And what things do they give up and not grasp?

Rūpaṁ pajahati, na upādiyati;
They give up form and don’t grasp it.

vedanaṁ …
They give up feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ pajahati, na upādiyati.
consciousness and don’t grasp it.

Kiñca visineti, na ussineti?
And what things do they discard and not amass?

Rūpaṁ visineti, na ussineti;
They discard form and don’t amass it.

vedanaṁ …
They discard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ visineti, na ussineti.
consciousness and don’t amass it.

Kiñca vidhūpeti, na sandhūpeti?
And what things do they dissipate and not get clouded by?

Rūpaṁ vidhūpeti, na sandhūpeti;
They dissipate form and don’t get clouded by it.

vedanaṁ …
They dissipate feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ vidhūpeti, na sandhūpeti.
consciousness and don’t get clouded by it.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi … saññāyapi … saṅkhāresupi … viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṁ vuccati, bhikkhave, bhikkhu nevācināti na apacināti, apacinitvā ṭhito; neva pajahati na upādiyati, pajahitvā ṭhito; neva visineti na ussineti, visinetvā ṭhito; neva vidhūpeti na sandhūpeti vidhūpetvā ṭhito
This is called a mendicant who neither gets rid of things nor accumulates them, but remains after getting rid of them. They neither give things up nor grasp them, but remain after giving them up. They neither discard things nor amass them, but remain after discarding them. They neither dissipate things nor get clouded by them, but remain after dissipating them.

Kiñca nevācināti na apacināti, apacinitvā ṭhito?
And what things do they neither get rid of nor accumulate, but remain after getting rid of them?

Rūpaṁ nevācināti na apacināti, apacinitvā ṭhito;
They neither get rid of nor accumulate form, but remain after getting rid of it.

vedanaṁ …
They neither get rid of nor accumulate feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ nevācināti na apacināti, apacinitvā ṭhito.
consciousness, but remain after getting rid of it.

Kiñca neva pajahati na upādiyati, pajahitvā ṭhito?
And what things do they neither give up nor grasp, but remain after giving

them up?

Rūpaṁ neva pajahati na upādiyati, pajahitvā ṭhito;
They neither give up nor grasp form, but remain after giving it up.

vedanaṁ …
They neither give up nor grasp feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ neva pajahati na upādiyati, pajahitvā ṭhito.
consciousness, but remain after giving it up.

Kiñca neva visineti na ussineti, visinetvā ṭhito?
And what things do they neither discard nor amass, but remain after discarding them?

Rūpaṁ neva visineti na ussineti, visinetvā ṭhito;
They neither discard nor amass form, but remain after discarding it.

vedanaṁ …
They neither discard nor amass feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ neva visineti na ussineti, visinetvā ṭhito.
consciousness, but remain after discarding it.

Kiñca neva vidhūpeti na sandhūpeti, vidhūpetvā ṭhito?
And what things do they neither dissipate nor get clouded by, but remain after dissipating them?

Rūpaṁ neva vidhūpeti na sandhūpeti, vidhūpetvā ṭhito;

They neither dissipate nor get clouded by form, but remain after dissipating it.

vedanaṁ …
They neither dissipate nor get clouded by feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ neva vidhūpeti na sandhūpeti, vidhūpetvā ṭhito.
consciousness, but remain after dissipating it.

Evaṁvimuttacittaṁ kho, bhikkhave, bhikkhuṁ saindā devā sabrahmakā sapajāpatikā ārakāva namassanti:
When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and Pajāpati worship them from afar:

'Namo te purisājañña,
namo te purisuttama;
Yassa te nābhijānāma,
yampi nissāya jhāyasī'"ti.

'Homage to you, O thoroughbred!
Homage to you, supreme among men!
We don't understand
the basis of your absorption.'"

Sattamaṁ.

22.80 Piṇḍolyasutta:
Beggars

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho bhagavā kismiñcideva pakaraṇe bhikkhusaṅghaṁ paṇāmetvā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya kapilavatthuṁ piṇḍāya pāvisi.
Then the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms.

Kapilavatthusmiṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena mahāvanaṁ tenupasaṅkami divāvihārāya.
He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood,

Mahāvanaṁ ajjhogāhetvā beluvalaṭṭhikāya mūle divāvihāraṁ nisīdi.
plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"mayā kho bhikkhusaṅgho pabāḷho.
"I've sent the mendicant Saṅgha away.

Santettha bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ.

But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training.

Tesaṁ mamaṁ apassantānaṁ siyā aññathattaṁ siyā vipariṇāmo.
Not seeing me they may change and fall apart.

Seyyathāpi nāma vacchassa taruṇassa mātaraṁ apassantassa siyā aññathattaṁ siyā vipariṇāmo;
If a young calf doesn't see its mother it may change and fall apart. …

evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ tesaṁ mamaṁ apassantānaṁ siyā aññathattaṁ siyā vipariṇāmo.
Seyyathāpi nāma bījānaṁ taruṇānaṁ udakaṁ alabhantānaṁ siyā aññathattaṁ siyā vipariṇāmo;
Or if young seedlings don't get water they may change and fall apart.

evameva santettha …pe…
In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training.

tesaṁ mamaṁ alabhantānaṁ dassanāya siyā aññathattaṁ siyā vipariṇāmo.
Not seeing me they may change and fall apart.

Yannūnāhaṁ yatheva mayā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇheyyaṁ bhikkhusaṅghan"ti.
Why don't I support the mendicant Saṅgha now as I did in the past?"

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito bhagavato purato pāturahosi.
Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:

He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Bhagavatā, bhante, bhikkhusaṅgho pabāḷho.
The Buddha has sent the mendicant Saṅgha away.

Santettha bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ.
But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. …

Tesaṁ bhagavantaṁ apassantānaṁ siyā aññathattaṁ siyā vipariṇāmo.
Seyyathāpi nāma vacchassa taruṇassa mātaraṁ apassantassa siyā aññathattaṁ siyā vipariṇāmo;
evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ tesaṁ bhagavantaṁ apassantānaṁ siyā aññathattaṁ siyā vipariṇāmo.
Seyyathāpi nāma bījānaṁ taruṇānaṁ udakaṁ alabhantānaṁ siyā aññathattaṁ siyā vipariṇāmo;
evameva santettha bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ, tesaṁ bhagavantaṁ alabhantānaṁ dassanāya siyā aññathattaṁ siyā vipariṇāmo.
Abhinandatu, bhante, bhagavā bhikkhusaṅghaṁ;
May the Buddha be happy with the mendicant Saṅgha!

abhivadatu, bhante, bhagavā bhikkhusaṅghaṁ.
May the Buddha welcome the mendicant Saṅgha!

Yatheva bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva etarahi anuggaṇhātu bhikkhusaṅghan”ti.
May the Buddha support the mendicant Saṅgha now as he did in the past!”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho brahmā sahampati bhagavato adhivāsanaṁ viditvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyi.
Then Brahmā Sahampati, knowing that the Buddha had consented, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena nigrodhārāmo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat on the seat spread out.

Nisajja kho bhagavā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāsi yathā te bhikkhū ekadvīhikāya sārajjamānarūpā yenāhaṁ tenupasaṅkameyyuṁ.
Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs.

Tepi bhikkhū ekadvīhikāya sārajjamānarūpā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū bhagavā etadavoca:
Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:

“Antamidaṁ, bhikkhave, jīvikānaṁ yadidaṁ piṇḍolyaṁ.
“Mendicants, this relying on alms is an extreme lifestyle.

Abhisāpoyaṁ, bhikkhave, lokasmiṁ piṇḍolo vicarasi pattapāṇīti.
The world curses you: ‘You beggar, walking bowl in hand!’

Tañca kho etaṁ, bhikkhave, kulaputtā upenti atthavasikā, atthavasaṁ paṭicca;
Yet earnest gentlemen take it up for a good reason.

neva rājābhinītā, na corābhinītā, na iṇaṭṭā, na bhayaṭṭā, na ājīvikāpakatā;
Not because they’ve been forced to by kings or bandits, or because they’re in debt or threatened, or to earn a living.

api ca kho otiṇṇāmha jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇā dukkhaparetā
But because they're swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. They're swamped by suffering, mired in suffering.

appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti.
And they think, 'Hopefully I can find an end to this entire mass of suffering.'

Evaṁ pabbajito cāyaṁ, bhikkhave, kulaputto.
That's how this gentleman has gone forth.

So ca hoti abhijjhālu kāmesu tibbasārāgo byāpannacitto paduṭṭhamanasaṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo.
Yet they covet sensual pleasures; they're infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties.

Seyyathāpi, bhikkhave, chavālātaṁ ubhatopadittaṁ majjhe gūthagataṁ, neva gāme kaṭṭhatthaṁ pharati, nāraññe kaṭṭhatthaṁ pharati.
Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness.

Tathūpamāhaṁ, bhikkhave, imaṁ puggalaṁ vadāmi gihibhogā ca parihīno, sāmaññatthañca na paripūreti.
I say that person is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

Tayome, bhikkhave, akusalavitakkā—
There are these three unskillful thoughts.

kāmavitakko, byāpādavitakko, vihiṁsāvitakko.
Sensual, malicious, and cruel thoughts.

Ime ca bhikkhave, tayo akusalavitakkā kva aparisesā nirujjhanti?
And where do these three unskillful thoughts cease without anything left over?

Catūsu vā satipaṭṭhānesu suppatiṭṭhitacittassa viharato animittaṁ vā samādhiṁ bhāvayato.
In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion.

Yāvañcidaṁ, bhikkhave, alameva animitto samādhi bhāvetuṁ.
Just this much is quite enough motivation to develop signless immersion.

Animitto, bhikkhave, samādhi bhāvito bahulīkato mahapphalo hoti mahānisaṁso.
When signless immersion is developed and cultivated it is very fruitful and beneficial.

Dvemā, bhikkhave, diṭṭhiyo—
There are these two views.

bhavadiṭṭhi ca vibhavadiṭṭhi ca.
Views favoring continued existence and views favoring ending existence.

Tatra kho, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:
A learned noble disciple reflects on this:

‘atthi nu kho taṁ kiñci lokasmiṁ yamahaṁ upādiyamāno na vajjavā assan’ti?
‘Is there anything in the world that I could grasp without fault?’

So evaṁ pajānāti:
They understand:

‘natthi nu kho taṁ kiñci lokasmiṁ yamahaṁ upādiyamāno na vajjavā assaṁ.
‘There’s nothing in the world that I could grasp without fault.

Ahañhi rūpaññeva upādiyamāno upādiyeyyaṁ vedanaññeva …
For in grasping I would grasp only at form, feeling,

saññaññeva …

perception,

saṅkhāreyeva viññāṇaññeva upādiyamāno upādiyeyyaṁ.
choices, or consciousness.

Tassa me assa upādānapaccayā bhavo;
That grasping of mine would be a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhaveyyuṁ.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo assā'ti.
That is how this entire mass of suffering originates.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā"ti?
Is form permanent or impermanent?"

"Aniccaṁ, bhante".
"Impermanent, sir."

"Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā"ti?
"But if it's impermanent, is it suffering or happiness?"

"Dukkhaṁ, bhante".
"Suffering, sir."

"Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ kallaṁ nu taṁ samanupassituṁ:
"But if it's impermanent, suffering, and perishable, is it fit to be regarded

thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ …pe…
consciousness permanent or impermanent?” …

tasmātiha, bhikkhave,
“So you should truly see …

evaṁ passaṁ …
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Aṭṭhamaṁ.

22.81 Pālileyyasutta:
At Pārileyya

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya kosambiṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms.

Kosambiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto sāmaṁ senāsanaṁ saṁsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṁ eko adutiyo cārikaṁ pakkāmi.
After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

Atha kho aññataro bhikkhu acirapakkantassa bhagavato yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca:
Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened.

"esāvuso ānanda, bhagavā sāmaṁ senāsanaṁ saṁsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṁ eko adutiyo cārikaṁ pakkanto"ti.
"Yasmiṁ, āvuso, samaye bhagavā sāmaṁ senāsanaṁ saṁsāmetvā pattacīvaramādāya anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṁ eko adutiyo cārikaṁ pakkamati, ekova bhagavā tasmiṁ samaye viharitukāmo hoti;

Ānanda said, “Reverend, when the Buddha leaves like this it means he wants to stay alone.

na bhagavā tasmiṁ samaye kenaci anubandhitabbo hotī”ti.
At this time no-one should follow him.”

Atha kho bhagavā anupubbena cārikaṁ caramāno yena pālileyyakaṁ tadavasari.
Then the Buddha, traveling stage by stage, arrived at Pārileyya,

Tatra sudaṁ bhagavā pālileyyake viharati bhaddasālamūle.
where he stayed at the root of a sacred sal tree.

Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodiṁsu.
Then several mendicants went up to Venerable Ānanda and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ ānandaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side and said to him,

“cirassutā kho no, āvuso ānanda, bhagavato sammukhā dhammī kathā;
“Reverend, it’s been a long time since we’ve heard a Dhamma talk from the Buddha.

icchāma mayaṁ, āvuso ānanda, bhagavato sammukhā dhammiṁ kathaṁ sotun”ti.
We wish to hear a Dhamma talk from the Buddha.”

Atha kho āyasmā ānando tehi bhikkhūhi saddhiṁ yena pālileyyakaṁ bhaddasālamūlaṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Then Venerable Ānanda together with those mendicants went to Pārileyya

to see the Buddha. They bowed and sat down to one side,

Ekamantaṁ nisinne kho te bhikkhū bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Tena kho pana samayena aññatarassa bhikkhuno evaṁ cetaso parivitakko udapādi:
Now at that time one of the monks had the thought,

“kathaṁ nu kho jānato kathaṁ passato anantarā āsavānaṁ khayo hotī”ti?
“How do you know and see in order to end the defilements in the present life?”

Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:
Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

“vicayaso desito, bhikkhave, mayā dhammo;
“Mendicants, I’ve taught the Dhamma analytically.

vicayaso desitā cattāro satipaṭṭhānā;
I’ve analytically taught the four kinds of mindfulness meditation,

vicayaso desitā cattāro sammappadhānā;
the four right efforts,

vicayaso desitā cattāro iddhipādā;
the four bases of psychic power,

vicayaso desitāni pañcindriyāni;
the five faculties,

vicayaso desitāni pañca balāni;
the five powers,

vicayaso desitā sattabojjhaṅgā;

the seven awakening factors,

vicayaso desito ariyo aṭṭhaṅgiko maggo.
and the noble eightfold path.

Evaṁ vicayaso desito, bhikkhave, mayā dhammo.
That's how I've taught the Dhamma analytically.

Evaṁ vicayaso desite kho, bhikkhave, mayā dhamme atha ca panidhekaccassa bhikkhuno evaṁ cetaso parivitakko udapādi:
Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought:

'kathaṁ nu kho jānato kathaṁ passato anantarā āsavānaṁ khayo hotī'ti?
'How do you know and see in order to end the defilements in the present life?'

Kathañca, bhikkhave, jānato kathaṁ passato anantarā āsavānaṁ khayo hoti?
And how, mendicants, do you know and see in order to end the defilements in the present life?

Idha bhikkhave, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati.
They regard form as self.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.
But that regarding is just a conditioned phenomenon.

So pana saṅkhāro kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?

And what's the source, origin, birthplace, and inception of that conditioned phenomenon?

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises.

tatojo so saṅkhāro.
That conditioned phenomenon is born from that.

Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.
So that conditioned phenomenon is impermanent, conditioned, and dependently originated.

Sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā.
And that craving,

Sāpi vedanā, sopi phasso anicco saṅkhato paṭiccasamuppanno.
that feeling, that contact,

Sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.
and that ignorance are also impermanent, conditioned, and dependently originated.

Evampi kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.
That's how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṁ attato samanupassati;
Perhaps they don't regard form as self,

api ca kho rūpavantaṁ attānaṁ samanupassati.
but they still regard self as possessing form.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.
But that regarding is just a conditioned phenomenon. …

So pana saṅkhāro kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
tatojo so saṅkhāro.
Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.
Sāpi taṇhā …
sāpi vedanā …
sopi phasso …
sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.
Evampi kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.

Na heva kho rūpaṁ attato samanupassati, na rūpavantaṁ attānaṁ samanupassati;
Perhaps they don't regard form as self, or self as possessing form,

api ca kho attani rūpaṁ samanupassati.
but they still regard form in self.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.
But that regarding is just a conditioned phenomenon. …

So pana saṅkhāro kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?
Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
tatojo so saṅkhāro.
Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.
Sāpi taṇhā …
sāpi vedanā …
sopi phasso …
sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.
Evampi kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.

Na heva kho rūpaṁ attato samanupassati, na rūpavantaṁ attānaṁ samanupassati, na attani rūpaṁ samanupassati;
Perhaps they don't regard form as self, or self as possessing form, or form in self,

api ca kho rūpasmiṁ attānaṁ samanupassati.
but they still regard self in form.

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.
But that regarding is just a conditioned phenomenon. …

So pana saṅkhāro kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?
Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
tatojo so saṅkhāro.
Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.
Sāpi taṇhā …
sāpi vedanā …
sopi phasso …
sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.
Evampi kho, bhikkhave, jānato …pe… āsavānaṁ khayo hoti.

Na heva kho rūpaṁ attato samanupassati, na rūpavantaṁ attānaṁ, na attani rūpaṁ, na rūpasmiṁ attānaṁ samanupassati;
Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form.

api ca kho vedanaṁ attato samanupassati, api ca kho vedanāvantaṁ attānaṁ samanupassati, api ca kho attani vedanaṁ samanupassati, api ca kho vedanāya attānaṁ samanupassati;
But they regard feeling as self …

api ca kho saññaṁ …
perception as self …

api ca kho saṅkhāre attato samanupassati, api ca kho saṅkhāravantaṁ attānaṁ samanupassati, api ca kho attani saṅkhāre samanupassati, api ca kho saṅkhāresu attānaṁ samanupassati;
choices as self …

api ca kho viññāṇaṁ attato samanupassati, api ca kho viññāṇavantaṁ attānaṁ, api ca kho attani viññāṇaṁ, api ca kho viññāṇasmiṁ attānaṁ samanupassati.
consciousness as self …

Yā kho pana sā, bhikkhave, samanupassanā saṅkhāro so.
But that regarding is just a conditioned phenomenon.

So pana saṅkhāro kiṁnidāno …pe… kiṁpabhavo?
And what's the source of that conditioned phenomenon?

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises.

tatojo so saṅkhāro.
That conditioned phenomenon is born from that.

Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.
So that conditioned phenomenon is impermanent, conditioned, and dependently originated.

Sāpi taṇhā …
And that craving,

sāpi vedanā …
that feeling,

sopi phasso …
that contact,

sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.
and that ignorance are also impermanent, conditioned, and dependently originated.

Evaṁ kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.
That's how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṁ attato samanupassati,
Perhaps they don't regard form

na vedanaṁ attato samanupassati,
or feeling

na saññaṁ …
or perception

na saṅkhāre …
or choices

na viññāṇaṁ attato samanupassati;
or consciousness as self.

api ca kho evaṁdiṭṭhi hoti:
Still, they have such a view:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Yā kho pana sā, bhikkhave, sassatadiṭṭhi saṅkhāro so.
But that eternalist view is just a conditioned phenomenon.

So pana saṅkhāro kiṁnidāno …pe…
And what’s the source of that conditioned phenomenon? …

evampi kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.
That’s how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṁ attato samanupassati,
Perhaps they don’t regard form

na vedanaṁ …
or feeling

na saññaṁ …
or perception

na saṅkhāre …
or choices

na viññāṇaṁ attato samanupassati;

or consciousness as self.

nāpi evaṁdiṭṭhi hoti:
Nor do they have such a view:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Api ca kho evaṁdiṭṭhi hoti:
Still, they have such a view:

‘no cassaṁ no ca me siyā nābhavissaṁ na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Yā kho pana sā, bhikkhave, ucchedadiṭṭhi saṅkhāro so.
But that annihilationist view is just a conditioned phenomenon.

So pana saṅkhāro kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?
And what’s the source of that conditioned phenomenon? …

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
tatojo so saṅkhāro.
Iti kho, bhikkhave, sopi saṅkhāro anicco …pe…
evampi kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hoti.
That’s how you should know and see in order to end the defilements in the present life.

Na heva kho rūpaṁ attato samanupassati, na vedanaṁ …
Perhaps they don’t regard form or feeling

na saññaṁ …
or perception

na saṅkhāre …
or choices

na viññāṇaṁ attato samanupassati …pe…
or consciousness as self.

na viññāṇasmiṁ attato samanupassati, nāpi evaṁdiṭṭhi hoti:
Nor do they have such a view:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti;
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

nāpi evaṁdiṭṭhi hoti:
Nor do they have such a view:

‘no cassaṁ no ca me siyā nābhavissaṁ na me bhavissatī’ti;
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

api ca kho kaṅkhī hoti vicikicchī aniṭṭhaṅgato saddhamme.
Still, they have doubts and uncertainties. They’re undecided about the true teaching.

Yā kho pana sā, bhikkhave, kaṅkhitā vicikicchitā aniṭṭhaṅgatatā saddhamme saṅkhāro so.
That doubt and uncertainty, the indecision about the true teaching, is just a conditioned phenomenon.

So pana saṅkhāro kiṁnidāno kiṁsamudayo kiṁjātiko kiṁpabhavo?
And what’s the source of that conditioned phenomenon?

Avijjāsamphassajena, bhikkhave, vedayitena phuṭṭhassa assutavato puthujjanassa uppannā taṇhā;
When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises.

tatojo so saṅkhāro.
That conditioned phenomenon is born from that.

Iti kho, bhikkhave, sopi saṅkhāro anicco saṅkhato paṭiccasamuppanno.
So that conditioned phenomenon is impermanent, conditioned, and dependently originated.

Sāpi taṇhā aniccā saṅkhatā paṭiccasamuppannā.
And that craving,

Sāpi vedanā aniccā saṅkhatā paṭiccasamuppannā.
that feeling,

Sopi phasso anicco saṅkhato paṭiccasamuppanno.
that contact,

Sāpi avijjā aniccā saṅkhatā paṭiccasamuppannā.
and that ignorance are also impermanent, conditioned, and dependently originated.

Evaṁ kho, bhikkhave, jānato evaṁ passato anantarā āsavānaṁ khayo hotī”ti.
That’s how you should know and see in order to end the defilements in the present life.”

Navamaṁ.

22.82 Puṇṇamasutta:
A Full Moon Night

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde mahatā bhikkhusaṅghena saddhiṁ.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of mendicants.

Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto ajjhokāse nisinno hoti.
Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho aññataro bhikkhu uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said:

"puccheyyāhaṁ, bhante, bhagavantaṁ kiñcideva desaṁ, sace me bhagavā okāsaṁ karoti pañhassa veyyākaraṇāyā"ti?
"Sir, I'd like to ask the Buddha about a certain point, if you'd take the time to answer."

"Tena hi tvaṁ, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī"ti.
"Well then, mendicant, take your own seat and ask what you wish."

"Evaṁ, bhante"ti kho so bhikkhu bhagavato paṭissutvā sake āsane nisīditvā bhagavantaṁ etadavoca:
"Yes, sir," replied that mendicant. He took his seat and said to the Buddha:

"ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṁ—
"Sir, are these the five grasping aggregates, that is:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.
form, feeling, perception, choices, and consciousness?”

“Ime kho, bhikkhu, pañcupādānakkhandhā;
“Yes, they are,” replied the Buddha.

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttariṁ pañhaṁ apucchi:
Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Ime kho pana, bhante, pañcupādānakkhandhā kiṁmūlakā”ti?
“But sir, what is the root of these five grasping aggregates?”

“Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti …pe…
“These five grasping aggregates are rooted in desire.” …

taññeva nu kho, bhante, upādānaṁ te pañcupādānakkhandhā udāhu aññatra pañcahi upādānakkhandhehi upādānan”ti?
“But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, bhikkhu, taññeva upādānaṁ te pañcupādānakkhandhā nāpi aññatra pañcahi upādānakkhandhehi upādānaṁ, api ca yo tattha chandarāgo taṁ tattha upādānan”ti.
“Neither. Rather, the desire and greed for them is the grasping there.”

“Sādhu, bhante”ti kho so bhikkhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir”, that mendicant asked another question:

“Siyā pana, bhante, pañcupādānakkhandhesu chandarāgavemattatā”ti?
“But sir, can there be different kinds of desire and greed for the five grasping aggregates?”

“Siyā, bhikkhū”ti bhagavā avoca:
“There can,” said the Buddha.

“idha, bhikkhu, ekaccassa evaṁ hoti:
“It’s when someone thinks:

‘evaṁrūpo siyaṁ anāgatamaddhānaṁ, evaṁvedano siyaṁ anāgatamaddhānaṁ, evaṁsañño siyaṁ anāgatamaddhānaṁ, evaṁsaṅkhāro siyaṁ anāgatamaddhānaṁ, evaṁviññāṇo siyaṁ anāgatamaddhānan’ti.
‘In the future, may I be of such form, such feeling, such perception, such choices, or such consciousness!’

Evaṁ kho, bhikkhu, siyā pañcupādānakkhandhesu chandarāgavemattatā”ti?
That’s how there can be different kinds of desire and greed for the five grasping aggregates.”

“Sādhu, bhante”ti kho so bhikkhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir”, that mendicant asked another question:

“Kittāvatā nu kho, bhante, khandhānaṁ khandhādhivacanan”ti?
“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

“Yaṁ kiñci, bhikkhu, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ vuccati rūpakkhandho.
“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Yā kāci vedanā …
Any kind of feeling at all …

yā kāci saññā …
Any kind of perception at all …

ye keci saṅkhārā …
Any kind of choices at all …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, ayaṁ vuccati viññāṇakkhandho.
Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ettāvatā kho, bhikkhu, khandhānaṁ khandhādhivacanan”ti.
That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

“Sādhu, bhante”ti kho so bhikkhu …pe… apucchi:
Saying “Good, sir”, that mendicant asked another question:

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya;
“What is the cause, sir, what is the reason why the aggregate of form is found?

ko hetu ko paccayo vedanākkhandhassa paññāpanāya;
What is the cause, what is the reason why the aggregate of feeling …

ko hetu ko paccayo saññākkhandhassa paññāpanāya;
perception …

ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya;
choices …

ko hetu ko paccayo viññāṇakkhandhassa paññāpanāyā”ti?
consciousness is found?”

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

“The four primary elements are the reason why the aggregate of form is found.

Phasso hetu phasso paccayo vedanākkhandhassa paññāpanāya.
Contact is the reason why the aggregates of feeling,

Phasso hetu phasso paccayo saññākkhandhassa paññāpanāya.
perception,

Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya.
and choices are found.

Nāmarūpaṁ hetu, nāmarūpaṁ paccayo viññāṇakkhandhassa paññāpanāyā”ti.
Name and form are the reasons why the aggregate of consciousness is found.”

“Sādhu, bhante”ti kho so bhikkhu …pe… apucchi:
Saying “Good, sir”, that mendicant asked another question:

“Kathaṁ nu kho, bhante, sakkāyadiṭṭhi hotī”ti?
“Sir, how does identity view come about?”

“Idha, bhikkhu, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
“It’s because an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ;
They regard form as self, self as having form, form in self, or self in form.

vedanaṁ …
They regard feeling …

saññaṁ …

perception …

saṅkhāre …
choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṁ kho, bhikkhu, sakkāyadiṭṭhi hotī”ti.
That’s how identity view comes about.”

“Sādhu, bhante”ti kho so bhikkhu …pe… apucchi:
Saying “Good, sir”, that mendicant … asked another question:

“Kathaṁ pana, bhante, sakkāyadiṭṭhi na hotī”ti?
“But sir, how does identity view not come about?”

“Idha, bhikkhu, sutavā ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto
It’s because a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ; na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ;
They don’t regard form as self, self as having form, form in self, or self in form.

na vedanaṁ …
They don’t regard feeling …

na saññaṁ …
perception …

na saṅkhāre …
choices …

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ; na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṁ kho, bhikkhu, sakkāyadiṭṭhi na hotī”ti.
That’s how identity view does not come about.”

“Sādhu, bhante”ti kho so bhikkhu …pe… apucchi:
Saying “Good, sir”, that mendicant … asked another question:

“Ko nu kho, bhante, rūpassa assādo, ko ādīnavo, kiṁ nissaraṇaṁ;
“Sir, what’s the gratification, the drawback, and the escape when it comes to form,

ko vedanāya …
feeling,

ko saññāya …
perception,

ko saṅkhārānaṁ …
choices,

ko viññāṇassa assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
and consciousness?”

“Yaṁ kho, bhikkhu, rūpaṁ paṭicca uppajjati sukhaṁ somanassaṁ—ayaṁ rūpassa assādo.
“The pleasure and happiness that arise from form: this is its gratification.

Yaṁ rūpaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ—ayaṁ rūpassa ādīnavo.
That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpasmiṁ chandarāgavinayo chandarāgappahānaṁ—idaṁ rūpassa nissaraṇaṁ.
Removing and giving up desire and greed for form: this is its escape.

Yaṁ vedanaṁ paṭicca …

The pleasure and happiness that arise from feeling …

yaṁ saññaṁ paṭicca …
perception …

ye saṅkhāre paṭicca …
choices …

yaṁ viññāṇaṁ paṭicca uppajjati sukhaṁ somanassaṁ—ayaṁ viññāṇassa assādo.
consciousness: this is its gratification.

Yaṁ viññāṇaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ—ayaṁ viññāṇassa ādīnavo.
That consciousness is impermanent, suffering, and perishable: this is its drawback.

Yo viññāṇasmiṁ chandarāgavinayo chandarāgappahānaṁ—idaṁ viññāṇassa nissaraṇan”ti.
Removing and giving up desire and greed for consciousness: this is its escape.”

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā bhagavantaṁ uttariṁ pañhaṁ apucchi:
Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Kathaṁ nu kho, bhante, jānato, kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?
“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṁ kiñci, bhikkhu, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.

“One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
They truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, bhikkhu, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti.
That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Tena kho pana samayena aññatarassa bhikkhuno evaṁ cetaso parivitakko udapādi:
Now at that time one of the mendicants had the thought:

“iti kira bho rūpaṁ anattā, vedanā … saññā … saṅkhārā … viññāṇaṁ anattā;
“So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kathamattānaṁ phusissantī”ti.
Then what self will the deeds done by not-self affect?”

Atha kho bhagavā tassa bhikkhuno cetasā ceto parivitakkamaññāya bhikkhū āmantesi:
Then the Buddha, knowing what that monk was thinking, addressed the mendicants:

“Ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ idhekacco moghapuriso avidvā avijjāgato taṇhādhipateyyena cetasā satthusāsanaṁ atidhāvitabbaṁ maññeyya.
“It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think:

‘Iti kira, bho, rūpaṁ anattā, vedanā … saññā … saṅkhārā … viññāṇaṁ anattā.
‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

Anattakatāni kammāni kathamattānaṁ phusissantī’ti?
Then what self will the deeds done by not-self affect?’

Paṭipucchāvinītā kho me tumhe, bhikkhave, tatra tatra tesu tesu dhammesu.
Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Vedanā …
“Is feeling …

saññā …

perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

Tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

“Dve khandhā taññeva siyaṁ,
adhivacanañca hetunā;
Sakkāyena duve vuttā,
assādaviññāṇakena ca;
Ete dasavidhā vuttā,
hoti bhikkhu pucchāyā”ti.

“Two on the aggregates; exactly the same;
    and can there be;
on the term; and on the cause;
two questions on identity;
gratification; and that with consciousness:
these are the ten questions
the mendicant came to ask.”

Dasamaṁ.

Khajjanīyavaggo tatiyo.

Tassuddānaṁ

Assādo dve samudayā,
arahantehi apare dve;
Sīho khajjanī piṇḍolyaṁ,
pālileyyena puṇṇamāti.

22.83 Ānandasutta:
With Ānanda

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho āyasmā ānando bhikkhū āmantesi:
There Ānanda addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā ānando etadavoca:
Ānanda said this:

“Puṇṇo nāma, āvuso, āyasmā mantāṇiputto amhākaṁ navakānaṁ sataṁ bahūpakāro hoti.
“Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained.

So amhe iminā ovādena ovadati:
He gave me this advice:

‘upādāya, āvuso ānanda, asmīti hoti, no anupādāya.
‘Reverend Ānanda, the notion “I am” occurs because of grasping, not by not grasping.

Kiñca upādāya asmīti hoti, no anupādāya?
Grasping what?

Rūpaṁ upādāya asmīti hoti, no anupādāya.
The notion “I am” occurs because of grasping form,

Vedanaṁ …
feeling,

saññaṁ …
perception,

saṅkhāre …
choices,

viññāṇaṁ upādāya asmīti hoti, no anupādāya.
and consciousness, not by not grasping.

Seyyathāpi, āvuso ānanda, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṁ mukhanimittaṁ paccavekkhamāno upādāya passeyya, no anupādāya;
Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. They'd look because of grasping, not by not grasping.

evameva kho, āvuso ānanda, rūpaṁ upādāya asmīti hoti, no anupādāya.
In the same way, the notion "I am" occurs because of grasping form,

Vedanaṁ …
feeling,

saññaṁ …
perception,

saṅkhāre …
choices,

viññāṇaṁ upādāya asmīti hoti, no anupādāya.
and consciousness, not by not grasping.

Taṁ kiṁ maññasi, āvuso ānanda,
What do you think, Reverend Ānanda?

rūpaṁ niccaṁ vā aniccaṁ vā'ti?

Is form permanent or impermanent?’

‘Aniccaṁ, āvuso’.
‘Impermanent, reverend.’

‘Vedanā …
‘Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā’ti?
consciousness permanent or impermanent?’

‘Aniccaṁ, āvuso’ …pe….
‘Impermanent, reverend.’ …

Tasmātiha …pe…
‘So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātīti.
They understand: “… there is no return to any state of existence.”’

Puṇṇo nāma, āvuso, āyasmā mantāṇiputto amhākaṁ navakānaṁ sataṁ bahūpakāro hoti.
Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained.

So amhe iminā ovādena ovadati.
He gave me this advice.

Idañca pana me āyasmato puṇṇassa mantāṇiputtassa dhammadesanaṁ sutvā dhammo abhisamito”ti.
And now that I’ve heard this teaching from Venerable Puṇṇa son of Mantāṇī, I’ve comprehended the teaching.”

Paṭhamaṁ.

22.84 Tissasutta:
With Tissa

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena āyasmā tisso bhagavato pitucchāputto sambahulānaṁ bhikkhūnaṁ evamāroceti:
Now at that time Venerable Tissa, the Buddha's paternal cousin, informed several mendicants:

"api me, āvuso, madhurakajāto viya kāyo; disāpi me na pakkhāyanti; dhammāpi maṁ na paṭibhanti; thinamiddhañca me cittaṁ pariyādāya tiṭṭhati; anabhirato ca brahmacariyaṁ carāmi; hoti ca me dhammesu vicikicchā"ti.
"Reverends, my body feels like it's drugged. I'm disorientated, the teachings don't spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings."

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"āyasmā, bhante, tisso bhagavato pitucchāputto sambahulānaṁ bhikkhūnaṁ evamāroceti:
'api me, āvuso, madhurakajāto viya kāyo; disāpi me na pakkhāyanti; dhammāpi maṁ na paṭibhanti; thinamiddhañca me cittaṁ pariyādāya tiṭṭhati; anabhirato ca brahmacariyaṁ carāmi; hoti ca me dhammesu vicikicchā'"ti.

Atha kho bhagavā aññataraṁ bhikkhuṁ āmantesi:

So the Buddha addressed a certain monk,

“ehi tvaṁ, bhikkhu, mama vacanena tissaṁ bhikkhuṁ āmantehī”ti.
“Please, monk, in my name tell the mendicant Tissa that the Teacher summons him.”

“Evaṁ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā tisso tenupasaṅkami; upasaṅkamitvā āyasmantaṁ tissaṁ etadavoca:
“Yes, sir,” that monk replied. He went to Tissa and said to him,

“satthā taṁ, āvuso tissa, āmantetī”ti.
“Reverend Tissa, the teacher summons you.”

“Evamāvuso”ti kho āyasmā tisso tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ tissaṁ bhagavā etadavoca:
“Yes, reverend,” Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“saccaṁ kira tvaṁ, tissa, sambahulānaṁ bhikkhūnaṁ evamārocesi:
“Is it really true, Tissa, that you informed several mendicants that

‘api me, āvuso, madhurakajāto viya kāyo …pe… hoti ca me dhammesu vicikicchā’”ti?
your body feels like it’s drugged … and you have doubts about the teachings?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññasi, tissa,
“What do you think, Tissa?

rūpe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa, tassa rūpassa

vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?
If you’re not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sādhu sādhu, tissa.
“Good, good, Tissa!

Evañhetaṁ, tissa, hoti.
That’s how it is, Tissa,

Yathā taṁ rūpe avigatarāgassa …
when you’re not rid of greed for form.

vedanāya …
If you’re not rid of greed for feeling …

saññāya …
perception …

saṅkhāresu avigatarāgassa …pe…
choices …

tesaṁ saṅkhārānaṁ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?
“Evaṁ, bhante”.
“Sādhu sādhu, tissa.
Evañhetaṁ, tissa, hoti.
Yathā taṁ saṅkhāresu anigatarāgassa, viññāṇe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa, tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?

consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sādhu sādhu, tissa.
“Good, good, Tissa!

Evañhetaṁ, tissa, hoti.
That’s how it is, Tissa,

Yathā taṁ viññāṇe avigatarāgassa.
when you’re not rid of greed for consciousness.

Taṁ kiṁ maññasi, tissa,
What do you think, Tissa?

rūpe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa, tassa rūpassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?
If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu sādhu, tissa.
“Good, good, Tissa!

Evañhetaṁ, tissa, hoti.
That’s how it is, Tissa,

Yathā taṁ rūpe vigatarāgassa …
when you are rid of greed for form …

vedanāya …
feeling …

saññāya …
perception …

saṅkhāresu vigatarāgassa …
choices …

viññāṇe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigataparilāhassa vigatataṇhassa tassa viññāṇassa vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā”ti?
“No hetaṁ, bhante”.
“Sādhu sādhu, tissa.
Evañhetaṁ, tissa, hoti.
Yathā taṁ viññāṇe vigatarāgassa.
consciousness.

Taṁ kiṁ maññasi, tissa,
What do you think, Tissa?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānāti.
They understand: ‘… there is no return to any state of existence.’

Seyyathāpi, tissa, dve purisā—
Suppose, Tissa, there were two people.

eko puriso amaggakusalo, eko puriso maggakusalo.
One was not skilled in the path, the other was.

Tamenaṁ so amaggakusalo puriso amuṁ maggakusalaṁ purisaṁ maggaṁ puccheyya.
The one not skilled in the path would question the one skilled in the path,

So evaṁ vadeyya:
who would reply:

‘ehi, bho purisa, ayaṁ maggo.
‘Come, good man, this is the path.

Tena muhuttaṁ gaccha.
Go down it a little,

Tena muhuttaṁ gantvā dakkhissasi dvedhāpathaṁ, tattha vāmaṁ muñcitvā dakkhiṇaṁ gaṇhāhi.
and you’ll see a fork in the road. Ignore the left, and take the right-hand path.

Tena muhuttaṁ gaccha.
Go a little further,

Tena muhuttaṁ gantvā dakkhissasi tibbaṁ vanasaṇḍaṁ.
and you'll see a dark forest grove.

Tena muhuttaṁ gaccha.
Go a little further,

Tena muhuttaṁ gantvā dakkhissasi mahantaṁ ninnaṁ pallalaṁ.
and you'll see an expanse of low-lying marshes.

Tena muhuttaṁ gaccha.
Go a little further,

Tena muhuttaṁ gantvā dakkhissasi sobbhaṁ papātaṁ.
and you'll see a large, steep cliff.

Tena muhuttaṁ gaccha.
Go a little further,

Tena muhuttaṁ gantvā dakkhissasi samaṁ bhūmibhāgaṁ ramaṇīyan'ti.
and you'll see level, cleared parkland.'

Upamā kho myāyaṁ, tissa, katā atthassa viññāpanāya.
I've made up this simile to make a point.

Ayaṁ cevettha attho:
And this is what it means.

'puriso amaggakusalo'ti kho, tissa, puthujjanassetaṁ adhivacanaṁ.
'A person who is not skilled in the path' is a term for an ordinary unlearned person.

'Puriso maggakusalo'ti kho, tissa, tathāgatassetaṁ adhivacanaṁ arahato sammāsambuddhassa.
'A person who is skilled in the path' is a term for the Realized One, the perfected one, the fully awakened Buddha.

'Dvedhāpatho'ti kho, tissa, vicikicchāyetaṁ adhivacanaṁ.

‘A fork in the road’ is a term for doubt.

‘Vāmo maggo’ti kho, tissa, aṭṭhaṅgikassetaṁ micchāmaggassa adhivacanaṁ, seyyathidaṁ—
‘The left-hand path’ is a term for the wrong eightfold path, that is,

micchādiṭṭhiyā …pe… micchāsamādhissa.
wrong view … wrong immersion.

‘Dakkhiṇo maggo’ti kho, tissa, ariyassetaṁ aṭṭhaṅgikassa maggassa adhivacanaṁ, seyyathidaṁ—
‘The right-hand path’ is a term for the noble eightfold path, that is,

sammādiṭṭhiyā …pe… sammāsamādhissa.
right view … right immersion.

‘Tibbo vanasaṇḍo’ti kho, tissa, avijjāyetaṁ adhivacanaṁ.
‘A dark forest grove’ is a term for ignorance.

‘Mahantaṁ ninnaṁ pallalan’ti kho, tissa, kāmānametaṁ adhivacanaṁ.
‘An expanse of low-lying marshes’ is a term for sensual pleasures.

‘Sobbho papāto’ti kho, tissa, kodhūpāyāsassetaṁ adhivacanaṁ.
‘A large, steep cliff’ is a term for anger and distress.

‘Samo bhūmibhāgo ramaṇīyo’ti kho, tissa, nibbānassetaṁ adhivacanaṁ.
‘Level, cleared parkland’ is a term for extinguishment.

Abhirama, tissa, abhirama, tissa.
Rejoice, Tissa, rejoice!

Ahamovādena ahamanuggahena ahamanusāsaniyā”ti.
I’m here to advise you, to support you, and to teach you.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā tisso bhagavato bhāsitaṁ abhinandīti.
Satisfied, Venerable Tissa was happy with what the Buddha said.

Dutiyaṁ.

22.85 Yamakasutta:
With Yamaka

Ekaṁ samayaṁ āyasmā sāriputto sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Now at that time a mendicant called Yamaka had the following harmful misconception:

“tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā”ti.
“As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.”

Assosuṁ kho sambahulā bhikkhū yamakassa kira nāma bhikkhuno evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ hoti:
Several mendicants heard about this.

“tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā”ti.
Atha kho te bhikkhū yenāyasmā yamako tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā yamakena saddhiṁ sammodiṁsu.
They went to Yamaka and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu.
Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ yamakaṁ etadavocuṁ:

When the greetings and polite conversation were over, they sat down to one side and said to him,

“Saccaṁ kira te, āvuso yamaka, evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:
“Is it really true, Reverend Yamaka, that you have such a harmful misconception:

‘tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā’”ti?
‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death’?”

“Evaṁ khvāhaṁ, āvuso, bhagavatā dhammaṁ desitaṁ ājānāmi:
“Yes, reverends, that’s how I understand the Buddha’s teaching.”

‘khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā’”ti.

“Mā, āvuso yamaka, evaṁ avaca, mā bhagavantaṁ abbhācikkhi. Na hi sādhu bhagavato abbhācikkhanaṁ. Na hi bhagavā evaṁ vadeyya:
“Don’t say that, Yamaka! Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.”

‘khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā’”ti.
Evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṁ pāpakaṁ diṭṭhigataṁ thāmasā parāmāsā abhinivissa voharati:
But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.

“tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā”ti.

Yato kho te bhikkhū nāsakkhiṁsu āyasmantaṁ yamakaṁ etasmā pāpakā diṭṭhigatā vivecetuṁ, atha kho te bhikkhū uṭṭhāyāsanā

yenāyasmā sāriputto tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ sāriputtaṁ etadavocuṁ:
When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sāriputta. They told him what had happened, and said,

“yamakassa nāma, āvuso sāriputta, bhikkhuno evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:
‘tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā’ti.
Sādhāyasmā sāriputto yena yamako bhikkhu tenupasaṅkamatu anukampaṁ upādāyā”ti.
“May Venerable Sāriputta please go to the mendicant Yamaka out of compassion.”

Adhivāsesi kho āyasmā sāriputto tuṇhībhāvena.
Sāriputta consented with silence.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami; upasaṅkamitvā āyasmatā yamakena saddhiṁ sammodi …pe… ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ yamakaṁ etadavoca:
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

“Saccaṁ kira te, āvuso yamaka, evarūpaṁ pāpakaṁ diṭṭhigataṁ uppannaṁ:
“Is it really true, Reverend Yamaka, that you have such a harmful misconception:

‘tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā’”ti?
‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death’?”

“Evaṁ khvāhaṁ, āvuso, bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā”ti.
“Yes, reverend, that’s how I understand the Buddha’s teaching.”

“Taṁ kiṁ maññasi, āvuso yamaka,
“What do you think, Yamaka?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, āvuso”.
“Impermanent, reverend.”

“Vedanā niccā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, āvuso”.
“Impermanent, reverend.”

“Tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānāti.
They understand: ‘… there is no return to any state of existence.’

Taṁ kiṁ maññasi, āvuso yamaka,
What do you think, Reverend Yamaka?

rūpaṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as form?”

“No hetaṁ, āvuso” …
“No, reverend.”

“vedanaṁ tathāgatoti samanupassasī”ti?
“Do you regard the Realized One as feeling …

“No hetaṁ, āvuso” …
“saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ tathāgatoti samanupassasī”ti?
consciousness?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Taṁ kiṁ maññasi, āvuso yamaka,
“What do you think, Reverend Yamaka?

rūpasmiṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as in form?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Aññatra rūpā tathāgatoti samanupassasī”ti?
“Or do you regard the Realized One as distinct from form?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Vedanāya …
“Do you regard the Realized One as in feeling …

aññatra vedanāya …pe…
or distinct from feeling …

saññāya …
as in perception …

aññatra saññāya …
or distinct from perception …

saṅkhāresu …
as in choices …

aññatra saṅkhārehi …
or distinct from choices …

viññāṇasmiṁ tathāgatoti samanupassasī”ti?
as in consciousness?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Aññatra viññāṇā tathāgatoti samanupassasī”ti?
“Or do you regard the Realized One as distinct from consciousness?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Taṁ kiṁ maññasi, āvuso yamaka,
“What do you think, Yamaka?

rūpaṁ … vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ tathāgatoti samanupassasī”ti?

Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Taṁ kiṁ maññasi, āvuso yamaka,
“What do you think, Yamaka?

ayaṁ so arūpī … avedano … asaññī … asaṅkhāro … aviññāṇo tathāgatoti samanupassasī”ti?
Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Ettha ca te, āvuso yamaka, diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne, kallaṁ nu te taṁ veyyākaraṇaṁ:
“In that case, Reverend Yamaka, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:

‘tathāhaṁ bhagavatā dhammaṁ desitaṁ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati, na hoti paraṁ maraṇā’”ti?
‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”

“Ahu kho me taṁ, āvuso sāriputta, pubbe aviddasuno pāpakaṁ diṭṭhigataṁ;
“Reverend Sāriputta, in my ignorance, I used to have that misconception.

idañca panāyasmato sāriputtassa dhammadesanaṁ sutvā tañceva pāpakaṁ diṭṭhigataṁ pahīnaṁ, dhammo ca me abhisamito”ti.
But now that I’ve heard the teaching from Venerable Sāriputta I’ve given up that misconception, and I’ve comprehended the teaching.”

“Sace taṁ, āvuso yamaka, evaṁ puccheyyuṁ:
“Reverend Yamaka, suppose they were to ask you:

‘yo so, āvuso yamaka, bhikkhu arahaṁ khīṇāsavo so kāyassa bhedā paraṁ maraṇā kiṁ hotī’ti?
‘When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?’

Evaṁ puṭṭho tvaṁ, āvuso yamaka, kinti byākareyyāsī”ti?
How would you answer?”

“Sace maṁ, āvuso, evaṁ puccheyyuṁ:
“Reverend, if they were to ask this,

‘yo so, āvuso yamaka, bhikkhu arahaṁ khīṇāsavo so kāyassa bhedā paraṁ maraṇā kiṁ hotī’ti?
Evaṁ puṭṭhohaṁ, āvuso, evaṁ byākareyyaṁ:
I’d answer like this:

‘rūpaṁ kho, āvuso, aniccaṁ.
‘Reverend, form is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ taṁ niruddhaṁ tadatthaṅgataṁ.
What’s suffering has ceased and ended.

Vedanā …
Feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ aniccaṁ.
consciousness is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;

What’s impermanent is suffering.

yaṁ dukkhaṁ taṁ niruddhaṁ tadatthaṅgatan’ti.
What’s suffering has ceased and ended.’

Evaṁ puṭṭhohaṁ, āvuso, evaṁ byākareyyan”ti.
That’s how I’d answer such a question.”

“Sādhu sādhu, āvuso yamaka.
“Good, good, Reverend Yamaka!

Tena hāvuso yamaka, upamaṁ te karissāmi etasseva atthassa bhiyyoso mattāya ñāṇāya.
Well then, I shall give you a simile to make the meaning even clearer.

Seyyathāpi, āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo;
Suppose there was a householder or householder’s son who was rich, with a lot of money and great wealth,

so ca ārakkhasampanno.
and a bodyguard for protection.

Tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo jīvitā voropetukāmo.
Then along comes a person who wants to harm, injure, and threaten him, and take his life.

Tassa evamassa:
They’d think:

‘ayaṁ kho gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo;
‘This householder or householder’s son is rich, with a lot of money and great wealth,

so ca ārakkhasampanno;
and a bodyguard for protection.

nāyaṁ sukaro pasayha jīvitā voropetuṁ.
It won’t be easy to take his life by force.

Yannūnāhaṁ anupakhajja jīvitā voropeyyan’ti.
Why don’t I get close to him, then take his life?’

So taṁ gahapatiṁ vā gahapatiputtaṁ vā upasaṅkamitvā evaṁ vadeyya:
So he goes up to that householder or householder’s son and says:

‘upaṭṭhaheyyaṁ taṁ, bhante’ti.
‘Sir, I would serve you.’

Tamenaṁ so gahapati vā gahapatiputto vā upaṭṭhāpeyya.
Then they would serve that householder or householder’s son.

So upaṭṭhaheyya pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī.
They’d get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

Tassa so gahapati vā gahapatiputto vā mittatopi naṁ saddaheyya;
The householder or householder’s son would consider them as a friend

suhajjatopi naṁ saddaheyya;
and companion,

tasmiñca vissāsaṁ āpajjeyya.
and come to trust them.

Yadā kho, āvuso, tassa purisassa evamassa:
But when that person realizes that

‘saṁvissattho kho myāyaṁ gahapati vā gahapatiputto vā’ti, atha naṁ rahogataṁ viditvā tiṇhena satthena jīvitā voropeyya.
they’ve gained the trust of the householder or householder’s son, then, when they know he’s alone, they’d take his life with a sharp knife.

Taṁ kiṁ maññasi, āvuso yamaka,
What do you think, Yamaka?

yadā hi so puriso amuṁ gahapatiṁ vā gahapatiputtaṁ vā upasaṅkamitvā evaṁ āha:

When that person went to the householder or householder’s son and offered to

‘upaṭṭhaheyyaṁ taṁ, bhante’ti, tadāpi so vadhakova.
serve him, weren’t they a killer then,

Vadhakañca pana santaṁ na aññāsi:
though he didn’t know that

‘vadhako me’ti.
this was his killer?

Yadāpi so upaṭṭhahati pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī, tadāpi so vadhakova.
And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren’t they a killer then,

Vadhakañca pana santaṁ na aññāsi:
though he didn’t know that

‘vadhako me’ti.
this was his killer?

Yadāpi naṁ rahogataṁ viditvā tiṇhena satthena jīvitā voropeti, tadāpi so vadhakova.
And when, knowing he was alone, they took his life with a sharp knife, weren’t they a killer then,

Vadhakañca pana santaṁ na aññāsi:
though he didn’t know that

‘vadhako me’”ti.
this was his killer?”

“Evamāvuso”ti.
“Yes, reverend.”

“Evameva kho, āvuso, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto

“In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

Vedanaṁ …
They regard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So aniccaṁ rūpaṁ ‘aniccaṁ rūpan’ti yathābhūtaṁ nappajānāti.
They don’t truly understand form—which is impermanent—as impermanent.

Aniccaṁ vedanaṁ ‘aniccā vedanā’ti yathābhūtaṁ nappajānāti.
They don’t truly understand feeling …

Aniccaṁ saññaṁ ‘aniccā saññā’ti yathābhūtaṁ nappajānāti.
perception …

Anicce saṅkhāre ‘aniccā saṅkhārā’ti yathābhūtaṁ nappajānāti.
choices …

Aniccaṁ viññāṇaṁ ‘aniccaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is impermanent—as impermanent.

Dukkhaṁ rūpaṁ ‘dukkhaṁ rūpan’ti yathābhūtaṁ nappajānāti.

They don’t truly understand form—which is suffering—as suffering.

Dukkhaṁ vedanaṁ …
They don’t truly understand feeling …

dukkhaṁ saññaṁ …
perception …

dukkhe saṅkhāre …
choices …

dukkhaṁ viññāṇaṁ ‘dukkhaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is suffering—as suffering.

Anattaṁ rūpaṁ ‘anattā rūpan’ti yathābhūtaṁ nappajānāti.
They don’t truly understand form—which is not-self—as not-self.

Anattaṁ vedanaṁ …
They don’t truly understand feeling …

anattaṁ saññaṁ …
perception …

anatte saṅkhāre …
choices …

anattaṁ viññāṇaṁ ‘anattaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is not-self—as not-self.

Saṅkhataṁ rūpaṁ ‘saṅkhataṁ rūpan’ti yathābhūtaṁ nappajānāti.
They don’t truly understand form—which is conditioned—as conditioned.

Saṅkhataṁ vedanaṁ …
They don’t truly understand feeling …

saṅkhataṁ saññaṁ …
perception …

saṅkhate saṅkhāre …
choices …

saṅkhataṁ viññāṇaṁ ‘saṅkhataṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is conditioned—as conditioned.

Vadhakaṁ rūpaṁ ‘vadhakaṁ rūpan’ti yathābhūtaṁ nappajānāti.
They don’t truly understand form—which is a killer—as a killer.

Vadhakaṁ vedanaṁ ‘vadhakā vedanā’ti …
They don’t truly understand feeling …

vadhakaṁ saññaṁ ‘vadhakā saññā’ti …
perception …

vadhake saṅkhāre ‘vadhakā saṅkhārā’ti yathābhūtaṁ nappajānāti.
choices …

Vadhakaṁ viññāṇaṁ ‘vadhakaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness—which is a killer—as a killer.

So rūpaṁ upeti upādiyati adhiṭṭhāti ‘attā me’ti.
They’re attracted to form, grasp it, and commit to the notion that it is ‘my self’.

Vedanaṁ …
They’re attracted to feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ upeti upādiyati adhiṭṭhāti ‘attā me’ti.
consciousness, grasp it, and commit to the notion that it is ‘my self’.

Tassime pañcupādānakkhandhā upetā upādinnā dīgharattaṁ ahitāya dukkhāya saṁvattanti.
And when you’ve gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

Sutavā ca kho, āvuso, ariyasāvako ariyānaṁ dassāvī …pe… sappurisadhamme suvinīto
A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ attānaṁ; na attani rūpaṁ, na rūpasmiṁ attānaṁ.
They don't regard form as self, self as having form, form in self, or self in form.

Na vedanaṁ …
They don't regard feeling …

na saññaṁ …
perception …

na saṅkhāre …
choices …

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ attānaṁ;
consciousness as self, self as having consciousness,

na attani viññāṇaṁ, na viññāṇasmiṁ attānaṁ.
consciousness in self, or self in consciousness.

So aniccaṁ rūpaṁ 'aniccaṁ rūpan'ti yathābhūtaṁ pajānāti.
They truly understand form—which is impermanent—as impermanent.

Aniccaṁ vedanaṁ …
They truly understand feeling …

aniccaṁ saññaṁ …
perception …

anicce saṅkhāre …
choices …

aniccaṁ viññāṇaṁ 'aniccaṁ viññāṇan'ti yathābhūtaṁ pajānāti.
consciousness—which is impermanent—as impermanent.

Dukkhaṁ rūpaṁ ‘dukkhaṁ rūpan’ti yathābhūtaṁ pajānāti.
They truly understand form—which is suffering—as suffering.

Dukkhaṁ vedanaṁ …
They truly understand feeling …

dukkhaṁ saññaṁ …
perception …

dukkhe saṅkhāre …
choices …

dukkhaṁ viññāṇaṁ ‘dukkhaṁ viññāṇan’ti yathābhūtaṁ pajānāti.
consciousness—which is suffering—as suffering.

Anattaṁ rūpaṁ ‘anattā rūpan’ti yathābhūtaṁ pajānāti.
They truly understand form—which is not-self—as not-self.

Anattaṁ vedanaṁ …
They truly understand feeling …

anattaṁ saññaṁ …
perception …

anatte saṅkhāre …
choices …

anattaṁ viññāṇaṁ ‘anattā viññāṇan’ti yathābhūtaṁ pajānāti.
consciousness—which is not-self—as not-self.

Saṅkhataṁ rūpaṁ ‘saṅkhataṁ rūpan’ti yathābhūtaṁ pajānāti.
They truly understand form—which is conditioned—as conditioned.

Saṅkhataṁ vedanaṁ …
They truly understand feeling …

saṅkhataṁ saññaṁ …
perception …

saṅkhate saṅkhāre …
choices …

saṅkhataṁ viññāṇaṁ ‘saṅkhataṁ viññāṇan’ti yathābhūtaṁ pajānāti.
consciousness—which is conditioned—as conditioned.

Vadhakaṁ rūpaṁ ‘vadhakaṁ rūpan’ti yathābhūtaṁ pajānāti.
They truly understand form—which is a killer—as a killer.

Vadhakaṁ vedanaṁ …
They truly understand feeling …

vadhakaṁ saññaṁ …
perception …

vadhake saṅkhāre ‘vadhakā saṅkhārā’ti yathābhūtaṁ pajānāti.
choices …

Vadhakaṁ viññāṇaṁ ‘vadhakaṁ viññāṇan’ti yathābhūtaṁ pajānāti.
consciousness—which is a killer—as a killer.

So rūpaṁ na upeti, na upādiyati, nādhiṭṭhāti: ‘attā me’ti.
Not being attracted to form, they don’t grasp it, and commit to the notion that it is ‘my self’.

Vedanaṁ …
Not being attracted to feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ na upeti, na upādiyati, nādhiṭṭhāti: ‘attā me’ti.
consciousness, they don't grasp it, and commit to the notion that it is ‘my self’.

Tassime pañcupādānakkhandhā anupetā anupādinnā dīgharattaṁ hitāya sukhāya saṁvattantī”ti.
And when you’re not attracted to and don’t grasp these five grasping aggregates, they lead to your lasting welfare and happiness.”

“Evametaṁ, āvuso sāriputta, hoti yesaṁ āyasmantānaṁ tādisā sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā.
“Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion.

Idañca pana me āyasmato sāriputtassa dhammadesanaṁ sutvā anupādāya āsavehi cittaṁ vimuttan”ti.
And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”

Tatiyaṁ.

22.86 Anurādhasutta:
With Anurādha

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena āyasmā anurādho bhagavato avidūre araññakuṭikāyaṁ viharati.
Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut.

Atha kho sambahulā aññatitthiyā paribbājakā yenāyasmā anurādho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā anurādhena saddhiṁ sammodiṁsu.
Then several wanderers of other religions went up to Venerable Anurādha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te aññatitthiyā paribbājakā āyasmantaṁ anurādhaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side and said to him:

“yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti:
“Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways:

‘hoti tathāgato paraṁ maraṇā’ti vā, ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā”ti?

After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

Evaṁ vutte, āyasmā anurādho te aññatitthiye paribbājake etadavoca:
When they said this, Venerable Anurādha said to those wanderers:

“yo so āvuso tathāgato uttamapuriso paramapuriso paramapattipatto taṁ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:
“Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

‘hoti tathāgato paraṁ maraṇā’ti vā, ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā”ti.
After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

Evaṁ vutte, aññatitthiyā paribbājakā āyasmantaṁ anurādhaṁ etadavocuṁ:
When he said this, the wanderers said to him:

“so cāyaṁ bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto”ti.
“This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.”

Atha kho aññatitthiyā paribbājakā āyasmantaṁ anurādhaṁ navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamiṁsu.
Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seats and left.

Atha kho āyasmato anurādhassa acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:
Soon after they had left, Anurādha thought:

“sace kho maṁ te aññatitthiyā paribbājakā uttariṁ pañhaṁ puccheyyuṁ.

“If those wanderers were to inquire further,

Kathaṁ byākaramāno nu khvāhaṁ tesaṁ aññatitthiyānaṁ paribbājakānaṁ vuttavādī ceva bhagavato assaṁ, na ca bhagavantaṁ abhūtena abbhācikkheyyaṁ, dhammassa cānudhammaṁ byākareyyaṁ, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgaccheyyā”ti?
how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”

Atha kho āyasmā anurādho yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho āyasmā anurādho bhagavantaṁ etadavoca:
Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

“idhāhaṁ, bhante, bhagavato avidūre araññakuṭikāyaṁ viharāmi. Atha kho, bhante, sambahulā aññatitthiyā paribbājakā yenāhaṁ tenupasaṅkamiṁsu …pe… maṁ etadavocuṁ:
‘yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto taṁ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti—
hoti tathāgato paraṁ maraṇāti vā, na hoti …
hoti ca na ca hoti, neva hoti na na hoti tathāgato paraṁ maraṇāti vā’”ti?

Evaṁ vuttāhaṁ, bhante, te aññatitthiye paribbājake etadavocaṁ:
“yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:
‘hoti tathāgato paraṁ maraṇā’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vāti.
Evaṁ vutte, bhante, te aññatitthiyā paribbājakā maṁ etadavocuṁ:
‘so cāyaṁ bhikkhu na vo bhavissati acirapabbajito thero vā pana bālo abyatto’ti.

Atha kho maṁ, bhante, te aññatitthiyā paribbājakā navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamiṁsu.

Tassa mayhaṁ, bhante, acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:
‘sace kho maṁ te aññatitthiyā paribbājakā uttariṁ pañhaṁ puccheyyuṁ.
Kathaṁ byākaramāno nu khvāhaṁ tesaṁ aññatitthiyānaṁ paribbājakānaṁ vuttavādī ceva bhagavato assaṁ, na ca bhagavantaṁ abhūtena abbhācikkheyyaṁ, dhammassa cānudhammaṁ byākareyyaṁ, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgaccheyyā’”ti?

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānāti”.
They understand: ‘… there is no return to any state of existence.’

“Taṁ kiṁ maññasi, anurādha,
What do you think, Anurādha?

rūpaṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as form?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanaṁ …
“Do you regard the Realized One as feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ tathāgatoti samanupassasī”ti?
consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

rūpasmiṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as in form?”

“No hetaṁ, bhante”.
“No, sir.”

“Aññatra rūpā tathāgatoti samanupassasī”ti?
“Or do you regard the Realized One as distinct from form?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanāya …pe…
“Do you regard the Realized One as in feeling …

aññatra vedanāya …pe…
or distinct from feeling …

saññāya …
as in perception …

aññatra saññāya …

or distinct from perception …

saṅkhāresu …
as in choices …

aññatra saṅkhārehi …
or distinct from choices …

viññāṇasmiṁ …
as in consciousness …

aññatra viññāṇā tathāgatoti samanupassasī”ti?
or as distinct from consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

rūpaṁ … vedanā … saññā … saṅkhārā … viññāṇaṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

ayaṁ so arūpī … avedano … asaññī … asaṅkhāro … aviññāṇo tathāgatoti samanupassasī”ti?
Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No hetaṁ, bhante”.

“No, sir.”

“Ettha ca te, anurādha, diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne kallaṁ nu te taṁ veyyākaraṇaṁ:
“In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:

‘yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto taṁ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti —
‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

hoti tathāgato paraṁ maraṇāti vā … na hoti … hoti ca na ca hoti … neva hoti na na hoti tathāgato paraṁ maraṇāti vā’”ti?
After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu sādhu, anurādha.
“Good, good, Anurādha!

Pubbe cāhaṁ, anurādha, etarahi ca dukkhañceva paññapemi, dukkhassa ca nirodhan”ti.
In the past, as today, I describe suffering and the cessation of suffering.”

Catutthaṁ.

22.87 Vakkalisutta:
With Vakkali

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā vakkali kumbhakāranivesane viharati ābādhiko dukkhito bāḷhagilāno.
Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill.

Atha kho āyasmā vakkali upaṭṭhāke āmantesi:
Then he addressed his carers,

"etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandatha:
"Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him:

'vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandatī'ti.
'Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.'

Evañca vadetha:
And then say:

'sādhu kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatu anukampaṁ upādāyā'"ti.
'Sir, please go to the mendicant Vakkali out of compassion.'"

"Evamāvuso"ti kho te bhikkhū āyasmato vakkalissa paṭissutvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ

abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
“Yes, reverend,” those monks replied. They did as he asked.

“vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno, so bhagavato pāde sirasā vandati;
evañca pana vadeti:
‘sādhu kira, bhante, bhagavā yena vakkali bhikkhu tenupasaṅkamatu anukampaṁ upādāyā’”ti.
Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho bhagavā nivāsetvā pattacīvaramādāya yenāyasmā vakkali tenupasaṅkami.
Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali.

Addasā kho āyasmā vakkali bhagavantaṁ dūratova āgacchantaṁ. Disvāna mañcake samadhosi.
Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot.

Atha kho bhagavā āyasmantaṁ vakkaliṁ etadavoca:
But the Buddha said to him,

“alaṁ, vakkali, mā tvaṁ mañcake samadhosi.
“It’s all right, Vakkali, don’t get up.

Santimāni āsanāni paññattāni; tatthāhaṁ nisīdissāmī”ti.
There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṁ vakkaliṁ etadavoca:
He sat on the seat spread out and said to Vakkali,

“kacci te, vakkali, khamanīyaṁ, kacci yāpanīyaṁ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?

“I hope you’re keeping well, Vakkali; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ, na yāpanīyaṁ; bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo”ti.
“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading.”

“Kacci te, vakkali, na kiñci kukkuccaṁ, na koci vippaṭisāro”ti?
“I hope you don’t have any remorse or regret?”

“Taggha me, bhante, anappakaṁ kukkuccaṁ, anappako vippaṭisāro”ti.
“Indeed, sir, I have no little remorse and regret.”

“Kacci pana taṁ, vakkali, attā sīlato na upavadatī”ti?
“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“Na kho maṁ, bhante, attā sīlato upavadatī”ti.
“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira taṁ, vakkali, attā sīlato upavadati; atha kiñca te kukkuccaṁ ko ca vippaṭisāro”ti?
“In that case, Vakkali, why do you have remorse and regret?”

“Cirapaṭikāhaṁ, bhante, bhagavantaṁ dassanāya upasaṅkamitukāmo, natthi ca me kāyasmiṁ tāvatikā balamattā, yāvatāhaṁ bhagavantaṁ dassanāya upasaṅkameyyan”ti.
“For a long time I’ve wanted to go and see the Buddha, but I was physically too weak.”

“Alaṁ, vakkali, kiṁ te iminā pūtikāyena diṭṭhena?
“Enough, Vakkali! Why would you want to see this rotten body?

Yo kho, vakkali, dhammaṁ passati so maṁ passati;
One who sees the teaching sees me.

yo maṁ passati so dhammaṁ passati.
One who sees me sees the teaching.

Dhammañhi, vakkali, passanto maṁ passati;
Seeing the teaching, you see me.

maṁ passanto dhammaṁ passati.
Seeing me, you see the teaching.

Taṁ kiṁ maññasi, vakkali,
What do you think, Vakkali?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

eso me attāti?
“No hetaṁ, bhante”.

“Tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Atha kho bhagavā āyasmantaṁ vakkaliṁ iminā ovādena ovaditvā uṭṭhāyāsanā yena gijjhakūṭo pabbato tena pakkāmi.
And then, after giving Venerable Vakkali this advice, the Buddha got up from his seat and went to the Vulture’s Peak Mountain.

Atha kho āyasmā vakkali acirapakkantassa bhagavato upaṭṭhāke āmantesi:
Then Venerable Vakkali addressed his carers,

“etha maṁ, āvuso, mañcakaṁ āropetvā yena isigilipassaṁ kāḷasilā tenupasaṅkamatha.
“Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili.

Kathañhi nāma mādiso antaraghare kālaṁ kattabbaṁ maññeyyā”ti?
It’s unthinkable for one like me to die in an inhabited area!”

“Evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā āyasmantaṁ vakkaliṁ mañcakaṁ āropetvā yena isigilipassaṁ kāḷasilā tenupasaṅkamiṁsu.
“Yes, reverend,” replied those mendicants, and did as he asked.

Atha kho bhagavā tañca rattiṁ tañca divāvasesaṁ gijjhakūṭe pabbate vihāsi.
Meanwhile, the Buddha spent the rest of that night and day on Vulture’s Peak Mountain.

Atha kho dve devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu …pe… ekamantaṁ aṭṭhaṁsu.
Then, late at night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho ekā devatā bhagavantaṁ etadavoca:
One deity said to him,

“vakkali, bhante, bhikkhu vimokkhāya cetetī”ti.
“Sir, the mendicant Vakkali is intent on liberation!”

Aparā devatā bhagavantaṁ etadavoca:
And another deity said to him,

“so hi nūna, bhante, suvimutto vimuccissatī”ti.
“He’ll definitely be well-freed!”

Idamavocuṁ tā devatāyo.

This is what those deities said.

Idaṁ vatvā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā tatthevantaradhāyiṁsu.
Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:
Then, when the night had passed, the Buddha addressed the mendicants:

“etha tumhe, bhikkhave, yena vakkali bhikkhu tenupasaṅkamatha; upasaṅkamitvā vakkaliṁ bhikkhuṁ evaṁ vadetha:
“Come, mendicants, go to the mendicant Vakkali and tell him:

‘Suṇāvuso tvaṁ, vakkali, bhagavato vacanaṁ dvinnañca devatānaṁ.
‘Vakkali, hear the word of the Buddha and two deities.

Imaṁ, āvuso, rattiṁ dve devatāyo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṁ gijjhakūṭaṁ obhāsetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.
Late last night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, and stood to one side.

Ekamantaṁ ṭhitā kho, āvuso, ekā devatā bhagavantaṁ etadavoca—
One deity said to him,

vakkali, bhante, bhikkhu vimokkhāya cetetīti.
“Sir, the mendicant Vakkali is intent on liberation!”

Aparā devatā bhagavantaṁ etadavoca—
The other deity said to him,

so hi nūna, bhante, suvimutto vimuccissatīti.
“He’ll definitely be well-freed!”

Bhagavā ca taṁ, āvuso vakkali, evamāha—

And the Buddha said,

mā bhāyi, vakkali;
“Do not fear, Vakkali,

mā bhāyi, vakkali.
do not fear!

Apāpakaṁ te maraṇaṁ bhavissati, apāpikā kālakiriyā’”ti.
Your death will not be a bad one; your passing will not be a bad one.”’”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā yenāyasmā vakkali tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ vakkaliṁ etadavocuṁ:
“Yes, sir,” those monks replied. They went to Vakkali and said to him:

“suṇāvuso vakkali, bhagavato vacanaṁ dvinnañca devatānan”ti.
“Vakkali, hear the word of the Buddha and two deities.”

Atha kho āyasmā vakkali upaṭṭhāke āmantesi:
Then Vakkali addressed his carers,

“etha maṁ, āvuso, mañcakā oropetha.
“Please, reverends, help me off my cot.

Kathañhi nāma mādiso ucce āsane nisīditvā tassa bhagavato sāsanaṁ sotabbaṁ maññeyyā”ti.
It’s unthinkable for one like me to listen to the Buddha’s instructions sitting on a high seat.”

“Evamāvuso”ti kho te bhikkhū āyasmato vakkalissa paṭissutvā āyasmantaṁ vakkaliṁ mañcakā oropesuṁ.
“Yes, reverend,” replied those mendicants, and helped him off his cot.

“Imaṁ, āvuso, rattiṁ dve devatāyo abhikkantāya rattiyā …pe… ekamantaṁ aṭṭhaṁsu.
They repeated what the Buddha had said.

Ekamantaṁ ṭhitā kho, āvuso, ekā devatā bhagavantaṁ etadavoca:

‘vakkali, bhante, bhikkhu vimokkhāya cetetī’ti.
Aparā devatā bhagavantaṁ etadavoca:
‘so hi nūna, bhante, suvimutto vimuccissatī’ti.
Bhagavā ca taṁ, āvuso vakkali, evamāha:
‘mā bhāyi, vakkali;
mā bhāyi, vakkali.
Apāpakaṁ te maraṇaṁ bhavissati, apāpikā kālakiriyā’”ti.

“Tena hāvuso, mama vacanena bhagavato pāde sirasā vandatha:
Vakkali said, “Well then, reverends, in my name bow with your head at the Buddha’s feet. Say to him:

‘vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno.
‘Sir, the mendicant Vakkali is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī’ti.
He bows with his head to your feet.’

Evañca vadetha:
And then say:

‘rūpaṁ aniccaṁ.
‘Form is impermanent.

Tāhaṁ, bhante, na kaṅkhāmi.
I have no doubt of that.

Yadaniccaṁ taṁ dukkhanti na vicikicchāmi.
I’m certain that what is impermanent is suffering.

Yadaniccaṁ dukkhaṁ vipariṇāmadhammaṁ, natthi me tattha chando vā rāgo vā pemaṁ vāti na vicikicchāmi.
And I’m certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.

Vedanā aniccā.
Feeling is impermanent …

Tāhaṁ, bhante, na kaṅkhāmi.
Yadaniccaṁ taṁ dukkhanti na vicikicchāmi.

Yadaniccaṁ dukkhaṁ vipariṇāmadhammaṁ, natthi me tattha chando vā rāgo vā pemaṁ vāti na vicikicchāmi.

Saññā …
Perception is impermanent …

saṅkhārā aniccā.
Choices are impermanent …

Tāhaṁ, bhante, na kaṅkhāmi.
Yadaniccaṁ taṁ dukkhanti na vicikicchāmi.
Yadaniccaṁ dukkhaṁ vipariṇāmadhammaṁ, natthi me tattha chando vā rāgo vā pemaṁ vāti na vicikicchāmi.

Viññāṇaṁ aniccaṁ.
Consciousness is impermanent.

Tāhaṁ, bhante, na kaṅkhāmi.
I have no doubt of that.

Yadaniccaṁ taṁ dukkhanti na vicikicchāmi.
I'm certain that what is impermanent is suffering.

Yadaniccaṁ dukkhaṁ vipariṇāmadhammaṁ, natthi me tattha chando vā rāgo vā pemaṁ vāti na vicikicchāmī'"ti.
And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.'"

"Evamāvuso"ti kho te bhikkhū āyasmato vakkalissa paṭissutvā pakkamiṁsu.
"Yes, reverend," those monks replied, and left.

Atha kho āyasmā vakkali acirapakkantesu tesu bhikkhūsu satthaṁ āharesi.
And then, not long after those mendicants had left, Venerable Vakkali slit his wrists.

Atha kho te bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then those mendicants went up to the Buddha and told him Vakkali's message.

"vakkali, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno;
so bhagavato pāde sirasā vandati;
evañca vadeti:
'rūpaṁ aniccaṁ.
Tāhaṁ, bhante, na kaṅkhāmi.
Yadaniccaṁ taṁ dukkhanti na vicikicchāmi.
Yadaniccaṁ dukkhaṁ vipariṇāmadhammaṁ, natthi me tattha chando vā rāgo vā pemaṁ vāti na vicikicchāmi.
Vedanā …
saññā …
saṅkhārā …
viññāṇaṁ aniccaṁ.
Tāhaṁ, bhante, na kaṅkhāmi.
Yadaniccaṁ taṁ dukkhanti na vicikicchāmi.
Yadaniccaṁ dukkhaṁ vipariṇāmadhammaṁ, natthi me tattha chando vā rāgo vā pemaṁ vāti na vicikicchāmī'"ti.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

"āyāma, bhikkhave, yena isigilipassaṁ kāḷasilā tenupasaṅkamissāma;
"Come, mendicants, let's go to the Black Rock on the slopes of Isigili,

yattha vakkalinā kulaputtena satthamāharitan"ti.
where Vakkali, the gentleman, slit his wrists."

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṁ yena isigilipassaṁ kāḷasilā tenupasaṅkami.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili.

Addasā kho bhagavā āyasmantaṁ vakkaliṁ dūratova mañcake vivattakkhandhaṁ semānaṁ.
The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.

Tena kho pana samayena dhūmāyitattaṁ timirāyitattaṁ gacchateva purimaṁ disaṁ, gacchati pacchimaṁ disaṁ, gacchati uttaraṁ disaṁ, gacchati dakkhiṇaṁ disaṁ, gacchati uddhaṁ disaṁ, gacchati adho disaṁ, gacchati anudisaṁ.
Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Atha kho bhagavā bhikkhū āmantesi:
The Buddha said to the mendicants,

“passatha no tumhe, bhikkhave, etaṁ dhūmāyitattaṁ timirāyitattaṁ gacchateva purimaṁ disaṁ …pe… gacchati anudisan”ti.
“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“Evaṁ, bhante”.
“Yes, sir.”

“Eso kho, bhikkhave, māro pāpimā vakkalissa kulaputtassa viññāṇaṁ samanvesati:
“That’s Māra the Wicked searching for Vakkali’s consciousness, wondering:

‘kattha vakkalissa kulaputtassa viññāṇaṁ patiṭṭhitan’ti?
‘Where is Vakkali’s consciousness established?’

Appatiṭṭhitena ca, bhikkhave, viññāṇena vakkali kulaputto parinibbuto”ti.
But since his consciousness is not established, Vakkali is extinguished.”

Pañcamaṁ.

22.88 Assajisutta:
With Assaji

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā assaji kassapakārāme viharati ābādhiko dukkhito bāḷhagilāno.
Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill.

Atha kho āyasmā assaji upaṭṭhāke āmantesi:
Then he addressed his carers:

"etha tumhe, āvuso, yena bhagavā tenupasaṅkamatha; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandatha:
"Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him:

'assaji, bhante, bhikkhu ābādhiko dukkhito bāḷhagilāno.
'Sir, the mendicant Assaji is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī'ti.
He bows with his head to your feet.'

Evañca vadetha:
And then say:

'sādhu kira, bhante, bhagavā yena assaji bhikkhu tenupasaṅkamatu anukampaṁ upādāyā'"ti.
'Sir, please go to the mendicant Assaji out of compassion.'"

"Evamāvuso"ti kho te bhikkhū āyasmato assajissa paṭissutvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ

abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
“Yes, reverend,” those monks replied. They did as he asked.

“assaji, bhante, bhikkhu ābādhiko …pe…
sādhu kira, bhante, bhagavā yena assaji bhikkhu tenupasaṅkamatu anukampaṁ upādāyā”ti.
Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā assaji tenupasaṅkami.
Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji.

Addasā kho āyasmā assaji bhagavantaṁ dūratova āgacchantaṁ.
Venerable Assaji saw the Buddha coming off in the distance,

Disvāna mañcake samadhosi.
and tried to rise on his cot.

Atha kho bhagavā āyasmantaṁ assajiṁ etadavoca:
But the Buddha said to him,

“alaṁ, assaji, mā tvaṁ mañcake samadhosi.
“It’s all right, Assaji, don’t get up.

Santimāni āsanāni paññattāni, tatthāhaṁ nisīdissāmī”ti.
There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā āyasmantaṁ assajiṁ etadavoca:
He sat on the seat spread out and said,

“kacci te, assaji, khamanīyaṁ, kacci yāpanīyaṁ …pe…
paṭikkamosānaṁ paññāyati no abhikkamo”ti?
“I hope you’re keeping well, Assaji; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ …pe… abhikkamosānaṁ paññāyati no paṭikkamo”ti.
“Sir, I’m not all right, I’m not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading.”

“Kacci te, assaji, na kiñci kukkuccaṁ na koci vippaṭisāro”ti?
“I hope you don’t have any remorse or regret?”

“Taggha me, bhante, anappakaṁ kukkuccaṁ anappako vippaṭisāro”ti.
“Indeed, sir, I have no little remorse and regret.”

“Kacci pana taṁ, assaji, attā sīlato na upavadatī”ti?
“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“Na kho maṁ, bhante, attā sīlato upavadatī”ti.
“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira taṁ, assaji, attā sīlato upavadati, atha kiñca te kukkuccaṁ ko ca vippaṭisāro”ti?
“In that case, Assaji, why do you have remorse and regret?”

“Pubbe khvāhaṁ, bhante, gelaññe passambhetvā passambhetvā kāyasaṅkhāre viharāmi, sohaṁ samādhiṁ nappaṭilabhāmi.
“Sir, before my time of illness I meditated having completely stilled the physical process. But now I can’t get immersion.

Tassa mayhaṁ, bhante, taṁ samādhiṁ appaṭilabhato evaṁ hoti:
Since I can’t get immersion, I think:

‘no cassāhaṁ parihāyāmī’”ti.
‘May I not decline!’”

“Ye te, assaji, samaṇabrāhmaṇā samādhisārakā samādhisāmaññā tesaṁ taṁ samādhiṁ appaṭilabhataṁ evaṁ hoti:
“Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think:

‘no cassu mayaṁ parihāyāmā’ti.
‘May we not decline!’

Taṁ kiṁ maññasi, assaji,
What do you think, Assaji?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

viññāṇaṁ …pe…
“Is consciousness permanent or impermanent?” …

“tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātīti.
They understand: ‘… there is no return to any state of existence.’

So sukhañce vedanaṁ vedayati, sā ‘aniccā’ti pajānāti. ‘Anajjhositā’ti pajānāti. ‘Anabhinanditā’ti pajānāti.
If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it.

Dukkhañce vedanaṁ vedayati, sā ‘aniccā’ti pajānāti. ‘Anajjhositā’ti pajānāti. ‘Anabhinanditā’ti pajānāti.

If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it.

Adukkhamasukhañce vedanaṁ vedayati, sā 'aniccā'ti pajānāti …pe… 'anabhinanditā'ti pajānāti.
If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't relish it.

So sukhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati;
If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati;
If they feel a painful feeling, they feel it detached.

adukkhamasukhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati.
If they feel a neutral feeling, they feel it detached.

So kāyapariyantikañce vedanaṁ vedayamāno 'kāyapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti. Jīvitapariyantikañce vedanaṁ vedayamāno 'jīvitapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti.
Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.
They understand: 'When my body breaks up and my life is over, everything that's felt, being no longer relished, will become cool right here.'

Seyyathāpi, assaji, telañca paṭicca, vaṭṭiñca paṭicca, telappadīpo jhāyeyya;
Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya.
As the oil and the wick are used up, it would be extinguished due to lack of fuel.

Evameva kho, assaji, bhikkhu kāyapariyantikaṁ vedanaṁ vedayamāno 'kāyapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti.

Jīvitapariyantikaṁ vedanaṁ vedayamāno ‘jīvitapariyantikaṁ vedanaṁ vedayāmī’ti pajānāti.
In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī”ti.
They understand: ‘When my body breaks up and my life is over, everything that’s felt, being no longer relished, will become cool right here.’”

Chaṭṭhaṁ.

22.89 Khemakasutta:
With Khemaka

Ekaṁ samayaṁ sambahulā therā bhikkhū kosambiyaṁ viharanti ghositārāme.
At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery.

Tena kho pana samayena āyasmā khemako badarikārāme viharati ābādhiko dukkhito bāḷhagilāno.
Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill.

Atha kho therā bhikkhū sāyanhasamayaṁ paṭisallānā vuṭṭhitā āyasmantaṁ dāsakaṁ āmantesuṁ:
In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka,

"ehi tvaṁ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṁ bhikkhuṁ evaṁ vadehi:
"Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

'therā taṁ, āvuso khemaka, evamāhaṁsu—
'Reverend Khemaka, the seniors

kacci te, āvuso, khamanīyaṁ, kacci yāpanīyaṁ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṁ paññāyati no abhikkamo'"ti?
hope you're keeping well; they hope you're alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.'"

"Evamāvuso"ti kho āyasmā dāsako therānaṁ bhikkhūnaṁ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā āyasmantaṁ khemakaṁ etadavoca:

“Yes, reverends,” replied Dāsaka. He went to Khemaka and said to him:

“therā taṁ, āvuso khemaka, evamāhaṁsu:
“Reverend Khemaka, the seniors

‘kacci te, āvuso, khamanīyaṁ …pe… no abhikkamo’”ti?
hope you’re keeping well; they hope you’re alright. They hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, āvuso, khamanīyaṁ na yāpanīyaṁ …pe… abhikkamosānaṁ paññāyati no paṭikkamo”ti.
“Reverend, I’m not keeping well, I’m not alright. My pain is terrible and growing, not fading; its growing is evident, not its fading.”

Atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū etadavoca:
Then Dāsaka went to those seniors and told them what had happened. They said,

“khemako, āvuso, bhikkhu evamāha:
‘na me, āvuso, khamanīyaṁ …pe… abhikkamosānaṁ paññāyati no paṭikkamo’”ti.

“Ehi tvaṁ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṁ bhikkhuṁ evaṁ vadehi:
“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

‘therā taṁ, āvuso khemaka, evamāhaṁsu—
‘Reverend Khemaka, the seniors say that

pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
these five grasping aggregates have been taught by the Buddha, that is:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
the grasping aggregates of form, feeling, perception, choices, and consciousness.

Imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci attaṁ vā attaniyaṁ vā samanupassatī’”ti?
Do you regard anything among these five grasping aggregates as self or as belonging to self?’”

“Evamāvuso”ti kho āyasmā dāsako therānaṁ bhikkhūnaṁ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā …pe…
“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

therā taṁ, āvuso khemaka, evamāhaṁsu:
“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
Imesu āyasmā khemako pañcasu upādānakkhandhesu kiñci attaṁ vā attaniyaṁ vā samanupassatī”ti?

“Pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
“These five grasping aggregates have been taught by the Buddha, that is:

rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
the grasping aggregates of form, feeling, perception, choices, and consciousness.

Imesu khvāhaṁ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṁ vā attaniyaṁ vā samanupassāmī”ti.
I do not regard anything among these five grasping aggregates as self or as belonging to self.”

Atha kho āyasmā dāsako yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū etadavoca:
Then Dāsaka went to those seniors and told them what had happened. They said:

“khemako, āvuso, bhikkhu evamāha:
‘pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
Imesu khvāhaṁ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṁ vā attaniyaṁ vā samanupassāmī’”ti.

“Ehi tvaṁ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṁ bhikkhuṁ evaṁ vadehi:
“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

‘therā taṁ, āvuso khemaka, evamāhaṁsu—
‘Reverend Khemaka, the seniors say that

pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
these five grasping aggregates have been taught by the Buddha, that is:

rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
the grasping aggregates of form, feeling, perception, choices, and consciousness.

No ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attaṁ vā attaniyaṁ vā samanupassati.
If, as it seems, Venerable Khemaka does not regard anything among these five grasping aggregates as self or as belonging to self,

Tenahāyasmā khemako arahaṁ khīṇāsavo’”ti.
then he is a perfected one, with defilements ended.’”

“Evamāvuso”ti kho āyasmā dāsako therānaṁ bhikkhūnaṁ paṭissutvā yenāyasmā khemako …pe…
“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

therā taṁ, āvuso khemaka, evamāhaṁsu:
“pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
rūpupādānakkhandho …pe… viññāṇupādānakkhandho;
no ce kirāyasmā khemako imesu pañcasu upādānakkhandhesu kiñci attaṁ vā attaniyaṁ vā samanupassati, tenahāyasmā khemako arahaṁ khīṇāsavo”ti.

“Pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
“These five grasping aggregates have been taught by the Buddha, that is:

rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
the grasping aggregates of form, feeling, perception, choices, and

consciousness.

Imesu khvāhaṁ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṁ vā attaniyaṁ vā samanupassāmi, na camhi arahaṁ khīṇāsavo;
I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended.

api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṁ, ‘ayamahamasmī’ti na ca samanupassāmī”ti.
For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.”

Atha kho āyasmā dāsako yena therā bhikkhū …pe…
Then Dāsaka went to those seniors and told them what had happened. They said:

there bhikkhū etadavoca:
“khemako, āvuso, bhikkhu evamāha—
pañcime, āvuso, upādānakkhandhā vuttā bhagavatā, seyyathidaṁ—
rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
Imesu khvāhaṁ, āvuso, pañcasu upādānakkhandhesu na kiñci attaṁ vā attaniyaṁ vā samanupassāmi, na camhi arahaṁ khīṇāsavo;
api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṁ, ‘ayamahamasmī’ti na ca samanupassāmī”ti.

“Ehi tvaṁ, āvuso dāsaka, yena khemako bhikkhu tenupasaṅkama; upasaṅkamitvā khemakaṁ bhikkhuṁ evaṁ vadehi:
“Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him:

‘therā taṁ, āvuso khemaka, evamāhaṁsu—
‘Reverend Khemaka, the seniors ask,

yametaṁ, āvuso khemaka, asmīti vadesi, kimetaṁ asmīti vadesi?
when you say “I am”, what is it that you’re talking about?

Rūpaṁ asmīti vadesi, aññatra rūpā asmīti vadesi,
Is it form or apart from form?

vedanaṁ …

Is it feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ asmīti vadesi, aññatra viññāṇā asmīti vadesi.
consciousness, or apart from consciousness?

Yametaṁ, āvuso khemaka, asmīti vadesi. Kimetaṁ asmīti vadesī’”ti?
When you say “I am”, what is it that you’re talking about?”

“Evamāvuso”ti kho āyasmā dāsako therānaṁ bhikkhūnaṁ paṭissutvā yenāyasmā khemako tenupasaṅkami; upasaṅkamitvā āyasmantaṁ khemakaṁ etadavoca—
“Yes, reverends,” replied Dāsaka. He relayed the message to Khemaka, who replied:

therā taṁ, āvuso khemaka, evamāhaṁsu:
“yametaṁ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṁ ‘asmī’ti vadesi?
Rūpaṁ ‘asmī’ti vadesi aññatra rūpā ‘asmī’ti vadesi?
Vedanaṁ …
saññaṁ …
saṅkhāre …
viññāṇaṁ ‘asmī’ti vadesi aññatra viññāṇā ‘asmī’ti vadesi?
Yametaṁ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṁ ‘asmī’ti vadesī”ti?

“Alaṁ, āvuso dāsaka, kiṁ imāya sandhāvanikāya.
“Enough, Reverend Dāsaka! What’s the point in running back and forth?

Āharāvuso, daṇḍaṁ;
Bring my staff,

ahameva yena therā bhikkhū tenupasaṅkamissāmī”ti.
I’ll go to see the senior mendicants myself.”

Atha kho āyasmā khemako daṇḍamolubbha yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā therehi bhikkhūhi saddhiṁ sammodi.
Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ khemakaṁ therā bhikkhū etadavocuṁ:
When the greetings and polite conversation were over, he sat down to one side. They said to him:

“yametaṁ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṁ ‘asmī’ti vadesi?
“Reverend Khemaka, when you say ‘I am’, what is it that you’re talking about?

Rūpaṁ ‘asmī’ti vadesi, aññatra rūpā ‘asmī’ti vadesi?
Is it form or apart from form?

Vedanaṁ …
Is it feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ ‘asmī’ti vadesi, aññatra viññāṇā ‘asmī’ti vadesi?
consciousness, or apart from consciousness?

Yametaṁ, āvuso khemaka, ‘asmī’ti vadesi, kimetaṁ ‘asmī’ti vadesī”ti?
When you say ‘I am’, what is it that you’re talking about?”

“Na khvāhaṁ, āvuso, rūpaṁ ‘asmī’ti vadāmi; napi aññatra rūpā ‘asmī’ti vadāmi.
“Reverends, I don’t say ‘I am’ with reference to form, or apart from form.

Na vedanaṁ …
I don’t say ‘I am’ with reference to feeling …

na saññaṁ …

perception …

na saṅkhāre …
choices …

na viññāṇaṁ ‘asmī’ti vadāmi; napi aññatra viññāṇā ‘asmī’ti vadāmi.
consciousness, or apart from consciousness.

Api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṁ ‘ayamahamasmī’ti na ca samanupassāmi.
For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

Seyyathāpi, āvuso, uppalassa vā padumassa vā puṇḍarīkassa vā gandho.
It’s like the scent of a blue water lily, or a pink or white lotus.

Yo nu kho evaṁ vadeyya: ‘pattassa gandho’ti vā ‘vaṇṇassa gandho’ti vā ‘kiñjakkhassa gandho’ti vā sammā nu kho so vadamāno vadeyyā”ti?
Would it be right to say that the scent belongs to the petals or the stalk or the pistil?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Yathā kathaṁ, panāvuso, sammā byākaramāno byākareyyā”ti?
“Then, reverends, how should it be said?”

“‘Pupphassa gandho’ti kho, āvuso, sammā byākaramāno byākareyyā”ti.
“It would be right to say that the scent belongs to the flower.”

“Evameva khvāhaṁ, āvuso, na rūpaṁ ‘asmī’ti vadāmi, napi aññatra rūpā ‘asmī’ti vadāmi.
“In the same way, reverends, I don’t say ‘I am’ with reference to form, or

apart from form.

Na vedanaṁ …
I don’t say ‘I am’ with reference to feeling …

na saññaṁ …
perception …

na saṅkhāre …
choices …

na viññāṇaṁ ‘asmī’ti vadāmi, napi aññatra viññāṇā ‘asmī’ti vadāmi.
consciousness, or apart from consciousness.

Api ca me, āvuso, pañcasu upādānakkhandhesu ‘asmī’ti adhigataṁ ‘ayamahamasmī’ti na ca samanupassāmi.
For when it comes to the five grasping aggregates I’m not rid of the conceit ‘I am’. But I don’t regard anything as ‘I am this’.

Kiñcāpi, āvuso, ariyasāvakassa pañcorambhāgiyāni saṁyojanāni pahīnāni bhavanti, atha khvassa hoti: ‘yo ca pañcasu upādānakkhandhesu anusahagato asmīti māno, asmīti chando, asmīti anusayo asamūhato.
Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated.

So aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati—
After some time they meditate observing rise and fall in the five grasping aggregates.

iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …
Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

Tassimesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato 'asmī'ti, māno 'asmī'ti, chando 'asmī'ti anusayo asamūhato, sopi samugghātaṁ gacchati.
As they do so, that lingering residue is eradicated.

Seyyathāpi, āvuso, vatthaṁ saṅkiliṭṭhaṁ malaggahitaṁ. Tamenaṁ sāmikā rajakassa anupadajjuṁ.
Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer.

Tamenaṁ rajako ūse vā khāre vā gomaye vā sammadditvā acche udake vikkhāleti.
The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water.

Kiñcāpi taṁ hoti vatthaṁ parisuddhaṁ pariyodātaṁ, atha khvassa hoti yeva anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato.
Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated.

Tamenaṁ rajako sāmikānaṁ deti. Tamenaṁ sāmikā gandhaparibhāvite karaṇḍake nikkhipanti.
The launderer returns it to its owners, who store it in a fragrant casket.

Yopissa hoti anusahagato ūsagandho vā khāragandho vā gomayagandho vā asamūhato, sopi samugghātaṁ gacchati.
And that lingering scent would be eradicated.

Evameva kho, āvuso, kiñcāpi ariyasāvakassa pañcorambhāgiyāni saṁyojanāni pahīnāni bhavanti, atha khvassa hoti yeva pañcasu

upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato.
In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated.

So aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viharati.
After some time they meditate observing rise and fall in the five grasping aggregates.

‘Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …
Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassino viharato yopissa hoti pañcasu upādānakkhandhesu anusahagato ‘asmī’ti, māno ‘asmī’ti, chando ‘asmī’ti anusayo asamūhato, sopi samugghātaṁ gacchatī”ti.
As they do so, that lingering residue is eradicated.”

Evaṁ vutte, therā bhikkhū āyasmantaṁ khemakaṁ etadavocuṁ:
When he said this, the senior mendicants said to Venerable Khemaka,

“na kho mayaṁ āyasmantaṁ khemakaṁ vihesāpekhā pucchimha, api cāyasmā khemako pahosi tassa bhagavato sāsanaṁ vitthārena ācikkhituṁ desetuṁ paññāpetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ.

“We didn’t want to trouble Venerable Khemaka with our questions. But you’re capable of explaining, teaching, asserting, establishing, clarifying, analyzing, and revealing the Buddha’s instructions in detail.

Tayidaṁ āyasmatā khemakena tassa bhagavato sāsanaṁ vitthārena ācikkhitaṁ desitaṁ paññāpitaṁ paṭṭhapitaṁ vivaritaṁ vibhajitaṁ uttānīkatan”ti.
And that’s just what you’ve done.”

Idamavoca āyasmā khemako.
That’s what Venerable Khemaka said.

Attamanā therā bhikkhū āyasmato khemakassa bhāsitaṁ abhinanduṁ.
Satisfied, the senior mendicants were happy with what Venerable Khemaka said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne saṭṭhimattānaṁ therānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsu, āyasmato khemakassa cāti.
And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.

Sattamaṁ.

22.90 Channasutta:
With Channa

Ekaṁ samayaṁ sambahulā therā bhikkhū bārāṇasiyaṁ viharanti isipatane migadāye.
At one time several senior mendicants were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā channo sāyanhasamayaṁ paṭisallānā vuṭṭhito avāpuraṇaṁ ādāya vihārena vihāraṁ upasaṅkamitvā there bhikkhū etadavoca:
Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying,

“ovadantu maṁ āyasmanto therā, anusāsantu maṁ āyasmanto therā, karontu me āyasmanto therā dhammiṁ kathaṁ, yathāhaṁ dhammaṁ passeyyan”ti.
“May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!”

Evaṁ vutte, therā bhikkhū āyasmantaṁ channaṁ etadavocuṁ:
When he said this, the senior mendicants said to Venerable Channa:

“rūpaṁ kho, āvuso channa, aniccaṁ;
“Reverend Channa, form,

vedanā aniccā;
feeling,

saññā aniccā;
perception,

saṅkhārā aniccā;

choices,

viññāṇaṁ aniccaṁ.
and consciousness are impermanent.

Rūpaṁ anattā;
Form,

vedanā …
feeling,

saññā …
perception,

saṅkhārā …
choices,

viññāṇaṁ anattā.
and consciousness are not-self.

Sabbe saṅkhārā aniccā;
All conditions are impermanent.

sabbe dhammā anattā”ti.
All things are not-self.”

Atha kho āyasmato channassa etadahosi:
Then Venerable Channa thought,

“mayhampi kho etaṁ evaṁ hoti:
“I too think in this way. …

‘rūpaṁ aniccaṁ, vedanā …
saññā …
saṅkhārā …
viññāṇaṁ aniccaṁ;
rūpaṁ anattā, vedanā …
saññā …
saṅkhārā …
viññāṇaṁ anattā.
Sabbe saṅkhārā aniccā, sabbe dhammā anattā’ti.

Atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhākkhaye virāge nirodhe nibbāne cittaṁ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.
And yet my mind isn't eager, confident, settled, and decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

Paritassanā upādānaṁ uppajjati;
Anxiety and grasping arise.

paccudāvattati mānasaṁ:
And the mind reverts to thinking:

'atha ko carahi me attā'ti?
'So then who exactly is my self?'

Na kho panevaṁ dhammaṁ passato hoti.
But that doesn't happen for someone who sees the teaching.

Ko nu kho me tathā dhammaṁ deseyya yathāhaṁ dhammaṁ passeyyan"ti.
Who can teach me the Dhamma so that I can see the teaching?"

Atha kho āyasmato channassa etadahosi:
Then Venerable Channa thought,

"ayaṁ kho āyasmā ānando kosambiyaṁ viharati ghositārāme satthu ceva saṁvaṇṇito sambhāvito ca viññūnaṁ sabrahmacārīnaṁ, pahoti ca me āyasmā ānando tathā dhammaṁ desetuṁ yathāhaṁ dhammaṁ passeyyaṁ;
"The Venerable Ānanda is staying near Kosambī, in Ghosita's Monastery. He's praised by the Buddha and esteemed by his sensible spiritual companions. He's quite capable of teaching me the Dhamma so that I can see the teaching.

atthi ca me āyasmante ānande tāvatikā vissaṭṭhi.
Since I have so much trust in Venerable Ānanda,

Yannūnāhaṁ yenāyasmā ānando tenupasaṅkameyyan"ti.
why don't I go to see him?"

Atha kho āyasmā channo senāsanaṁ saṁsāmetvā pattacīvaramādāya yena kosambī ghositārāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi …pe… ekamantaṁ nisinno kho āyasmā channo āyasmantaṁ ānandaṁ etadavoca:
Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambī. He went to see Ānanda in Ghosita's Monastery, exchanged greetings with him, and told him what had happened. Then he said,

"Ekamidāhaṁ, āvuso ānanda, samayaṁ bārāṇasiyaṁ viharāmi isipatane migadāye.
Atha khvāhaṁ, āvuso, sāyanhasamayaṁ paṭisallānā vuṭṭhito avāpuraṇaṁ ādāya vihārena vihāraṁ upasaṅkamiṁ; upasaṅkamitvā there bhikkhū etadavocaṁ:
'ovadantu maṁ āyasmanto therā, anusāsantu maṁ āyasmanto therā, karontu me āyasmanto therā dhammiṁ kathaṁ yathāhaṁ dhammaṁ passeyyan'ti.
Evaṁ vutte, maṁ, āvuso, therā bhikkhū etadavocuṁ:
'rūpaṁ kho, āvuso channa, aniccaṁ;
vedanā …
saññā …
saṅkhārā …
viññāṇaṁ aniccaṁ;
rūpaṁ anattā …pe…
viññāṇaṁ anattā.
Sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

Tassa mayhaṁ, āvuso, etadahosi:
'mayhampi kho etaṁ evaṁ hoti—
rūpaṁ aniccaṁ …pe…
viññāṇaṁ aniccaṁ, rūpaṁ anattā, vedanā …
saññā …
saṅkhārā …
viññāṇaṁ anattā.
Sabbe saṅkhārā aniccā, sabbe dhammā anattā'ti.

Atha ca pana me sabbasaṅkhārasamathe sabbūpadhipaṭinissagge taṇhākkhaye virāge nirodhe nibbāne cittaṁ na pakkhandati nappasīdati na santiṭṭhati nādhimuccati.
Paritassanā upādānaṁ uppajjati;
paccudāvattati mānasaṁ:
‘atha ko carahi me attā’ti?
Na kho panevaṁ dhammaṁ passato hoti.
Ko nu kho me tathā dhammaṁ deseyya yathāhaṁ dhammaṁ passeyyanti.

Tassa mayhaṁ, āvuso, etadahosi:
‘ayaṁ kho āyasmā ānando kosambiyaṁ viharati ghositārāme satthu ceva saṁvaṇṇito sambhāvito ca viññūnaṁ sabrahmacārīnaṁ, pahoti ca me āyasmā ānando tathā dhammaṁ desetuṁ yathāhaṁ dhammaṁ passeyyaṁ.
Atthi ca me āyasmante ānande tāvatikā vissaṭṭhi.
Yannūnāhaṁ yenāyasmā ānando tenupasaṅkameyyan’ti.
Ovadatu maṁ, āyasmā ānando;
“May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!”

anusāsatu maṁ, āyasmā ānando;
karotu me, āyasmā ānando dhammiṁ kathaṁ yathāhaṁ dhammaṁ passeyyan”ti.

“Ettakenapi mayaṁ āyasmato channassa attamanā api nāma taṁ āyasmā channo āvi akāsi khīlaṁ chindi.
“I’m already delighted with Venerable Channa. Hopefully you’ve opened yourself up and cut through your emotional barrenness.

Odahāvuso channa, sotaṁ;
Listen well, Channa.

bhabbosi dhammaṁ viññātun”ti.
You are capable of understanding the teaching.”

Atha kho āyasmato channassa tāvatakeneva uḷāraṁ pītipāmojjaṁ uppajji:
Then right away Channa was filled with lofty rapture and joy,

“bhabbo kirasmi dhammaṁ viññātun”ti.
“It seems I’m capable of understanding the teaching!”

“Sammukhā metaṁ, āvuso channa, bhagavato sutaṁ, sammukhā paṭiggahitaṁ kaccānagottaṁ bhikkhuṁ ovadantassa—
“Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta:

dvayanissito khvāyaṁ, kaccāna, loko yebhuyyena atthitañceva natthitañca.
‘Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

Lokasamudayaṁ kho, kaccāna, yathābhūtaṁ sammappaññāya passato yā loke natthitā, sā na hoti.
But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world.

Lokanirodhaṁ kho, kaccāna, yathābhūtaṁ sammappaññāya passato yā loke atthitā, sā na hoti.
And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world.

Upayupādānābhinivesavinibandho khvāyaṁ, kaccāna, loko yebhuyyena
The world is for the most part shackled by attraction, grasping, and insisting.

taṁ cāyaṁ upayupādānaṁ cetaso adhiṭṭhānābhinivesānusayaṁ na upeti na upādiyati nādhiṭṭhāti ‘attā me’ti.
But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don’t get attracted, grasp, and

commit to the notion “my self”,

Dukkhameva uppajjamānaṁ uppajjati, dukkhaṁ nirujjhamānaṁ nirujjhatīti na kaṅkhati na vicikicchati.
you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing.

Aparappaccayā ñāṇamevassa ettha hoti.
Your knowledge about this is independent of others.

Ettāvatā kho, kaccāna, sammādiṭṭhi hoti.
This is how right view is defined.

Sabbamatthīti kho, kaccāna, ayameko anto.
“All exists”: this is one extreme.

Sabbaṁ natthīti ayaṁ dutiyo anto.
“All does not exist”: this is the second extreme.

Ete te, kaccāna, ubho ante anupagamma majjhena tathāgato dhammaṁ deseti—
Avoiding these two extremes, the Realized One teaches by the middle way:

avijjāpaccayā saṅkhārā;
“Ignorance is a condition for choices.

saṅkhārapaccayā viññāṇaṁ …pe…
Choices are a condition for consciousness. …

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho …pe…
When ignorance fades away and ceases with nothing left over, choices cease. …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

That is how this entire mass of suffering ceases.”””

“Evametaṁ, āvuso ānanda, hoti yesaṁ āyasmantānaṁ tādisā sabrahmacārayo anukampakā atthakāmā ovādakā anusāsakā.
“Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion.

Idañca pana me āyasmato ānandassa dhammadesanaṁ sutvā dhammo abhisamito”ti.
And now that I’ve heard this teaching from Venerable Ānanda, I’ve comprehended the teaching.”

Aṭṭhamaṁ.

22.91 Rāhulasutta:
Rāhula

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā rāhulo yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho āyasmā rāhulo bhagavantaṁ etadavoca:
Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?
“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṁ kiñci, rāhula, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form —with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
One truly sees any kind of feeling …

yā kāci saññā …

perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā …pe…
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.

Evaṁ kho, rāhula, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti.
That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Navamaṁ.

22.92 Dutiyarāhulasutta:
Rāhula (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rāhulo bhagavantaṁ etadavoca:
Seated to one side, Rāhula said to the Buddha:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhāsamatikkantaṁ santaṁ suvimuttan”ti?
“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Yaṁ kiñci, rāhula, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā …pe… yaṁ dūre santike vā, sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādā vimutto hoti.
“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Yā kāci vedanā …
One truly sees any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …

choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādā vimutto hoti. When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

Evaṁ kho, rāhula, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhāsamatikkantaṁ santaṁ suvimuttan”ti. That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

Dasamaṁ.

Theravaggo catuttho.

Tassuddānaṁ

Ānando tisso yamako,
anurādho ca vakkali;
Assaji khemako channo,
rāhulā apare duve.

22.93 Nadīsutta:
A River

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, nadī pabbateyyā ohārinī dūraṅgamā sīghasotā. Tassā ubhosu tīresu kāsā cepi jātā assu, te naṁ ajjholambeyyuṁ; kusā cepi jātā assu, te naṁ ajjholambeyyuṁ; pabbajā cepi jātā assu, te naṁ ajjholambeyyuṁ; bīraṇā cepi jātā assu, te naṁ ajjholambeyyuṁ; rukkhā cepi jātā assu, te naṁ ajjholambeyyuṁ. Tassā puriso sotena vuyhamāno kāse cepi gaṇheyya, te palujjeyyuṁ. So tatonidānaṁ anayabyasanaṁ āpajjeyya. Kuse cepi gaṇheyya, pabbaje cepi gaṇheyya, bīraṇe cepi gaṇheyya, rukkhe cepi gaṇheyya, te palujjeyyuṁ. So tatonidānaṁ anayabyasanaṁ āpajjeyya.
“Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d break off, and they’d come to ruin because of that.

Evameva kho, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.

They regard form as self, self as having form, form in self, or self in form.

Tassa taṁ rūpaṁ palujjati.
But their form breaks off,

So tatonidānaṁ anayabyasanaṁ āpajjati.
and they come to ruin because of that.

Vedanaṁ …
They regard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tassa taṁ viññāṇaṁ palujjati.
But their consciousness breaks off,

So tatonidānaṁ anayabyasanaṁ āpajjati.
and they come to ruin because of that.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

…pe…

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Paṭhamaṁ.

22.94 Pupphasutta:
Flowers

Sāvatthinidānaṁ.
At Sāvatthī.

“Nāhaṁ, bhikkhave, lokena vivadāmi, lokova mayā vivadati.
“Mendicants, I don’t argue with the world; it’s the world that argues with me.

Na, bhikkhave, dhammavādī kenaci lokasmiṁ vivadati.
When your speech is in line with the teaching you don’t argue with anyone in the world.

Yaṁ, bhikkhave, natthisammataṁ loke paṇḍitānaṁ, ahampi taṁ ‘natthī’ti vadāmi.
What the astute agree on as not existing, I too say does not exist.

Yaṁ, bhikkhave, atthisammataṁ loke paṇḍitānaṁ, ahampi taṁ ‘atthī’ti vadāmi.
What the astute agree on as existing, I too say exists.

Kiñca, bhikkhave, natthisammataṁ loke paṇḍitānaṁ, yamahaṁ ‘natthī’ti vadāmi?
And what do the astute agree on as not existing, which I too say does not exist?

Rūpaṁ, bhikkhave, niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ natthisammataṁ loke paṇḍitānaṁ; ahampi taṁ ‘natthī’ti vadāmi.
Form that is permanent, everlasting, eternal, and imperishable.

Vedanā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ natthisammataṁ loke paṇḍitānaṁ; ahampi taṁ ‘natthī’ti vadāmi.
Consciousness that is permanent, everlasting, eternal, and imperishable.

Idaṁ kho, bhikkhave, natthisammataṁ loke paṇḍitānaṁ; ahampi taṁ ‘natthī’ti vadāmi.
This is what the astute agree on as not existing, which I too say does not exist.

Kiñca, bhikkhave, atthisammataṁ loke paṇḍitānaṁ, yamahaṁ ‘atthī’ti vadāmi?
And what do the astute agree on as existing, which I too say exists?

Rūpaṁ, bhikkhave, aniccaṁ dukkhaṁ vipariṇāmadhammaṁ atthisammataṁ loke paṇḍitānaṁ; ahampi taṁ ‘atthī’ti vadāmi.
Form that is impermanent, suffering, and perishable.

Vedanā aniccā …pe…
Feeling … Perception … Choices …

viññāṇaṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ atthisammataṁ loke paṇḍitānaṁ; ahampi taṁ ‘atthī’ti vadāmi.
Consciousness that is impermanent, suffering, and perishable.

Idaṁ kho, bhikkhave, atthisammataṁ loke paṇḍitānaṁ; ahampi taṁ ‘atthī’ti vadāmi.
This is what the astute agree on as existing, which I too say exists.

Atthi, bhikkhave, loke lokadhammo, taṁ tathāgato abhisambujjhati abhisameti;

There is a temporal phenomenon in the world that the Realized One understands and comprehends.

abhisambujjhitvā abhisametvā taṁ ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.
Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

Kiñca, bhikkhave, loke lokadhammo, taṁ tathāgato abhisambujjhati abhisameti, abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti?
And what is that temporal phenomenon in the world?

Rūpaṁ, bhikkhave, loke lokadhammo taṁ tathāgato abhisambujjhati abhisameti.
Form is a temporal phenomenon in the world that the Realized One understands and comprehends.

Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.
Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

Yo, bhikkhave, tathāgatena evaṁ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati tamahaṁ, bhikkhave, bālaṁ puthujjanaṁ andhaṁ acakkhukaṁ ajānantaṁ apassantaṁ kinti karomi.
This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Vedanā, bhikkhave, loke lokadhammo …pe…
Feeling …

saññā, bhikkhave …
Perception …

saṅkhārā, bhikkhave …
Choices …

viññāṇaṁ, bhikkhave, loke lokadhammo taṁ tathāgato abhisambujjhati abhisameti.
Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends.

Abhisambujjhitvā abhisametvā ācikkhati deseti paññapeti paṭṭhapeti vivarati vibhajati uttānīkaroti.
Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

Yo, bhikkhave, tathāgatena evaṁ ācikkhiyamāne desiyamāne paññapiyamāne paṭṭhapiyamāne vivariyamāne vibhajiyamāne uttānīkariyamāne na jānāti na passati tamahaṁ, bhikkhave, bālaṁ puthujjanaṁ andhaṁ acakkhukaṁ ajānantaṁ apassantaṁ kinti karomi.
This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Seyyathāpi, bhikkhave, uppalaṁ vā padumaṁ vā puṇḍarīkaṁ vā udake jātaṁ udake saṁvaḍḍhaṁ udakā accuggamma ṭhāti anupalittaṁ udakena;
Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it.

evameva kho, bhikkhave, tathāgato loke jāto loke saṁvaḍḍho lokaṁ abhibhuyya viharati anupalitto lokenā”ti.
In the same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world.”

Dutiyaṁ.

22.95 Pheṇapiṇḍūpamasutta:
A Lump of Foam

Ekaṁ samayaṁ bhagavā ayujjhāyaṁ viharati gaṅgāya nadiyā tīre.
At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“Seyyathāpi, bhikkhave, ayaṁ gaṅgā nadī mahantaṁ pheṇapiṇḍaṁ āvaheyya. Tamenaṁ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, pheṇapiṇḍe sāro?
“Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam?

Evameva kho, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā taṁ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, rūpe sāro?
In the same way, a mendicant sees and contemplates any kind of form at all —past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form?

Seyyathāpi, bhikkhave, saradasamaye thullaphusitake deve vassante udake udakapubbuḷaṁ uppajjati ceva nirujjhati ca. Tamenaṁ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, udakapubbuḷe sāro?
Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble?

Evameva kho, bhikkhave, yā kāci vedanā atītānāgatapaccuppannā … pe… yā dūre santike vā taṁ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, vedanāya sāro?
In the same way, a mendicant sees and contemplates any kind of feeling at all … examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling?

Seyyathāpi, bhikkhave, gimhānaṁ pacchime māse ṭhite majjhanhike kāle marīcikā phandati. Tamenaṁ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya …pe… kiñhi siyā, bhikkhave, marīcikāya sāro?
Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage?

Evameva kho, bhikkhave, yā kāci saññā …pe….
In the same way, a mendicant sees and contemplates any kind of perception at all … examining it carefully. And it appears to them as completely void,

hollow, and insubstantial. For what substance could there be in perception?

Seyyathāpi, bhikkhave, puriso sāratthiko sāragavesī sārapariyesanaṁ caramāno tiṇhaṁ kuṭhāriṁ ādāya vanaṁ paviseyya. So tattha passeyya mahantaṁ kadalikkhandhaṁ ujuṁ navaṁ akukkukajātaṁ. Tamenaṁ mūle chindeyya; mūle chetvā agge chindeyya, agge chetvā pattavaṭṭiṁ vinibbhujeyya. So tassa pattavaṭṭiṁ vinibbhujanto pheggumpi nādhigaccheyya, kuto sāraṁ. Tamenaṁ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya, tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, kadalikkhandhe sāro?
Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and grown free of defects. They'd cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn't even find sapwood, much less heartwood. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree?

Evameva kho, bhikkhave, ye keci saṅkhārā atītānāgatapaccuppannā … pe… ye dūre santike vā taṁ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, saṅkhāresu sāro?
In the same way, a mendicant sees and contemplates any kind of choices at all … examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?

Seyyathāpi, bhikkhave, māyākāro vā māyākārantevāsī vā catumahāpathe māyaṁ vidaṁseyya. Tamenaṁ cakkhumā puriso passeyya nijjhāyeyya yoniso upaparikkheyya. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyeyya,

tucchakaññeva khāyeyya, asārakaññeva khāyeyya. Kiñhi siyā, bhikkhave, māyāya sāro?
Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with good eyesight would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick?

Evameva kho, bhikkhave, yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ …pe… yaṁ dūre santike vā, taṁ bhikkhu passati nijjhāyati yoniso upaparikkhati. Tassa taṁ passato nijjhāyato yoniso upaparikkhato rittakaññeva khāyati, tucchakaññeva khāyati, asārakaññeva khāyati. Kiñhi siyā, bhikkhave, viññāṇe sāro?
In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi … saññāyapi … saṅkhāresupi … viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti …pe…
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

nāparaṁ itthattāyāti pajānāti".
They understand: '… there is no return to any state of existence.'"

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Pheṇapiṇḍūpamaṁ rūpaṁ,
vedanā bubbuḷūpamā;
Marīcikūpamā saññā,
saṅkhārā kadalūpamā;
Māyūpamañca viññāṇaṁ,
desitādiccabandhunā.

“Form is like a lump of foam;
feeling is like a bubble;
perception seems like a mirage;
choices like a banana tree;
and consciousness like a magic trick:
so taught the kinsman of the Sun.

Yathā yathā nijjhāyati,
yoniso upaparikkhati;
Rittakaṁ tucchakaṁ hoti,
yo naṁ passati yoniso.

However you contemplate them,
examining them carefully,
they’re void and hollow
when you look at them closely.

Imañca kāyaṁ ārabbha,
bhūripaññena desitaṁ;
Pahānaṁ tiṇṇaṁ dhammānaṁ,
rūpaṁ passatha chaḍḍitaṁ.

Concerning this body,
he of vast wisdom has taught
that when three things are given up,
you’ll see this form discarded.

Āyu usmā ca viññāṇaṁ,

yadā kāyaṁ jahantimaṁ;
Apaviddho tadā seti,
parabhattaṁ acetanaṁ.

Vitality, warmth, and consciousness:
when they leave the body,
it lies there tossed aside,
food for others, mindless.

Etādisāyaṁ santāno,
māyāyaṁ bālalāpinī;
Vadhako esa akkhāto,
sāro ettha na vijjati.

Such is this process,
this illusion, cooed over by fools.
It’s said to be a killer,
for no substance is found here.

Evaṁ khandhe avekkheyya,
bhikkhu āraddhavīriyo;
Divā vā yadi vā rattiṁ,
sampajāno paṭissato.

An energetic mendicant
should examine the aggregates like this,
with situational awareness and mindfulness
whether by day or by night.

Jaheyya sabbasaṁyogaṁ,
kareyya saraṇattano;
Careyyādittasīsova,
patthayaṁ accutaṁ padan”ti.

They should give up all fetters,
and make a refuge for themselves.
They should live as though their head was on fire,

aspiring to the imperishable state.”

Tatiyaṁ.

22.96 Gomayapiṇḍasutta:
A Lump of Cow Dung

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“atthi nu kho, bhante, kiñci rūpaṁ yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati?
“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?

Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassati?
Is there any feeling …

Atthi nu kho, bhante, kāci saññā yā saññā …pe…
perception …

atthi nu kho, bhante, keci saṅkhārā ye saṅkhārā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti?
choices …

Atthi nu kho, bhante, kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī”ti?
consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

“Natthi kho, bhikkhu, kiñci rūpaṁ, yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati.
“Mendicant, there is no form at all that’s permanent, everlasting, eternal,

imperishable, and will last forever and ever.

Natthi kho, bhikkhu, kāci vedanā …
There's no feeling …

kāci saññā …
perception …

keci saṅkhārā …
choices …

kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī"ti.
consciousness at all that's permanent, everlasting, eternal, imperishable, and will last forever and ever."

Atha kho bhagavā parittaṁ gomayapiṇḍaṁ pāṇinā gahetvā taṁ bhikkhuṁ etadavoca:
Then the Buddha, picking up a lump of cow dung, said to the mendicants:

"ettakopi kho, bhikkhu, attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo sassatisamaṁ tatheva ṭhassati.
"There's not even this much of any incarnation that's permanent, everlasting, eternal, imperishable, and will last forever and ever.

Ettako cepi, bhikkhu, attabhāvapaṭilābho abhavissa nicco dhuvo sassato avipariṇāmadhammo, nayidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
If there were, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, bhikkhu, ettakopi attabhāvapaṭilābho natthi nicco dhuvo sassato avipariṇāmadhammo, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.
But since there isn't, this living of the spiritual life for the complete ending of suffering is found.

Bhūtapubbāhaṁ, bhikkhu, rājā ahosiṁ khattiyo muddhāvasitto.

Once upon a time I was an anointed aristocratic king.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītinagarasahassāni ahesuṁ kusāvatīrājadhānippamukhāni.
I had 84,000 cities, with the capital Kusāvatī the foremost.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītipāsādasahassāni ahesuṁ dhammapāsādappamukhāni.
I had 84,000 palaces, with the palace named Principle the foremost.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītikūṭāgārasahassāni ahesuṁ mahābyūhakūṭāgārappamukhāni.
I had 84,000 chambers, with the great foyer the foremost.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītipallaṅkasahassāni ahesuṁ dantamayāni sāramayāni sovaṇṇamayāni goṇakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.
I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītināgasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇaddhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.
I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath the foremost.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītiassasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇaddhajāni hemajālapaṭicchannāni valāhakaassarājappamukhāni.
I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītirathasahassāni ahesuṁ sovaṇṇālaṅkārāni sovaṇṇaddhajāni hemajālapaṭicchannāni vejayantarathappamukhāni.
I had 84,000 chariots with gold adornments and banners, covered with gold

netting, with the chariot named Triumph the foremost.

Tassa mayhaṁ, bhikkhu, rañño sato khattiyassa muddhāvasittassa caturāsītimaṇisahassāni ahesuṁ maṇiratanappamukhāni.
I had 84,000 jewels, with the jewel-treasure the foremost.

Tassa mayhaṁ, bhikkhu …pe… caturāsītiitthisahassāni ahesuṁ subhaddādevippamukhāni.
I had 84,000 women, with Queen Subhaddā the foremost.

Tassa mayhaṁ, bhikkhu …pe… caturāsītikhattiyasahassāni ahesuṁ anuyantāni pariṇāyakaratanappamukhāni.
I had 84,000 aristocrat vassals, with the counselor-treasure the foremost.

Tassa mayhaṁ, bhikkhu …pe… caturāsītidhenusahassāni ahesuṁ dukūlasandānāni kaṁsūpadhāraṇāni.
I had 84,000 milk cows with silken reins and bronze pails.

Tassa mayhaṁ, bhikkhu …pe… caturāsītivatthakoṭisahassāni ahesuṁ khomasukhumāni koseyyasukhumāni kambalasukhumāni kappāsikasukhumāni.
I had 8,400,000,000 fine cloths of linen, cotton, silk, and wool.

Tassa mayhaṁ, bhikkhu …pe… caturāsītithālipākasahassāni ahesuṁ; sāyaṁ pātaṁ bhattābhihāro abhihariyittha.
I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.

Tesaṁ kho pana, bhikkhu, caturāsītiyā nagarasahassānaṁ ekaññeva taṁ nagaraṁ hoti yamahaṁ tena samayena ajjhāvasāmi—kusāvatī rājadhānī.
Of those 84,000 cities, I only stayed in one, the capital Kusāvatī.

Tesaṁ kho pana, bhikkhu, caturāsītiyā pāsādasahassānaṁ ekoyeva so pāsādo hoti yamahaṁ tena samayena ajjhāvasāmi—dhammo pāsādo.
Of those 84,000 mansions, I only dwelt in one, the Palace of Principle.

Tesaṁ kho pana, bhikkhu, caturāsītiyā kūṭāgārasahassānaṁ ekaññeva taṁ kūṭāgāraṁ hoti yamahaṁ tena samayena ajjhāvasāmi—mahābyūhaṁ kūṭāgāraṁ.

Of those 84,000 chambers, I only dwelt in the great foyer.

Tesaṁ kho pana, bhikkhu, caturāsītiyā pallaṅkasahassānaṁ ekoyeva so pallaṅko hoti yamahaṁ tena samayena paribhuñjāmi—dantamayo vā sāramayo vā sovaṇṇamayo vā rūpiyamayo vā.
Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver.

Tesaṁ kho pana, bhikkhu, caturāsītiyā nāgasahassānaṁ ekoyeva so nāgo hoti yamahaṁ tena samayena abhiruhāmi—uposatho nāgarājā.
Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath.

Tesaṁ kho pana, bhikkhu, caturāsītiyā assasahassānaṁ ekoyeva so asso hoti yamahaṁ tena samayena abhiruhāmi—valāhako assarājā.
Of those 84,000 horses, I only rode one, the royal horse named Thundercloud.

Tesaṁ kho pana, bhikkhu, caturāsītiyā rathasahassānaṁ ekoyeva so ratho hoti yamahaṁ tena samayena abhiruhāmi—vejayanto ratho.
Of those 84,000 chariots, I only rode one, the chariot named Triumph.

Tesaṁ kho pana, bhikkhu, caturāsītiyā itthisahassānaṁ ekāyeva sā itthī hoti yā maṁ tena samayena paccupaṭṭhāti—khattiyānī vā velāmikā vā.
Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.

Tesaṁ kho pana, bhikkhu, caturāsītiyā vatthakoṭisahassānaṁ ekaññeva taṁ vatthayugaṁ hoti yamahaṁ tena samayena paridahāmi—khomasukhumaṁ vā koseyyasukhumaṁ vā kambalasukhumaṁ vā kappāsikasukhumaṁ vā.
Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, and wool.

Tesaṁ kho pana, bhikkhu, caturāsītiyā thālipākasahassānaṁ ekoyeva so thālipāko hoti yato nāḷikodanaparamaṁ bhuñjāmi tadupiyañca sūpeyyaṁ.
Of those 84,000 servings of food, I only had one, eating at most a serving of

rice and suitable sauce.

Iti kho, bhikkhu, sabbe te saṅkhārā atītā niruddhā vipariṇatā.
And so all those conditioned phenomena have passed, ceased, and perished.

Evaṁ aniccā kho, bhikkhu, saṅkhārā.
So impermanent are conditions,

Evaṁ addhuvā kho, bhikkhu, saṅkhārā.
so unstable are conditions,

Evaṁ anassāsikā kho, bhikkhu, saṅkhārā.
so unreliable are conditions.

Yāvañcidaṁ, bhikkhu, alameva sabbasaṅkhāresu nibbindituṁ, alaṁ virajjituṁ, alaṁ vimuccitun”ti.
This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

Catutthaṁ.

22.97 Nakhasikhāsutta:
A Fingernail

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“atthi nu kho, bhante, kiñci rūpaṁ yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati?
“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?

Atthi nu kho, bhante, kāci vedanā yā vedanā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassati?
Is there any feeling …

Atthi nu kho, bhante, kāci saññā …pe…
perception …

keci saṅkhārā, ye saṅkhārā niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti?
choices …

Atthi nu kho, bhante, kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī”ti?
consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

“Natthi kho, bhikkhu, kiñci rūpaṁ, yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati.
“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Natthi kho, bhikkhu, kāci vedanā …
There’s no feeling …

kāci saññā …
perception …

keci saṅkhārā …pe…
choices …

kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī”ti.
consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā taṁ bhikkhuṁ etadavoca:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed that mendicant:

“ettakampi kho, bhikkhu, rūpaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati.
“There’s not even this much of any form that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Ettakañcepi, bhikkhu, rūpaṁ abhavissa niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, nayidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
If there were, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, bhikkhu, ettakampi rūpaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya”.
But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

Ettakāpi kho, bhikkhu, vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassati.

There’s not even this much of any feeling …

Ettakā cepi, bhikkhu, vedanā abhavissa niccā dhuvā sassatā avipariṇāmadhammā, na yidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
Yasmā ca kho, bhikkhu, ettakāpi vedanā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Ettakāpi kho, bhikkhu, saññā natthi …pe…
perception …

ettakāpi kho, bhikkhu, saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṁ tatheva ṭhassanti.
choices …

Ettakā cepi, bhikkhu, saṅkhārā abhavissaṁsu niccā dhuvā sassatā avipariṇāmadhammā, na yidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
Yasmā ca kho, bhikkhu, ettakāpi saṅkhārā natthi niccā dhuvā sassatā avipariṇāmadhammā, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

Ettakampi kho, bhikkhu, viññāṇaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati.
consciousness that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Ettakampi kho, bhikkhu, viññāṇaṁ abhavissa niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, na yidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
If there were, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, bhikkhu, ettakampi viññāṇaṁ natthi niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.

But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

Taṁ kiṁ maññasi, bhikkhu,
What do you think, mendicant?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

“tasmātiha …pe…
“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Pañcamaṁ.

22.98 Suddhikasutta:
Plain Version

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“atthi nu kho, bhante, kiñci rūpaṁ, yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati?
“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?

Atthi nu kho, bhante, kāci vedanā …pe…
Is there any feeling …

kāci saññā …
perception …

keci saṅkhārā …
choices …

kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī”ti?
consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

“Natthi kho, bhikkhu, kiñci rūpaṁ yaṁ rūpaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassati.
“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.

Natthi kho, bhikkhu, kāci vedanā …
There’s no feeling …

kāci saññā …
perception …

keci saṅkhārā …
choices …

kiñci viññāṇaṁ, yaṁ viññāṇaṁ niccaṁ dhuvaṁ sassataṁ avipariṇāmadhammaṁ sassatisamaṁ tatheva ṭhassatī”ti.
consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Chaṭṭhaṁ.

22.99 Gaddulabaddhasutta:
A Leash

Sāvatthinidānaṁ.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Hoti so, bhikkhave, samayo yaṁ mahāsamuddo ussussati visussati na bhavati;
There comes a time when the ocean dries up and evaporates and is no more.

na tvevāhaṁ, bhikkhave, avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ dukkhassa antakiriyaṁ vadāmi.
But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Hoti so, bhikkhave, samayo yaṁ sineru pabbatarājā ḍayhati vinassati na bhavati;
There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more.

na tvevāhaṁ, bhikkhave, avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ dukkhassa antakiriyaṁ vadāmi.

But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Hoti so, bhikkhave, samayo yaṁ mahāpathavī ḍayhati vinassati na bhavati;
There comes a time when the great earth is burned up and destroyed, and is no more.

na tvevāhaṁ, bhikkhave, avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ dukkhassa antakiriyaṁ vadāmi.
But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho tameva khīlaṁ vā thambhaṁ vā anuparidhāvati anuparivattati;
Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

evameva kho, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī … pe…
In the same way, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen good persons, and are neither skilled nor trained in their teaching.

sappurisadhamme avinīto rūpaṁ attato samanupassati …pe…
They regard form …

vedanaṁ attato samanupassati …
feeling …

saññaṁ attato samanupassati …
perception …

saṅkhāre attato samanupassati …
choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ; attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So rūpaññeva anuparidhāvati anuparivattati, vedanaññeva …pe… saññaññeva … saṅkhāreyeva … viññāṇaññeva anuparidhāvati anuparivattati.
They just keep running and circling around form, feeling, perception, choices, and consciousness.

So rūpaṁ anuparidhāvaṁ anuparivattaṁ, vedanaṁ …pe… saññaṁ … saṅkhāre … viññāṇaṁ anuparidhāvaṁ anuparivattaṁ, na parimuccati rūpamhā, na parimuccati vedanāya, na parimuccati saññāya, na parimuccati saṅkhārehi, na parimuccati viññāṇamhā, na parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
Doing so, they're not freed from form, feeling, perception, choices, and consciousness. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Na parimuccati dukkhasmā'ti vadāmi.
They're not freed from suffering, I say.

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṁ dassāvī …pe… sappurisadhamme suvinīto,
A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati …pe…
They don't regard form …

na vedanaṁ …
feeling …

na saññaṁ …
perception …

na saṅkhāre …
choices …

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ; na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
or consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So rūpaṁ nānuparidhāvati nānuparivattati, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ nānuparidhāvati nānuparivattati.
They don't keep running and circling around form, feeling, perception, choices, and consciousness.

So rūpaṁ ananuparidhāvaṁ ananuparivattaṁ, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ ananuparidhāvaṁ ananuparivattaṁ; parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
By not doing so, they're freed from form, feeling, perception, choices, and consciousness. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Parimuccati dukkhasmā'ti vadāmī"ti.
They're freed from suffering, I say."

Sattamaṁ.

22.100 Dutiyagaddulabaddhasutta:
A Leash (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Anamataggoyaṁ, bhikkhave, saṁsāro.
“Mendicants, transmigration has no known beginning.

Pubbā koṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Seyyathāpi, bhikkhave, sā gaddulabaddho daḷhe khīle vā thambhe vā upanibaddho. So gacchati cepi tameva khīlaṁ vā thambhaṁ vā upagacchati; tiṭṭhati cepi tameva khīlaṁ vā thambhaṁ vā upatiṭṭhati; nisīdati cepi tameva khīlaṁ vā thambhaṁ vā upanisīdati; nipajjati cepi tameva khīlaṁ vā thambhaṁ vā upanipajjati.
Suppose a dog on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar.

Evameva kho, bhikkhave, assutavā puthujjano rūpaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati.
In the same way, an unlearned ordinary person regards form like this: ‘This is mine, I am this, this is my self.’

Vedanaṁ …
They regard feeling …

saññaṁ …
perception …

saṅkhāre …

choices …

viññāṇaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati.
consciousness like this: ‘This is mine, I am this, this is my self.’

So gacchati cepi ime pañcupādānakkhandhe upagacchati;
When walking, they walk right beside the five grasping aggregates.

tiṭṭhati cepi ime pañcupādānakkhandhe upatiṭṭhati;
When standing …

nisīdati cepi ime pañcupādānakkhandhe upanisīdati;
sitting …

nipajjati cepi ime pañcupādānakkhandhe upanipajjati.
lying down, they lie down right beside the five grasping aggregates.

Tasmātiha, bhikkhave, abhikkhaṇaṁ sakaṁ cittaṁ paccavekkhitabbaṁ:
So you should regularly check your own mind:

‘dīgharattamidaṁ cittaṁ saṅkiliṭṭhaṁ rāgena dosena mohenā’ti.
‘For a long time this mind has been corrupted by greed, hate, and delusion.’

Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;
Sentient beings are corrupted because the mind is corrupted.

cittavodānā sattā visujjhanti.
Sentient beings are purified because the mind is purified.

Diṭṭhaṁ vo, bhikkhave, caraṇaṁ nāma cittan”ti?
Mendicants, have you seen the picture called ‘Conduct’?”

“Evaṁ, bhante”.
“Yes, sir.”

“Tampi kho, bhikkhave, caraṇaṁ nāma cittaṁ citteneva cittitaṁ.
Tenapi kho, bhikkhave, caraṇena cittena cittaññeva cittataraṁ.

“That picture was elaborated by the mind, but the mind is even more elaborate than that.

Tasmātiha, bhikkhave, abhikkhaṇaṁ sakaṁ cittaṁ paccavekkhitabbaṁ:
So you should regularly check your own mind:

‘dīgharattamidaṁ cittaṁ saṅkiliṭṭhaṁ rāgena dosena mohenā’ti.
‘For a long time this mind has been corrupted by greed, hate, and delusion.’

Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;
Sentient beings are corrupted because the mind is corrupted.

cittavodānā sattā visujjhanti.
Sentient beings are purified because the mind is purified.

Nāhaṁ, bhikkhave, aññaṁ ekanikāyampi samanupassāmi evaṁ cittaṁ yathayidaṁ, bhikkhave, tiracchānagatā pāṇā.
I don’t see any other order of beings as elaborate as the animal realm.

tepi kho, bhikkhave, tiracchānagatā pāṇā citteneva cittitā, tehipi kho, bhikkhave, tiracchānagatehi pāṇehi cittaññeva cittataraṁ.
The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that.

Tasmātiha, bhikkhave, abhikkhaṇaṁ sakaṁ cittaṁ paccavekkhitabbaṁ:
So you should regularly check your own mind:

‘dīgharattamidaṁ cittaṁ saṅkiliṭṭhaṁ rāgena dosena mohenā’ti.
‘For a long time this mind has been corrupted by greed, hate, and delusion.’

Cittasaṅkilesā, bhikkhave, sattā saṅkilissanti;
Sentient beings are corrupted because the mind is corrupted.

cittavodānā sattā visujjhanti.
Sentient beings are purified because the mind is purified.

Seyyathāpi, bhikkhave, rajako vā cittakārako vā rajanāya vā lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā suparimaṭṭhe phalake vā bhittiyā vā dussapaṭṭe vā itthirūpaṁ vā purisarūpaṁ vā abhinimmineyya sabbaṅgapaccaṅgiṁ;
Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they'd create the image of a woman or a man, complete in all its various parts.

evameva kho, bhikkhave, assutavā puthujjano rūpaññeva abhinibbattento abhinibbatteti, vedanaññeva …pe… saññaññeva … saṅkhāreyeva … viññāṇaññeva abhinibbattento abhinibbatteti.
In the same way, when an unlearned ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā"ti?
Is form permanent or impermanent?"

"Aniccaṁ, bhante".
"Impermanent, sir."

"Vedanā …
"Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ …pe…
consciousness permanent or impermanent?" …

"tasmātiha, bhikkhave …pe…

“So you should truly see …

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Aṭṭhamaṁ.

22.101 Vāsijaṭasutta:
The Adze

Sāvatthinidānaṁ.
At Sāvatthī.

“Jānato ahaṁ, bhikkhave, passato āsavānaṁ khayaṁ vadāmi, no ajānato no apassato.
“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

Kiñca, bhikkhave, jānato kiṁ passato āsavānaṁ khayo hoti?
For one who knows and sees what?

‘Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …
Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti—
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

evaṁ kho, bhikkhave, jānato evaṁ passato āsavānaṁ khayo hoti.
The ending of the defilements is for one who knows and sees this.

Bhāvanānuyogaṁ ananuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi evaṁ icchā uppajjeyya:

When a mendicant is not committed to development, they might wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṁ vimuccati.
‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Abhāvitattā’ tissa vacanīyaṁ.
You should say: ‘It’s because they’re undeveloped.’

Kissa abhāvitattā?
Undeveloped in what?

Abhāvitattā catunnaṁ satipaṭṭhānānaṁ, abhāvitattā catunnaṁ sammappadhānānaṁ, abhāvitattā catunnaṁ iddhipādānaṁ, abhāvitattā pañcannaṁ indriyānaṁ, abhāvitattā pañcannaṁ balānaṁ, abhāvitattā sattannaṁ bojjhaṅgānaṁ, abhāvitattā ariyassa aṭṭhaṅgikassa maggassa.
Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.
Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni.
But she had not properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā evaṁ icchā uppajjeyya:
That chicken might wish:

‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjeyyun’ti,
‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’

atha kho abhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjituṁ.
But they can’t break out and hatch safely.

Taṁ kissa hetu?
Why is that?

Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā;
Because that chicken with eight or ten or twelve eggs

tāni kukkuṭiyā na sammā adhisayitāni, na sammā pariseditāni, na sammā paribhāvitāni.
has not properly sat on them to keep them warm and incubated.

Evameva kho, bhikkhave, bhāvanānuyogaṁ ananuyuttassa bhikkhuno viharato kiñcāpi evaṁ icchā uppajjeyya:
In the same way, when a mendicant is not committed to development, they might wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti, atha khvassa neva anupādāya āsavehi cittaṁ vimuccati.
‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Abhāvitattā’tissa vacanīyaṁ.
You should say: ‘It’s because they’re undeveloped.’

Kissa abhāvitattā?
Undeveloped in what?

Abhāvitattā catunnaṁ satipaṭṭhānānaṁ …pe… aṭṭhaṅgikassa maggassa.
Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Bhāvanānuyogaṁ anuyuttassa, bhikkhave, bhikkhuno viharato kiñcāpi na evaṁ icchā uppajjeyya:
When a mendicant is committed to development, they might not wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṁ vimuccati.
‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Bhāvitattā’tissa vacanīyaṁ.
You should say: ‘It’s because they are developed.’

Kissa bhāvitattā?
Developed in what?

Bhāvitattā catunnaṁ satipaṭṭhānānaṁ, bhāvitattā catunnaṁ sammappadhānānaṁ, bhāvitattā catunnaṁ iddhipādānaṁ, bhāvitattā pañcannaṁ indriyānaṁ, bhāvitattā pañcannaṁ balānaṁ, bhāvitattā sattannaṁ bojjhaṅgānaṁ, bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.
Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā.
Suppose there was a chicken with eight or ten or twelve eggs.

Tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.
And she properly sat on them to keep them warm and incubated.

Kiñcāpi tassā kukkuṭiyā na evaṁ icchā uppajjeyya:
That chicken might not wish:

‘aho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjeyyun’ti,
‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṁ padāletvā sotthinā abhinibbhijjituṁ.
But still they can break out and hatch safely.

Taṁ kissa hetu?
Why is that?

Tathā hi pana, bhikkhave, kukkuṭiyā aṇḍāni aṭṭha vā dasa vā dvādasa vā;
Because that chicken with eight or ten or twelve eggs

tānassu kukkuṭiyā sammā adhisayitāni, sammā pariseditāni, sammā paribhāvitāni.
properly sat on them to keep them warm and incubated.

Evameva kho, bhikkhave, bhāvanānuyogaṁ anuyuttassa bhikkhuno viharato kiñcāpi na evaṁ icchā uppajjeyya:
In the same way, when a mendicant is committed to development, they might not wish:

‘aho vata me anupādāya āsavehi cittaṁ vimucceyyā’ti, atha khvassa anupādāya āsavehi cittaṁ vimuccati.
‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping.

Taṁ kissa hetu?
Why is that?

‘Bhāvitattā’tissa vacanīyaṁ.
You should say: ‘It’s because they are developed.’

Kissa bhāvitattā?
Developed in what?

Bhāvitattā catunnaṁ satipaṭṭhānānaṁ …pe… bhāvitattā ariyassa aṭṭhaṅgikassa maggassa.
Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Seyyathāpi, bhikkhave, palagaṇḍassa vā palagaṇḍantevāsissa vā vāsijaṭe dissanteva aṅgulipadāni dissati aṅguṭṭhapadaṁ.
Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze.

No ca khvassa evaṁ ñāṇaṁ hoti:
They don't know

'ettakaṁ vata me ajja vāsijaṭassa khīṇaṁ, ettakaṁ hiyyo, ettakaṁ pare'ti.
how much of the handle was worn away today, how much yesterday, and how much previously.

Atha khvassa khīṇe khīṇantveva ñāṇaṁ hoti.
They just know what has been worn away.

Evameva kho, bhikkhave, bhāvanānuyogaṁ anuyuttassa bhikkhuno viharato kiñcāpi na evaṁ ñāṇaṁ hoti:
In the same way, when a mendicant is committed to development, they don't know

'ettakaṁ vata me ajja āsavānaṁ khīṇaṁ, ettakaṁ hiyyo, ettakaṁ pare'ti, atha khvassa khīṇe khīṇantveva ñāṇaṁ hoti.
how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

Seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabaddhāya vassamāsāni udake pariyādāya hemantikena thalaṁ ukkhittāya vātātapaparetāni vettabandhanāni. Tāni pāvusakena meghena abhippavuṭṭhāni appakasireneva paṭippassambhanti pūtikāni bhavanti;
Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.

evameva kho, bhikkhave, bhāvanānuyogaṁ anuyuttassa bhikkhuno viharato appakasireneva saṁyojanāni paṭippassambhanti pūtikāni bhavantī"ti.

In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”

Navamaṁ.

22.102 Aniccasaññāsutta:
The Perception of Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

“Aniccasaññā, bhikkhave, bhāvitā bahulīkatā sabbaṁ kāmarāgaṁ pariyādiyati, sabbaṁ rūparāgaṁ pariyādiyati, sabbaṁ bhavarāgaṁ pariyādiyati, sabbaṁ avijjaṁ pariyādiyati, sabbaṁ asmimānaṁ samūhanati.
“Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, saradasamaye kassako mahānaṅgalena kasanto sabbāni mūlasantānakāni sampadālento kasati;
In the autumn, a farmer ploughing with a large plough shears through all the root networks.

evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṁ kāmarāgaṁ pariyādiyati, sabbaṁ rūparāgaṁ pariyādiyati, sabbaṁ bhavarāgaṁ pariyādiyati, sabbaṁ avijjaṁ pariyādiyati, sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, pabbajalāyako pabbajaṁ lāyitvā agge gahetvā odhunāti niddhunāti nicchoṭeti;
A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off.

evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṁ kāmarāgaṁ pariyādiyati …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni tattha ambāni vaṇṭapaṭibandhāni sabbāni tāni tadanvayāni bhavanti;
When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

evameva kho, bhikkhave, aniccasaññā bhāvitā …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā, kūṭaṁ tāsaṁ aggamakkhāyati;
The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evameva kho, bhikkhave, aniccasaññā bhāvitā …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, ye keci mūlagandhā kāḷānusārigandho tesaṁ aggamakkhāyati;
Of all kinds of fragrant root, spikenard is said to be the best.

evameva kho, bhikkhave, aniccasaññā …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṁ tesaṁ aggamakkhāyati;
Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evameva kho, bhikkhave, aniccasaññā …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṁ tesaṁ aggamakkhāyati;
Of all kinds of fragrant flower, jasmine is said to be the best.

evameva kho, bhikkhave, aniccasaññā …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbete rañño cakkavattissa anuyantā bhavanti, rājā tesaṁ cakkavatti aggamakkhāyati;
All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all.

evameva kho, bhikkhave, aniccasaññā …pe… sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṁ pabhā, sabbā tā candimappabhāya kalaṁ nāgghanti soḷasiṁ, candappabhā tāsaṁ aggamakkhāyati;
The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all.

evameva kho, bhikkhave, aniccasaññā …pe… sabbaṁ asmimānaṁ samūhanati.

In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nataṁ abbhussakkamāno, sabbaṁ ākāsagataṁ tamagataṁ abhivihacca bhāsate ca tapate ca virocate ca;
After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

evameva kho, bhikkhave, aniccasaññā bhāvitā bahulīkatā sabbaṁ kāmarāgaṁ pariyādiyati, sabbaṁ rūparāgaṁ pariyādiyati, sabbaṁ bhavarāgaṁ pariyādiyati, sabbaṁ avijjaṁ pariyādiyati, sabbaṁ asmimānaṁ samūhanati.
In the same way, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

Kathaṁ bhāvitā ca, bhikkhave, aniccasaññā kathaṁ bahulīkatā sabbaṁ kāmarāgaṁ pariyādiyati …pe… sabbaṁ asmimānaṁ samūhanati?
And how is the perception of impermanence developed and cultivated so that … it eradicates all conceit ‘I am’?

‘Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …
Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti—

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

evaṁ bhāvitā kho, bhikkhave, aniccasaññā evaṁ bahulīkatā sabbaṁ kāmarāgaṁ pariyādiyati, sabbaṁ rūparāgaṁ pariyādiyati, sabbaṁ bhavarāgaṁ pariyādiyati, sabbaṁ avijjaṁ pariyādiyati, sabbaṁ asmimānaṁ samūhanatī”ti.
That’s how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That’s how it eliminates all ignorance and eradicates all conceit ‘I am’.”

Dasamaṁ.

Pupphavaggo pañcamo.

Tassuddānaṁ

Nadī pupphañca pheṇañca,
gomayañca nakhāsikhaṁ;
Suddhikaṁ dve ca gaddulā,
vāsījaṭaṁ aniccatāti.

Majjhimapaṇṇāsako samatto.

Tassa majjhimapaṇṇāsakassa vagguddānaṁ

Upayo arahanto ca,
khajjanī therasavhayaṁ;
Pupphavaggena paṇṇāsa,
dutiyo tena vuccatīti.

22.103 Antasutta:
Sides

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, antā.
“Mendicants, there are these four sides.

Katame cattāro?
What four?

Sakkāyanto, sakkāyasamudayanto, sakkāyanirodhanto, sakkāyanirodhagāminippaṭipadanto.
The side of identity, the side of the origin of identity, the side of the cessation of identity, and the side of the practice that leads to the cessation of identity.

Katamo ca, bhikkhave, sakkāyanto?
And what is the side of identity?

Pañcupādānakkhandhātissa vacanīyaṁ.
It should be said: the five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho—
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

ayaṁ vuccati, bhikkhave, sakkāyanto.
This is called the side of identity.

Katamo ca, bhikkhave, sakkāyasamudayanto?
And what is the side of the origin of identity?

Yāyaṁ taṇhā ponobhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṁ—
It's the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.
craving for sensual pleasures, craving to continue existence, and craving to end existence.

Ayaṁ vuccati, bhikkhave, sakkāyasamudayanto.
This is called the side of the origin of identity.

Katamo ca, bhikkhave, sakkāyanirodhanto?
And what is the side of the cessation of identity?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—
It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṁ vuccati, bhikkhave, sakkāyanirodhanto.
This is called the side of the cessation of identity.

Katamo ca, bhikkhave, sakkāyanirodhagāminippaṭipadanto?
And what is the side of the practice that leads to the cessation of identity?

Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, sakkāyanirodhagāminippaṭipadanto.
This is called the side of the practice that leads to the cessation of identity.

Ime kho, bhikkhave, cattāro antā"ti.

These are the four sides.”

Paṭhamaṁ.

22.104 Dukkhasutta:
Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Dukkhañca vo, bhikkhave, desessāmi dukkhasamudayañca dukkhanirodhañca dukkhanirodhagāminiñca paṭipadaṁ.
“Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, dukkhaṁ?
And what is suffering?

Pañcupādānakkhandhātissa vacanīyaṁ.
It should be said: the five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Idaṁ vuccati, bhikkhave, dukkhaṁ.
This is called suffering.

Katamo ca, bhikkhave, dukkhasamudayo?
And what is the origin of suffering?

Yāyaṁ taṇhā ponobhavikā …pe… vibhavataṇhā—
It's the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṁ vuccati, bhikkhave, dukkhasamudayo.
This is called the origin of suffering.

Katamo ca, bhikkhave, dukkhanirodho?
And what is the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—
It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

ayaṁ vuccati, bhikkhave, dukkhanirodho.
This is called the cessation of suffering.

Katamā ca, bhikkhave, dukkhanirodhagāminī paṭipadā?
And what is the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā"ti.
This is called the practice that leads to the cessation of suffering."

Dutiyaṁ.

22.105 Sakkāyasutta:
Identity

Sāvatthinidānaṁ.
At Sāvatthī.

“Sakkāyañca vo, bhikkhave, desessāmi sakkāyasamudayañca sakkāyanirodhañca sakkāyanirodhagāminiñca paṭipadaṁ.
“Mendicants, I will teach you identity, the origin of identity, the cessation of identity, and the practice that leads to the cessation of identity.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, sakkāyo?
And what is identity?

Pañcupādānakkhandhātissa vacanīyaṁ.
It should be said: the five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Ayaṁ vuccati, bhikkhave, sakkāyo.
This is called identity.

Katamo ca, bhikkhave, sakkāyasamudayo?
And what is the origin of identity?

Yāyaṁ taṇhā ponobhavikā …pe…
It's the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.

ayaṁ vuccati, bhikkhave, sakkāyasamudayo.
This is called the origin of identity.

Katamo ca, bhikkhave, sakkāyanirodho?
And what is the cessation of identity?

Yo tassāyeva taṇhāya …pe…
It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it.

ayaṁ vuccati, bhikkhave, sakkāyanirodho.
This is called the cessation of identity.

Katamā ca, bhikkhave, sakkāyanirodhagāminī paṭipadā?
And what is the practice that leads to the cessation of identity?

Ayameva ariyo aṭṭhaṅgiko maggo.
It is simply this noble eightfold path, that is:

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, sakkāyanirodhagāminī paṭipadā"ti.
This is called the practice that leads to the cessation of identity."

Tatiyaṁ.

22.106 Pariññeyyasutta:
Should Be Completely Understood

Sāvatthinidānaṁ.
At Sāvatthī.

“Pariññeyye ca, bhikkhave, dhamme desessāmi pariññañca pariññātāviñca puggalaṁ.
“Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, pariññeyyā dhammā?
And what things should be completely understood?

Rūpaṁ, bhikkhave, pariññeyyo dhammo.
Form,

Vedanā …pe…
feeling,

saññā …
perception,

saṅkhārā …
choices,

viññāṇaṁ pariññeyyo dhammo.
and consciousness.

Ime vuccanti, bhikkhave, pariññeyyā dhammā.
These are called the things that should be completely understood.

Katamā ca, bhikkhave, pariññā?
And what is complete understanding?

Rāgakkhayo, dosakkhayo, mohakkhayo—
The ending of greed, hate, and delusion.

ayaṁ vuccati, bhikkhave, pariññā.
This is called complete understanding.

Katamo ca, bhikkhave, pariññātāvī puggalo?
And what is the person who has completely understood?

Arahātissa vacanīyaṁ.
It should be said: a perfected one,

Yvāyaṁ āyasmā evaṁnāmo evaṅgotto—
the venerable of such and such name and clan.

ayaṁ vuccati, bhikkhave, pariññātāvī puggalo”ti.
This is called the person who has completely understood.”

Catutthaṁ.

22.107 Samaṇasutta:
Ascetics (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ upādānakkhandhānaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti …pe…
There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape …

pajānanti, sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
There are ascetics and brahmins who do truly understand …”

Pañcamaṁ.

22.108 Dutiyasamaṇasutta:
Ascetics (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti …pe…
There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ origin, ending, gratification, drawback, and escape … Those venerables don’t realize the goal of life as an ascetic or brahmin …

pajānanti, sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
There are ascetics and brahmins who do truly understand … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Chaṭṭhaṁ.

22.109 Sotāpannasutta:
A Stream-Enterer

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Yato kho, bhikkhave, ariyasāvako imesaṁ pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
A noble disciple comes to truly understand these five grasping aggregates’ origin, ending, gratification, drawback, and escape.

Ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamaṁ.

22.110 Arahantasutta:
A Perfected One

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Yato kho, bhikkhave, bhikkhu imesaṁ pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti.
A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, ending, gratification, drawback, and escape.

Ayaṁ vuccati, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Aṭṭhamaṁ.

22.111 Chandappahānasutta:
Giving Up Desire

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā, taṁ pajahatha.
“Mendicants, you should give up any desire, greed, relishing, and craving for form.

Evaṁ taṁ rūpaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Vedanāya …pe…
You should give up any desire, greed, relishing, and craving for feeling …

saññāya …
perception …

saṅkhāresu …
choices …

viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṁ pajahatha.
consciousness.

Evaṁ taṁ viññāṇaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhamman”ti.
Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Navamaṁ.

22.112 Dutiyachandappahānasutta:
Giving Up Desire (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe, bhikkhave, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.
“Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

Evaṁ taṁ rūpaṁ pahīnaṁ bhavissati ucchinnamūlaṁ …pe…
Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

vedanāya …
You should give up any desire, greed, relishing, and craving for feeling …

saññāya …
perception …

saṅkhāresu yo chando …pe…
choices …

evaṁ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Viññāṇe yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.
consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

Evaṁ taṁ viññāṇaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhamman”ti.

Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Dasamaṁ.

Antavaggo paṭhamo.

Tassuddānaṁ

Anto dukkhañca sakkāyo,
pariññeyyā samaṇā duve;
Sotāpanno arahā ca,
duve ca chandappahānāti.

22.113 Avijjāsutta:
Ignorance

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe…
Then a mendicant went up to the Buddha

ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
and said to him:

“‘avijjā, avijjā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘ignorance’.

Katamā nu kho, bhante, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idha, bhikkhu, assutavā puthujjano rūpaṁ nappajānāti, rūpasamudayaṁ nappajānāti, rūpanirodhaṁ nappajānāti, rūpanirodhagāminiṁ paṭipadaṁ nappajānāti;
“Mendicant, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation.

vedanaṁ nappajānāti …
They don’t understand feeling …

saññaṁ …
perception …

saṅkhāre nappajānāti …pe…
choices …

viññāṇanirodhagāminiṁ paṭipadaṁ nappajānāti.
consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṁ vuccati, bhikkhu, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Paṭhamaṁ.

22.114 Vijjāsutta:
Knowledge

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“‘vijjā, vijjā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘knowledge’.

Katamā nu kho, bhante, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idha, bhikkhu, sutavā ariyasāvako rūpaṁ pajānāti, rūpasamudayaṁ … rūpanirodhaṁ … rūpanirodhagāminiṁ paṭipadaṁ pajānāti.
“Mendicant, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation.

Vedanaṁ …
They understand feeling …

saññaṁ …
perception …

saṅkhāre pajānāti …pe…
choices …

viññāṇanirodhagāminiṁ paṭipadaṁ pajānāti.
consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṁ vuccati, bhikkhu, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Dutiyaṁ.

22.115 Dhammakathikasutta:
A Dhamma speaker

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“‘dhammakathiko, dhammakathiko’ti, bhante, vuccati;
“Sir, they speak of a ‘Dhamma speaker’.

kittāvatā nu kho, bhante, dhammakathiko hotī”ti?
How is a Dhamma speaker defined?”

“Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāya.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

Vedanāya ce, bhikkhu …pe…
If a mendicant teaches Dhamma for disillusionment with feeling …

saññāya ce, bhikkhu …
perception …

saṅkhārānañce, bhikkhu …
choices …

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāyā”ti.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

Tatiyaṁ.

22.116 Dutiyadhammakathikasutta:
A Dhamma speaker (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“‘dhammakathiko, dhammakathiko’ti, bhante, vuccati;
“Sir, they speak of a ‘Dhamma speaker’.

kittāvatā nu kho, bhante, dhammakathiko hoti;
How is a Dhamma speaker defined?

kittāvatā dhammānudhammappaṭipanno hoti, kittāvatā diṭṭhadhammanibbānappatto hotī”ti?
How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?”

“Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Rūpassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Rūpassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāya.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

Vedanāya ce, bhikkhu …pe…
If a mendicant teaches Dhamma for disillusionment with feeling …

saññāya ce, bhikkhu …
perception …

saṅkhārānañce, bhikkhu …
choices …

viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Viññāṇassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Viññāṇassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāyā”ti.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

Catutthaṁ.

22.117 Bandhanasutta:
Shackles

Sāvatthinidānaṁ.
At Sāvatthī.

“Idha, bhikkhave, assutavā puthujjano ariyānaṁ adassāvī …pe… sappurisadhamme avinīto
“Mendicants, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ; attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
They regard form as self, self as having form, form in self, or self in form.

Ayaṁ vuccati, bhikkhave, assutavā puthujjano rūpabandhanabaddho santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati baddho asmā lokā paraṁ lokaṁ gacchati.
They’re called an unlearned ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.

Vedanaṁ attato samanupassati …pe… vedanāya vā attānaṁ.
They regard feeling …

Ayaṁ vuccati, bhikkhave, assutavā puthujjano vedanābandhanabaddho santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati baddho asmā lokā paraṁ lokaṁ gacchati.
Saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ attato samanupassati …pe…
consciousness as self.

ayaṁ vuccati, bhikkhave, assutavā puthujjano viññāṇabandhanabaddho santarabāhirabandhanabaddho atīradassī apāradassī, baddho jīyati baddho mīyati baddho asmā lokā paraṁ lokaṁ gacchati.
They're called an unlearned ordinary person who is bound to consciousness, inside and out. They see neither the near shore nor the far shore. They're born in bonds and die in bonds, and in bonds they go from this world to the next.

Sutavā ca kho, bhikkhave, ariyasāvako ariyānaṁ dassāvī …pe… sappurisadhamme suvinīto
A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen good persons, and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ; na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ.
They don't regard form as self, self as having form, form in self, or self in form.

Ayaṁ vuccati, bhikkhave, sutavā ariyasāvako na rūpabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī; 'parimutto so dukkhasmā'ti vadāmi.
They're called a learned noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They're exempt from suffering, I say.

Na vedanaṁ attato …pe…
They don't regard feeling …

na saññaṁ attato …pe…
perception …

na saṅkhāre attato …pe…
choices …

na viññāṇaṁ attato samanupassati …pe…
consciousness as self.

ayaṁ vuccati, bhikkhave, sutavā ariyasāvako na viññāṇabandhanabaddho, na santarabāhirabandhanabaddho, tīradassī, pāradassī, ‘parimutto so dukkhasmā’ti vadāmī”ti.
They’re called a learned noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They’re exempt from suffering, I say.”

Pañcamaṁ.

22.118 Paripucchitasutta:
Questioning

Sāvatthinidānaṁ.
At Sāvatthī.

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

rūpaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassathā”ti?
Do you regard form like this: ‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Rūpaṁ, bhikkhave, ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanaṁ …
Do you regard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassathā”ti?
consciousness like this: ‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Viññāṇaṁ, bhikkhave, ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Chaṭṭhaṁ.

22.119 Dutiyaparipucchitasutta:
Questioning (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassathā”ti?
Do you regard form like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Rūpaṁ, bhikkhave, ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Vedanaṁ …
Do you regard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassathā”ti?
consciousness like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sādhu, bhikkhave.
“Good, mendicants!

Viññāṇaṁ, bhikkhave, ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …
Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

evaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Sattamaṁ.

22.120 Saṁyojaniyasutta:
Things Prone To Being Fettered

Sāvatthinidānaṁ.
At Sāvatthī.

“Saṁyojaniye ca, bhikkhave, dhamme desessāmi saṁyojanañca.
“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, saṁyojaniyā dhammā, katamaṁ saṁyojanaṁ?
What are the things that are prone to being fettered? And what is the fetter?

Rūpaṁ, bhikkhave, saṁyojaniyo dhammo;
Form is something that’s prone to being fettered.

yo tattha chandarāgo, taṁ tattha saṁyojanaṁ.
The desire and greed for it is the fetter.

Vedanā …pe…
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ saṁyojaniyo dhammo;

Consciousness is something that’s prone to being fettered.

yo tattha chandarāgo, taṁ tattha saṁyojanaṁ.
The desire and greed for it is the fetter.

Ime vuccanti, bhikkhave, saṁyojaniyā dhammā, idaṁ saṁyojanan”ti.
These are called the things that are prone to being fettered, and this is the fetter.”

Aṭṭhamaṁ.

22.121 Upādāniyasutta:
Things Prone To Being Grasped

Sāvatthinidānaṁ.
At Sāvatthī.

“Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, upādāniyā dhammā, katamaṁ upādānaṁ?
What are the things that are prone to being grasped? And what is the grasping?

Rūpaṁ, bhikkhave, upādāniyo dhammo,
Form is something that’s prone to being grasped.

yo tattha chandarāgo, taṁ tattha upādānaṁ.
The desire and greed for it is the grasping.

Vedanā …pe…
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ upādāniyo dhammo;
Consciousness is something that’s prone to being grasped.

yo tattha chandarāgo, taṁ tattha upādānaṁ.
The desire and greed for it is the grasping.

Ime vuccanti, bhikkhave, upādāniyā dhammā, idaṁ upādānan”ti.
These are called the things that are prone to being grasped, and this is the grasping.”

Navamaṁ.

22.122 Sīlavantasutta:
An Ethical Mendicant

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami …pe… etadavoca:
Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and said:

“sīlavatāvuso, sāriputta, bhikkhunā katame dhammā yoniso manasikātabbā”ti?
“Reverend Sāriputta, what things should an ethical mendicant properly attend to?”

“Sīlavatāvuso, koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.
“Reverend Koṭṭhita, an ethical mendicant should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Sīlavatāvuso, koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.
An ethical mendicant should properly attend to these five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati yaṁ sīlavā bhikkhu ime pañcupādānakkhandhe aniccato …pe… anattato yoniso manasi karonto sotāpattiphalaṁ sacchikareyyā”ti.
It’s possible that an ethical mendicant who properly attends to the five grasping aggregates will realize the fruit of stream-entry.”

“Sotāpannena panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?
“But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?”

“Sotāpannenapi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato …pe… anattato yoniso manasi kātabbā.
“A mendicant stream-enterer should also properly attend to these five grasping aggregates as impermanent … as not-self.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati yaṁ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato …pe… anattato yoniso manasi karonto sakadāgāmiphalaṁ sacchikareyyā”ti.
It’s possible that a mendicant stream-enterer who properly attends to the five grasping aggregates will realize the fruit of once-return.”

“Sakadāgāminā panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?
“But Reverend Sāriputta, what things should a mendicant once-returner properly attend to?”

“Sakadāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato …pe… anattato yoniso manasi kātabbā.
“A mendicant once-returner should also properly attend to these five grasping aggregates as impermanent … as not-self.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati yaṁ sakadāgāmī bhikkhu ime pañcupādānakkhandhe aniccato …pe… anattato yoniso manasi karonto anāgāmiphalaṁ sacchikareyyā”ti.
It’s possible that a mendicant once-returner who properly attends to the five grasping aggregates will realize the fruit of non-return.”

“Anāgāminā panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?
“But Reverend Sāriputta, what things should a mendicant non-returner properly attend to?”

“Anāgāmināpi kho, āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato …pe… anattato yoniso manasi kātabbā.
“A mendicant non-returner should also properly attend to these five grasping aggregates as impermanent … as not-self.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati yaṁ anāgāmī bhikkhu ime pañcupādānakkhandhe aniccato …pe… anattato yoniso manasi karonto arahattaṁ sacchikareyyā”ti.
It’s possible that a mendicant non-returner who properly attends to the five grasping aggregates will realize perfection.”

“Arahatā panāvuso sāriputta, katame dhammā yoniso manasi kātabbā”ti?
“But Reverend Sāriputta, what things should a perfected one properly attend to?”

“Arahatāpi kho, āvuso koṭṭhika, ime pañcupādānakkhandhe aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato

suññato anattato yoniso manasi kātabbā.
“Reverend Koṭṭhita, a perfected one should also properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Natthi, khvāvuso, arahato uttari karaṇīyaṁ katassa vā paticayo;
A perfected one has nothing more to do, and nothing that needs improvement.

api ca ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva saṁvattanti satisampajaññāya cā”ti.
Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

Dasamaṁ.

22.123 Sutavantasutta:
Learned

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā …pe… etadavoca:
Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

“Sutavatāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?
“Reverend Sāriputta, what things should a learned mendicant properly attend to?”

“Sutavatāvuso koṭṭhika, bhikkhunā pañcupādānakkhandhā aniccato …pe… anattato yoniso manasi kātabbā.
“A learned mendicant should properly attend to these five grasping aggregates as impermanent … as not-self.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

Sutavatāvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato …pe… anattato yoniso manasi kātabbā.

A learned mendicant should properly attend to these five grasping aggregates as impermanent … as not-self.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati—yaṁ sutavā bhikkhu ime pañcupādānakkhandhe aniccato …pe… anattato yoniso manasi karonto sotāpattiphalaṁ sacchikareyyā”ti.
It’s possible that a learned mendicant who properly attends to the five grasping aggregates will realize the fruit of stream-entry.”

“Sotāpannena panāvuso sāriputta, bhikkhunā katame dhammā yoniso manasi kātabbā”ti?
“But Reverend Sāriputta, what things should a mendicant stream-enterer properly attend to?”

“Sotāpannenapi kho āvuso koṭṭhika, bhikkhunā ime pañcupādānakkhandhā aniccato …pe… anattato yoniso manasi kātabbā.
“A mendicant stream-enterer should also properly attend to these five grasping aggregates as impermanent … as not-self.

Ṭhānaṁ kho panetaṁ, āvuso, vijjati—yaṁ sotāpanno bhikkhu ime pañcupādānakkhandhe aniccato …pe… anattato yoniso manasi karonto sakadāgāmiphalaṁ …pe…
It’s possible that a mendicant stream-enterer who properly attends to the five grasping aggregates will realize the fruit of once-return.” …

anāgāmiphalaṁ …pe…
“It’s possible that a mendicant once-returner who properly attends to the five grasping aggregates will realize the fruit of non-return.” …

arahattaphalaṁ sacchikareyyā”ti.
“It’s possible that a mendicant non-returner who properly attends to the five grasping aggregates will realize the fruit of perfection.”

“Arahatā panāvuso sāriputta, katame dhammā yoniso manasi kātabbā”ti?

“But Reverend Sāriputta, what things should a perfected one properly attend to?”

“Arahatāpi khvāvuso koṭṭhika, ime pañcupādānakkhandhā aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato yoniso manasi kātabbā.
“Reverend Koṭṭhita, a perfected one should properly attend to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

Natthi, khvāvuso, arahato uttari karaṇīyaṁ, katassa vā paticayo;
A perfected one has nothing more to do, and nothing that needs improvement.

api ca kho ime dhammā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya ceva saṁvattanti satisampajaññāya cā”ti.
Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

Ekādasamaṁ.

22.124 Kappasutta:
With Kappa

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā kappo yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā kappo bhagavantaṁ etadavoca:
Then Venerable Kappa went up to the Buddha, bowed, sat down to one side, and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti?
“Sir, how does one know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Yaṁ kiñci, kappa, rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
“Kappa, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form —with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …pe…
One truly sees any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya passati.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, kappa, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī”ti.
That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Dvādasamaṁ.

22.125 Dutiyakappasutta:
With Kappa (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā kappo bhagavantaṁ etadavoca:
Seated to one side, Venerable Kappa said to the Buddha:

“kathaṁ nu kho, bhante, jānato kathaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhā samatikkantaṁ santaṁ suvimuttan”ti?
“Sir, how does one know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Yaṁ kiñci, kappa, rūpaṁ atītānāgatapaccuppannaṁ …pe… sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādāvimutto hoti.
“Kappa, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
One is freed by not grasping having truly seen any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya disvā anupādāvimutto hoti. consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ kho, kappa, jānato evaṁ passato imasmiñca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānāpagataṁ mānasaṁ hoti vidhā samatikkantaṁ santaṁ suvimuttan”ti.
That’s how to know and see so that the mind is rid of ego, possessiveness, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

Terasamaṁ.

Dhammakathikavaggo dutiyo.

Tassuddānaṁ

Avijjā vijjā dve kathikā,
Bandhanā paripucchitā duve;
Saṁyojanaṁ upādānaṁ,
Sīlaṁ sutavā dve ca kappenāti.

22.126 Samudayadhammasutta:
Liable To Originate

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“‘avijjā, avijjā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘ignorance’.

Katamā nu kho, bhante, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idha, bhikkhu, assutavā puthujjano samudayadhammaṁ rūpaṁ ‘samudayadhammaṁ rūpan’ti yathābhūtaṁ nappajānāti;
“Mendicant, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate.

vayadhammaṁ rūpaṁ ‘vayadhammaṁ rūpan’ti yathābhūtaṁ nappajānāti;
They don’t truly understand form, which is liable to vanish, as form which is liable to vanish.

samudayavayadhammaṁ rūpaṁ ‘samudayavayadhammaṁ rūpan’ti yathābhūtaṁ nappajānāti.

They don’t truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

Samudayadhammaṁ vedanaṁ ‘samudayadhammā vedanā’ti yathābhūtaṁ nappajānāti;
They don’t truly understand feeling …

vayadhammaṁ vedanaṁ ‘vayadhammā vedanā’ti yathābhūtaṁ nappajānāti;
samudayavayadhammaṁ vedanaṁ ‘samudayavayadhammā vedanā’ti yathābhūtaṁ nappajānāti.
Samudayadhammaṁ saññaṁ …pe…
perception …

samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṁ nappajānāti;
choices …

vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṁ nappajānāti;
samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṁ nappajānāti.
Samudayadhammaṁ viññāṇaṁ ‘samudayadhammaṁ viññāṇan’ti yathābhūtaṁ nappajānāti;
consciousness, which is liable to originate, as consciousness which is liable to originate.

vayadhammaṁ viññāṇaṁ ‘vayadhammaṁ viññāṇan’ti yathābhūtaṁ nappajānāti;
They don’t truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish.

samudayavayadhammaṁ viññāṇaṁ ‘samudayavayadhammaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
They don’t truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

Ayaṁ vuccati, bhikkhu, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Evaṁ vutte, so bhikkhu bhagavantaṁ etadavoca:
When he said this, the mendicant said to the Buddha:

“‘vijjā, vijjā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘knowledge’.

Katamā nu kho, bhante, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idha, bhikkhu, sutavā ariyasāvako samudayadhammaṁ rūpaṁ ‘samudayadhammaṁ rūpan’ti yathābhūtaṁ pajānāti;
“Mendicant, it’s when a learned noble disciple truly understands form, which is liable to originate, as form which is liable to originate.

vayadhammaṁ rūpaṁ ‘vayadhammaṁ rūpan’ti yathābhūtaṁ pajānāti;
They truly understand form, which is liable to vanish, as form which is liable to vanish.

samudayavayadhammaṁ rūpaṁ ‘samudayavayadhammaṁ rūpan’ti yathābhūtaṁ pajānāti.
They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

Samudayadhammaṁ vedanaṁ ‘samudayadhammā vedanā’ti yathābhūtaṁ pajānāti;
They truly understand feeling …

vayadhammaṁ vedanaṁ ‘vayadhammā vedanā’ti yathābhūtaṁ pajānāti;

samudayavayadhammaṁ vedanaṁ ‘samudayavayadhammā vedanā’ti yathābhūtaṁ pajānāti.
Samudayadhammaṁ saññaṁ …
perception …

samudayadhamme saṅkhāre ‘samudayadhammā saṅkhārā’ti yathābhūtaṁ pajānāti;
choices …

vayadhamme saṅkhāre ‘vayadhammā saṅkhārā’ti yathābhūtaṁ pajānāti;
samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṁ pajānāti.
Samudayadhammaṁ viññāṇaṁ ‘samudayadhammaṁ viññāṇan’ti yathābhūtaṁ pajānāti;
consciousness, which is liable to originate, as consciousness which is liable to originate.

vayadhammaṁ viññāṇaṁ ‘vayadhammaṁ viññāṇan’ti yathābhūtaṁ pajānāti;
They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish.

samudayavayadhammaṁ viññāṇaṁ ‘samudayavayadhammaṁ viññāṇan’ti yathābhūtaṁ pajānāti.
They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

Ayaṁ vuccati, bhikkhu, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Paṭhamaṁ.

22.127 Dutiyasamudayadhammasutta:
Liable To Originate (2nd)

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. …

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṁ paṭisallānā vuṭṭhito …pe… ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
Mahākoṭṭhita said to Sāriputta:

“‘avijjā, avijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idhāvuso assutavā puthujjano samudayadhammaṁ rūpaṁ ‘samudayadhammaṁ rūpan’ti yathābhūtaṁ nappajānāti; vayadhammaṁ rūpaṁ …pe… ‘samudayavayadhammaṁ rūpan’ti yathābhūtaṁ nappajānāti.
“Reverend, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish.

Samudayadhammaṁ vedanaṁ …pe… vayadhammaṁ vedanaṁ … pe… ‘samudayavayadhammā vedanā’ti yathābhūtaṁ nappajānāti.
They don’t truly understand feeling …

Samudayadhammaṁ saññaṁ …pe…
perception …

samudayadhamme saṅkhāre …pe… vayadhamme saṅkhāre …pe… samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṁ nappajānāti.
choices …

Samudayadhammaṁ viññāṇaṁ …pe… samudayavayadhammaṁ viññāṇaṁ ‘samudayavayadhammaṁ viññāṇan’ti yathābhūtaṁ nappajānāti.
consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish.

Ayaṁ vuccati, āvuso, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Dutiyaṁ.

22.128 Tatiyasamudayadhammasutta:
Liable To Originate (3rd)

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. …

ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
Mahākoṭṭhita said to Sāriputta:

“‘vijjā, vijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako samudayadhammaṁ rūpaṁ ‘samudayadhammaṁ rūpan’ti yathābhūtaṁ pajānāti; vayadhammaṁ rūpaṁ …pe… samudayavayadhammaṁ rūpaṁ ‘samudayavayadhammaṁ rūpan’ti yathābhūtaṁ pajānāti;
“Reverend, it’s when a learned noble disciple truly understands form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish.

samudayadhammaṁ vedanaṁ …pe… samudayavayadhammā vedanā …
They truly understand feeling …

samudayadhammaṁ saññaṁ …pe…

perception …

samudayadhamme saṅkhāre … vayadhamme saṅkhāre … samudayavayadhamme saṅkhāre ‘samudayavayadhammā saṅkhārā’ti yathābhūtaṁ pajānāti.
choices …

Samudayadhammaṁ viññāṇaṁ … vayadhammaṁ viññāṇaṁ … samudayavayadhammaṁ viññāṇaṁ ‘samudayavayadhammaṁ viññāṇan’ti yathābhūtaṁ pajānāti.
consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish.

Ayaṁ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Tatiyaṁ.

22.129 Assādasutta:
Gratification

Bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At Benares.

ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
Mahākoṭṭhita said to Sāriputta:

“‘avijjā, avijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idhāvuso assutavā puthujjano rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
and consciousness.

Ayaṁ vuccatāvuso, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Catutthaṁ.

22.130 Dutiyaassādasutta:
Gratification (2nd)

Bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At Benares.

“‘vijja, vijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
“Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
and consciousness.

Ayaṁ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.

And this is how a knowledgeable person is defined.”

Pañcamaṁ.

22.131 Samudayasutta:
Origin

Bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At Benares.

“‘avijjā, avijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idhāvuso, assutavā puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Reverend, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
and consciousness.

Ayaṁ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Chaṭṭhaṁ.

22.132 Dutiyasamudayasutta:
Origin (2nd)

Bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At Benares.

ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
Mahākoṭṭhita said to Sāriputta:

“‘vijjā, vijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
“Reverend, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
and consciousness.

Ayaṁ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Sattamaṁ.

22.133 Koṭṭhikasutta:
With Koṭṭhita

Bārāṇasiyaṁ viharanti isipatane migadāye.
At Benares.

Atha kho āyasmā sāriputto sāyanhasamayaṁ …pe… ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
Sāriputta said to Mahākoṭṭhita:

“‘avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idhāvuso, assutavā puthujjano rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.

and consciousness.

Ayaṁ vuccatāvuso, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Evaṁ vutte, āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
When he said this, Venerable Sāriputta said to him:

“‘vijjā, vijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
“Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
and consciousness.

Ayaṁ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Aṭṭhamaṁ.

22.134 Dutiyakoṭṭhikasutta:
With Koṭṭhita (2nd)

Bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At Benares.

“‘avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idhāvuso, assutavā puthujjano rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Reverend, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
and consciousness.

Ayaṁ vuccatāvuso, avijjā;

This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Evaṁ vutte, āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
When he said this, Venerable Sāriputta said to him:

“‘vijjā, vijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
“Reverend, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form,

Vedanāya …pe…
feeling,

saññāya …
perception,

saṅkhārānaṁ …
choices,

viññāṇassa samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti.
and consciousness.

Ayaṁ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Navamaṅ.

22.135 Tatiyakoṭṭhikasutta:
With Koṭṭhita (3rd)

Taññeva nidānaṁ.
The same setting.

Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
Sāriputta said to Mahākoṭṭhita:

“‘avijjā, avijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Idhāvuso, assutavā puthujjano rūpaṁ nappajānāti, rūpasamudayaṁ nappajānāti, rūpanirodhaṁ nappajānāti, rūpanirodhagāminiṁ paṭipadaṁ nappajānāti.
“Reverend, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation.

Vedanaṁ nappajānāti …pe…
They don’t understand feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ nappajānāti, viññāṇasamudayaṁ nappajānāti, viññāṇanirodhaṁ nappajānāti, viññāṇanirodhagāminiṁ paṭipadaṁ nappajānāti.

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṁ vuccatāvuso, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hotī”ti.
And this is how an ignorant person is defined.”

Evaṁ vutte, āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
When he said this, Venerable Sāriputta said to him:

“‘vijjā, vijjā’ti, āvuso koṭṭhika, vuccati.
“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’.

Katamā nu kho, āvuso, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Idhāvuso, sutavā ariyasāvako rūpaṁ pajānāti, rūpasamudayaṁ pajānāti, rūpanirodhaṁ pajānāti, rūpanirodhagāminiṁ paṭipadaṁ pajānāti.
“Reverend, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation.

Vedanaṁ …
They understand feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ pajānāti, viññāṇasamudayaṁ pajānāti, viññāṇanirodhaṁ pajānāti, viññāṇanirodhagāminiṁ paṭipadaṁ pajānāti.

consciousness, its origin, its cessation, and the practice that leads to its cessation.

Ayaṁ vuccatāvuso, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotī”ti.
And this is how a knowledgeable person is defined.”

Dasamaṁ.

Avijjāvaggo tatiyo.

Tassuddānaṁ

Samudayadhamme tīṇi,
assādo apare duve;
Samudaye ca dve vuttā,
koṭṭhike apare tayoti.

22.136 Kukkuḷasutta:
Burning Chaff

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, kukkuḷaṁ, vedanā kukkuḷā, saññā kukkuḷā, saṅkhārā kukkuḷā, viññāṇaṁ kukkuḷaṁ.
“Mendicants, form, feeling, perception, choices, and consciousness are burning chaff.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṁ.

22.137 Aniccasutta:
Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

“Yaṁ, bhikkhave, aniccaṁ; tatra vo chando pahātabbo.
“Mendicants, you should give up desire for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Rūpaṁ, bhikkhave, aniccaṁ; tatra vo chando pahātabbo.
Form is impermanent; you should give up desire for it.

Vedanā aniccā …pe…
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ; tatra vo chando pahātabbo.
Consciousness is impermanent; you should give up desire for it.

Yaṁ, bhikkhave, aniccaṁ; tatra vo chando pahātabbo”ti.
You should give up desire for what is impermanent.”

Dutiyaṁ.

22.138 Dutiyaaniccasutta:
Impermanence (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Yaṁ, bhikkhave, aniccaṁ; tatra vo rāgo pahātabbo.
“Mendicants, you should give up greed for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Rūpaṁ, bhikkhave, aniccaṁ; tatra vo rāgo pahātabbo.
Form is impermanent; you should give up greed for it.

Vedanā aniccā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ; tatra vo rāgo pahātabbo.
Consciousness is impermanent; you should give up greed for it.

Yaṁ, bhikkhave, aniccaṁ; tatra vo rāgo pahātabbo”ti.
You should give up greed for what is impermanent.”

Tatiyaṁ.

22.139 Tatiyaaniccasutta:
Impermanence (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Yaṁ, bhikkhave, aniccaṁ; tatra vo chandarāgo pahātabbo.
“Mendicants, you should give up desire and greed for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Rūpaṁ, bhikkhave, aniccaṁ, tatra vo chandarāgo pahātabbo.
Form is impermanent; you should give up desire and greed for it.

Vedanā aniccā …
Feeling …

saññā …
Perception …

saṅkhārā …
Choices …

viññāṇaṁ aniccaṁ; tatra vo chandarāgo pahātabbo.
Consciousness is impermanent; you should give up desire and greed for it.

Yaṁ, bhikkhave, aniccaṁ; tatra vo chandarāgo pahātabbo”ti.
You should give up desire and greed for what is impermanent.”

Catutthaṁ.

22.140 Dukkhasutta:
Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Yaṁ, bhikkhave, dukkhaṁ; tatra vo chando pahātabbo …pe…
“Mendicants, you should give up desire for what is suffering. …”

yaṁ, bhikkhave, dukkhaṁ; tatra vo chando pahātabbo”ti.

Pañcamaṁ.

22.141 Dutiyadukkhasutta:
Suffering (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Yaṁ, bhikkhave, dukkhaṁ; tatra vo rāgo pahātabbo …pe…
“Mendicants, you should give up greed for what is suffering. …”

yaṁ, bhikkhave, dukkhaṁ; tatra vo rāgo pahātabbo”ti.

Chaṭṭhaṁ.

22.142 Tatiyadukkhasutta:
Suffering (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Yaṁ, bhikkhave, dukkhaṁ; tatra vo chandarāgo pahātabbo …pe…
“Mendicants, you should give up desire and greed for what is suffering. …”

yaṁ, bhikkhave, dukkhaṁ; tatra vo chandarāgo pahātabbo”ti.

Sattamaṁ.

22.143 Anattasutta:
Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, anattā; tatra vo chando pahātabbo.
“Mendicants, you should give up desire for what is not-self. …”

Ko ca, bhikkhave, anattā?
Rūpaṁ, bhikkhave, anattā; tatra vo chando pahātabbo.
Vedanā anattā …
saññā …
saṅkhārā …
viññāṇaṁ anattā; tatra vo chando pahātabbo.
Yo, bhikkhave, anattā; tatra vo chando pahātabbo”ti.

Aṭṭhamaṁ.

22.144 Dutiyaanattasutta:
Not-Self (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, anattā; tatra vo rāgo pahātabbo.
“Mendicants, you should give up greed for what is not-self. …”

Ko ca, bhikkhave, anattā?
Rūpaṁ, bhikkhave, anattā; tatra vo rāgo pahātabbo.
Vedanā anattā …
saññā …
saṅkhārā …
viññāṇaṁ anattā; tatra vo rāgo pahātabbo.
Yo, bhikkhave, anattā; tatra vo rāgo pahātabbo”ti.

Navamaṁ.

22.145 Tatiyaanattasutta:
Not-Self (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo.
“Mendicants, you should give up desire and greed for what is not-self. …”

Ko ca, bhikkhave, anattā?
Rūpaṁ, bhikkhave, anattā; tatra vo chandarāgo pahātabbo.
Vedanā anattā …
saññā …
saṅkhārā …
viññāṇaṁ anattā; tatra vo chandarāgo pahātabbo.
Yo, bhikkhave, anattā; tatra vo chandarāgo pahātabbo”ti.

Dasamaṁ.

22.146 Nibbidābahulasutta:
Full of Disillusionment

Sāvatthinidānaṁ.
At Sāvatthī.

“Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti —
“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṁ rūpe nibbidābahulo vihareyya. Vedanāya …pe… saññāya … saṅkhāresu … viññāṇe nibbidābahulo vihareyya.
They should live full of disillusionment for form, feeling, perception, choices, and consciousness.

Yo rūpe nibbidābahulo viharanto, vedanāya … saññāya … saṅkhāresu … viññāṇe nibbidābahulo viharanto rūpaṁ parijānāti, vedanaṁ … saññaṁ … saṅkhāre … viññāṇaṁ parijānāti;
Living in this way, they completely understand form, feeling, perception, choices, and consciousness.

so rūpaṁ parijānaṁ vedanaṁ parijānaṁ saññaṁ parijānaṁ saṅkhāre parijānaṁ viññāṇaṁ parijānaṁ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati viññāṇamhā, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi; ‘parimuccati dukkhasmā’ti vadāmī”ti.
Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

Ekādasamaṁ.

22.147 Aniccānupassīsutta:
Observing Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

“Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti —
“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṁ rūpe aniccānupassī vihareyya.
They should live observing impermanence in form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe aniccānupassī vihareyya …pe…
and consciousness. …

‘parimuccati dukkhasmā’ti vadāmī”ti.
They’re freed from suffering, I say.”

Dvādasamaṁ.

22.148 Dukkhānupassīsutta:
Observing Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti —
“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṁ rūpe dukkhānupassī vihareyya.
They should live observing suffering in form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe dukkhānupassī vihareyya …pe…
and consciousness. …

‘parimuccati dukkhasmā’ti vadāmī”ti.
They’re freed from suffering, I say.”

Terasamaṁ.

22.149 Anattānupassīsutta:
Observing Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Saddhāpabbajitassa, bhikkhave, kulaputtassa ayamanudhammo hoti —
“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings.

yaṁ rūpe anattānupassī vihareyya.
They should live observing not-self in form,

Vedanāya …
feeling,

saññāya …
perception,

saṅkhāresu …
choices,

viññāṇe anattānupassī vihareyya.
and consciousness. …

Anattānupassī viharanto, vedanāya …
saññāya …
saṅkhāresu …
viññāṇe anattānupassī viharanto rūpaṁ parijānāti, vedanaṁ …pe…
saññaṁ …
saṅkhāre …
viññāṇaṁ parijānāti.
So rūpaṁ parijānaṁ vedanaṁ parijānaṁ saññaṁ parijānaṁ saṅkhāre parijānaṁ viññāṇaṁ parijānaṁ parimuccati rūpamhā, parimuccati vedanāya, parimuccati saññāya, parimuccati saṅkhārehi, parimuccati

viññāṇamhā, parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi;
‘parimuccati dukkhasmā’ti vadāmī”ti.
They’re freed from suffering, I say.”

Cuddasamaṁ.

Kukkuḷavaggo catuttho.

Tassuddānaṁ

Kukkuḷā tayo aniccena,
dukkhena apare tayo;
Anattena tayo vuttā,
kulaputtena dve dukāti.

22.150 Ajjhattasutta:
In Oneself

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya uppajjati ajjhattaṁ sukhadukkhan”ti?
“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati rūpaṁ upādāya uppajjati ajjhattaṁ sukhadukkhaṁ.
“When form exists, because of grasping form, pleasure and pain arise in oneself.

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati viññāṇaṁ upādāya uppajjati ajjhattaṁ sukhadukkhaṁ.
consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya uppajjeyya ajjhattaṁ sukhadukkhan”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …pe…
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya uppajjeyya ajjhattaṁ sukhadukkhan”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Paṭhamaṁ.

22.151 Etaṁmamasutta:
This Is Mine

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa:
“Mendicants, when what exists, because of grasping what and insisting on what,

‘etaṁ mama, esohamasmi, eso me attā’ti samanupassatī”ti?
does someone regard things like this: ‘This is mine, I am this, this is my self’?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa …pe…
“When form exists, because of grasping form and insisting on form …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa:
When consciousness exists, because of grasping consciousness and insisting on consciousness,

‘etaṁ mama, esohamasmi, eso me attā’ti samanupassati.
someone regards it like this: ‘This is mine, I am this, this is my self.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

vipariṇāmadhammaṁ, api nu taṁ anupādāya etaṁ mama, esohamasmi, eso me attāti samanupasseyyāti?
“But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

vipariṇāmadhammaṁ, api nu taṁ anupādāya etaṁ mama, esohamasmi, eso me attāti samanupasseyyāti?
“But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…

“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dutiyaṁ.

22.152 Soattāsutta:
This Is My Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Vedanāya …pe…
When feeling …

saññāya …

perception …

saṅkhāresu …pe…
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘so attā so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Tatiyaṁ.

22.153 Nocamesiyāsutta:
It Might Not Be Mine

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …

choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa, evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“No hetaṁ, bhante”.

“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…

“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Catutthaṁ.

22.154 Micchādiṭṭhisutta:
Wrong View

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa micchādiṭṭhi uppajjatī”ti?
“Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa micchādiṭṭhi uppajjati.
“When form exists, because of grasping form and insisting on form, wrong view arises.

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa micchādiṭṭhi uppajjati.
consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya micchādiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya micchādiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Pañcamaṁ.

22.155 Sakkāyadiṭṭhisutta:
Identity View

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa sakkāyadiṭṭhi uppajjatī”ti?
“Mendicants, when what exists, because of grasping what and insisting on what, does identity view arise?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa sakkāyadiṭṭhi uppajjati.
“When form exists, because of grasping form and insisting on form, identity view arises.

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa sakkāyadiṭṭhi uppajjati.
consciousness exists, because of grasping consciousness and insisting on consciousness, identity view arises.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya sakkāyadiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would identity view arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya sakkāyadiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would identity view arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Chaṭṭhaṁ.

22.156 Attānudiṭṭhisutta:
View of Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa attānudiṭṭhi uppajjatī”ti?
“Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa attānudiṭṭhi uppajjati.
“When form exists, because of grasping form and insisting on form, view of self arises.

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa attānudiṭṭhi uppajjati.
consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya attānudiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya attānudiṭṭhi uppajjeyyā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Sattamaṁ.

22.157 Abhinivesasutta:
Insistence

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa uppajjanti saṁyojanābhinivesavinibandhā”ti?
“Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, and shackles arise?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa uppajjanti saṁyojanābhinivesavinibandhā.
“When form exists, because of grasping form and insisting on form, fetters, insistence, and shackles arise.

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa uppajjanti saṁyojanābhinivesavinibandhā.
consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, and shackles arise.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya uppajjeyyuṁ
saṁyojanābhinivesavinibandhā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, and shackles arise?”

“No hetaṁ, bhante” …pe…
“No, sir.” …

“evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Aṭṭhamaṁ.

22.158 Dutiyaabhinivesasutta:
Insistence (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa uppajjanti saṁyojanābhinivesavinibandhājjhosānā”ti?
“Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, shackles, and attachments arise?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa uppajjanti saṁyojanābhinivesavinibandhājjhosānā.
“When form exists, because of grasping form and insisting on form, fetters, insistence, shackles, and attachments arise.

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa uppajjanti saṁyojanābhinivesavinibandhājjhosānā.
consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise.

Taṁ kiṁ maññatha, bhikkhave,

What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“Yaṁ panāniccaṁ …pe…
api nu taṁ anupādāya uppajjeyyuṁ
saṁyojanābhinivesavinibandhājjhosānā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Navamaṁ.

22.159 Ānandasutta:
With Ānanda

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Taṁ kiṁ maññasi, ānanda,
“What do you think, Ānanda?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.” …

“Evaṁ passaṁ …pe…
“Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dasamaṁ.

Diṭṭhivaggo pañcamo.

Tassuddānaṁ

Ajjhattikaṁ etaṁmama,
Soattā nocamesiyā;
Micchāsakkāyattānu dve,
Abhinivesā ānandenāti.

Uparipaṇṇāsako samatto.

Tassa uparipaṇṇāsakassa vagguddānaṁ

Anto dhammakathikā vijjā,
kukkuḷaṁ diṭṭhipañcamaṁ;
Tatiyo paṇṇāsako vutto,
nipātoti pavuccatīti.

Khandhasaṁyuttaṁ samattaṁ.

The Linked Discourses on the aggregates are complete.

23. Rādha Saṁyutta:

With Rādha

23.1 Mārasutta:
About Māra

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

“‘Māro, māro’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘Māra’.

Kittāvatā nu kho, bhante, māro”ti?
How is Māra defined?”

“Rūpe kho, rādha, sati māro vā assa māretā vā yo vā pana mīyati.
“When there is form, Rādha, there may be Māra, or the murderer, or the murdered.

Tasmātiha tvaṁ, rādha, rūpaṁ māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtanti passa.
So you should see form as Māra, the murderer, the murdered, the diseased, the boil, the dart, the misery, the miserable.

Ye naṁ evaṁ passanti te sammā passanti.
Those who see it like this see rightly.

Vedanāya sati …
When there is feeling …

saññāya sati …

perception …

saṅkhāresu sati …
choices …

viññāṇe sati māro vā assa māretā vā yo vā pana mīyati.
consciousness, there may be Māra, or the murderer, or the murdered.

Tasmātiha tvaṁ, rādha, viññāṇaṁ māroti passa, māretāti passa, mīyatīti passa, rogoti passa, gaṇḍoti passa, sallanti passa, aghanti passa, aghabhūtanti passa.
So you should see consciousness as Māra, the murderer, the murdered, the diseased, the boil, the dart, the misery, the miserable.

Ye naṁ evaṁ passanti, te sammā passantī”ti.
Those who see it like this see rightly.”

“Sammādassanaṁ pana, bhante, kimatthiyan”ti?
“But sir, what’s the purpose of seeing rightly?”

“Sammādassanaṁ kho, rādha, nibbidatthaṁ”.
“Disillusionment is the purpose of seeing rightly.”

“Nibbidā pana, bhante, kimatthiyā”ti?
“But what’s the purpose of disillusionment?”

“Nibbidā kho, rādha, virāgatthā”.
“Dispassion is the purpose of disillusionment.”

“Virāgo pana, bhante, kimatthiyo”ti?
“But what’s the purpose of dispassion?”

“Virāgo kho, rādha, vimuttattho”.
“Freedom is the purpose of dispassion.”

“Vimutti pana, bhante, kimatthiyā”ti?

“But what’s the purpose of freedom?”

“Vimutti kho, rādha, nibbānatthā”.
“Extinguishment is the purpose of freedom.”

“Nibbānaṁ pana, bhante, kimatthiyan”ti?
“But sir, what is the purpose of extinguishment?”

“Accayāsi, rādha, pañhaṁ, nāsakkhi pañhassa pariyantaṁ gahetuṁ.
“Your question goes too far, Rādha. You couldn’t figure out the limit of questions.

Nibbānogadhañhi, rādha, brahmacariyaṁ vussati, nibbānaparāyanaṁ nibbānapariyosānan”ti.
For extinguishment is the culmination, destination, and end of the spiritual life.”

Paṭhamaṁ.

23.2 Sattasutta:
Sentient Beings

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘satto, satto’ti, bhante, vuccati.
“Sir, they speak of this thing called a ‘sentient being’.

Kittāvatā nu kho, bhante, sattoti vuccatī”ti?
How is a sentient being defined?”

“Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati.
“Rādha, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then a being is spoken of.

Vedanāya …
When you cling, strongly cling, to desire, greed, relishing, and craving for feeling …

saññāya …
perception …

saṅkhāresu …
choices …

viññāṇe yo chando yo rāgo yā nandī yā taṇhā, tatra satto, tatra visatto, tasmā sattoti vuccati.
consciousness, then a being is spoken of.

Seyyathāpi, rādha, kumārakā vā kumārikāyo vā paṁsvāgārakehi kīḷanti.
Suppose some boys or girls were playing with sandcastles.

Yāvakīvañca tesu paṁsvāgārakesu avigatarāgā honti avigatacchandā avigatapemā avigatapipāsā avigatapariḷāhā avigatataṇhā, tāva tāni paṁsvāgārakāni allīyanti keḷāyanti dhanāyanti mamāyanti.
As long as they're not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own.

Yato ca kho, rādha, kumārakā vā kumārikāyo vā tesu paṁsvāgārakesu vigatarāgā honti vigatacchandā vigatapemā vigatapipāsā vigatapariḷāhā vigatataṇhā, atha kho tāni paṁsvāgārakāni hatthehi ca pādehi ca vikiranti vidhamanti viddhaṁsenti vikīḷaniyaṁ karonti.
But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable.

Evameva kho, rādha, tumhepi rūpaṁ vikiratha vidhamatha viddhaṁsetha vikīḷaniyaṁ karotha taṇhākkhayāya paṭipajjatha.
In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving.

Vedanaṁ vikiratha vidhamatha viddhaṁsetha vikīḷaniyaṁ karotha taṇhākkhayāya paṭipajjatha.
You should scatter, destroy, and demolish feeling …

Saññaṁ …
perception …

saṅkhāre vikiratha vidhamatha viddhaṁsetha vikīḷaniyaṁ karotha taṇhākkhayāya paṭipajjatha.
choices …

Viññāṇaṁ vikiratha vidhamatha viddhaṁsetha vikīḷaniyaṁ karotha taṇhākkhayāya paṭipajjatha.
consciousness, making it unplayable. And you should practice for the

ending of craving.

Taṇhākkhayo hi, rādha, nibbānan”ti.
For the ending of craving is extinguishment.”

Dutiyaṁ.

23.3 Bhavanettisutta:
The Conduit To Rebirth

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘bhavanettinirodho, bhavanettinirodho’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘the cessation of the conduit to rebirth’.

Katamā nu kho, bhante, bhavanetti, katamo bhavanettinirodho”ti?
What is the conduit to rebirth? And what is the cessation of the conduit to rebirth?”

“Rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā—
“Rādha, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies —

ayaṁ vuccati bhavanetti.
this is called the conduit to rebirth.

Tesaṁ nirodho bhavanettinirodho.
Their cessation is the cessation of the conduit to rebirth.

Vedanāya …
Any desire, greed, relishing, and craving for feeling …

saññāya …
perception …

saṅkhāresu …

choices …

viññāṇe yo chando …pe… adhiṭṭhānābhinivesānusayā—
consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies—

ayaṁ vuccati bhavanetti.
this is called the conduit to rebirth.

Tesaṁ nirodho bhavanettinirodho”ti.
Their cessation is the cessation of the conduit to rebirth.”

Tatiyaṁ.

23.4 Pariññeyyasutta:
Should Be Completely Understood

Sāvatthinidānaṁ.
At Sāvatthī.

Āyasmā rādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
Then Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Pariññeyye ca, rādha, dhamme desessāmi pariññañca pariññātāviṁ puggalañca.
“Rādha, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood.

Taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā rādho bhagavato paccassosi.
“Yes, sir,” Rādha replied.

Bhagavā etadavoca:
The Buddha said this:

“katame ca, rādha, pariññeyyā dhammā?
“And what things should be completely understood?

Rūpaṁ kho, rādha, pariññeyyo dhammo, vedanā pariññeyyo dhammo, saññā pariññeyyo dhammo, saṅkhārā pariññeyyo dhammo, viññāṇaṁ pariññeyyo dhammo.
Form, feeling, perception, choices, and consciousness.

Ime vuccanti, rādha, pariññeyyā dhammā.

These are called the things that should be completely understood.

Katamā ca, rādha, pariññā?
And what is complete understanding?

Yo kho, rādha, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

ayaṁ vuccati, rādha, pariññā.
This is called complete understanding.

Katamo ca, rādha, pariññātāvī puggalo?
And what is the person who has completely understood?

‘Arahā’tissa vacanīyaṁ.
It should be said: a perfected one,

Yvāyaṁ āyasmā evaṁnāmo evaṅgotto—
the venerable of such and such name and clan.

ayaṁ vuccati, rādha, pariññātāvī puggalo”ti.
This is called the person who has completely understood.”

Catutthaṁ.

23.5 Samaṇasutta:
Ascetics and Brahmins

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.
“Rādha, there are these five grasping aggregates.

Katame pañca?
What five?

Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

Ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ upādānakkhandhānaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti;
There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape.

na me te, rādha, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, rādha, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ upādānakkhandhānaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti;
There are ascetics and brahmins who do truly understand these five grasping aggregates' gratification, drawback, and escape.

te kho me, rādha, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī"ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

Pañcamaṁ.

23.6 Dutiyasamaṇasutta:
Ascetics and Brahmins (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.
“Rādha, there are these five grasping aggregates.

Katame pañca?
What five?

Rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

Ye hi keci, rādha, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti …pe…
There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ origin, ending, gratification, drawback, and escape … Those venerables don’t realize the goal of life as an ascetic or brahmin …

sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
There are ascetics and brahmins who do truly understand … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Chaṭṭhaṁ.

23.7 Sotāpannasutta:
A Stream-Enterer

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.
“Rādha, there are these five grasping aggregates.

Katame pañca?
What five?

Rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

Yato kho, rādha, ariyasāvako imesaṁ pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti—
When a noble disciple truly understands these five grasping aggregates’ origin, ending, gratification, drawback, and escape,

ayaṁ vuccati, rādha, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamaṁ.

23.8 Arahantasutta:
A Perfected One

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“pañcime, rādha, upādānakkhandhā.
“Rādha, there are these five grasping aggregates.

Katame pañca?
What five?

Rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

Yato kho, rādha, bhikkhu imesaṁ pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti—
A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, rādha, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Aṭṭhamaṁ.

23.9 Chandarāgasutta:
Desire and Greed

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā, taṁ pajahatha.
“Rādha, you should give up any desire, greed, relishing, and craving for form.

Evaṁ taṁ rūpaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Vedanāya yo chando yo rāgo yā nandī yā taṇhā, taṁ pajahatha.
You should give up any desire, greed, relishing, and craving for feeling …

Evaṁ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Saññāya …
perception …

saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā, taṁ pajahatha.
choices …

Evaṁ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Viññāṇe yo chando yo rāgo yā nandī yā taṇhā, taṁ pajahatha.
consciousness.

Evaṁ taṁ viññāṇaṁ pahīnaṁ bhavissati …pe… anuppādadhamman”ti.
Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Navamaṁ.

23.10 Dutiyachandarāgasutta:
Desire and Greed (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“rūpe kho, rādha, yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.
“Rādha, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

Evaṁ taṁ rūpaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Vedanāya yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.
You should give up any desire, greed, relishing, and craving for feeling …

Evaṁ sā vedanā pahīnā bhavissati ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Saññāya …
perception …

saṅkhāresu yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.
choices …

Evaṁ te saṅkhārā pahīnā bhavissanti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.

Viññāṇe yo chando yo rāgo yā nandī yā taṇhā ye upayupādānā cetaso adhiṭṭhānābhinivesānusayā, te pajahatha.
consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies.

Evaṁ taṁ viññāṇaṁ pahīnaṁ bhavissati ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhamman”ti.
Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

Dasamaṁ.

Rādhasaṁyuttassa paṭhamamāravaggo.

Tassuddānaṁ

Māro satto bhavanetti,
pariññeyyā samaṇā duve;
Sotāpanno arahā ca,
chandarāgāpare duveti.

23.11 Mārasutta:
About Māra

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘māro, māro’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘Māra’.

Katamo nu kho, bhante, māro”ti?
How is Māra defined?”

“Rūpaṁ kho, rādha, māro, vedanā māro, saññā māro, saṅkhārā māro, viññāṇaṁ māro.
“Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra.

Evaṁ passaṁ, rādha, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṁ.

23.12 Māradhammasutta:
Susceptible to Māra

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘māradhammo, māradhammo’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘susceptible to Māra’.

Katamo nu kho, bhante, māradhammo”ti?
What is susceptible to Māra?”

“Rūpaṁ kho, rādha, māradhammo, vedanā māradhammo, saññā māradhammo, saṅkhārā māradhammo, viññāṇaṁ māradhammo.
“Rādha, form is susceptible to Māra. Feeling, perception, choices, and consciousness are susceptible to Māra.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dutiyaṁ.

23.13 Aniccasutta:
Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘aniccaṁ, aniccan’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘impermanence’.

Katamaṁ nu kho, bhante, aniccan”ti?
What is impermanence?”

“Rūpaṁ kho, rādha, aniccaṁ, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññāṇaṁ aniccaṁ.
“Rādha, form, feeling, perception, choices, and consciousness are impermanent.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Tatiyaṁ.

23.14 Aniccadhammasutta:
Liable to Impermanence

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘aniccadhammo, aniccadhammo’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘liable to impermanence’.

Katamo nu kho, bhante, aniccadhammo”ti?
What is liable to impermanence?

“Rūpaṁ kho, rādha, aniccadhammo, vedanā aniccadhammo, saññā aniccadhammo, saṅkhārā aniccadhammo, viññāṇaṁ aniccadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to impermanence.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Catutthaṁ.

23.15 Dukkhasutta:
Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘dukkhaṁ, dukkhan’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘suffering’.

Katamaṁ nu kho, bhante, dukkhan”ti?
What is suffering?”

“Rūpaṁ kho, rādha, dukkhaṁ, vedanā dukkhā, saññā dukkhā, saṅkhārā dukkhā, viññāṇaṁ dukkhaṁ.
“Rādha, form, feeling, perception, choices, and consciousness are suffering.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Pañcamaṁ.

23.16 Dukkhadhammasutta:
Liable to Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘dukkhadhammo, dukkhadhammo’ti, bhante, vuccati.
“Sir, they speak of ‘liable to suffering’.

Katamo nu kho, bhante, dukkhadhammo”ti?
What is liable to suffering?”

“Rūpaṁ kho, rādha, dukkhadhammo, vedanā dukkhadhammo, saññā dukkhadhammo, saṅkhārā dukkhadhammo, viññāṇaṁ dukkhadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to suffering.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Chaṭṭhaṁ.

23.17 Anattasutta:
Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘anattā, anattā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘not-self’.

Katamo nu kho, bhante, anattā”ti?
What is not-self?”

“Rūpaṁ kho, rādha, anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṁ anattā.
“Rādha, form, feeling, perception, choices, and consciousness are not-self.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Sattamaṁ.

23.18 Anattadhammasutta:
Naturally Not-Self

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘anattadhammo, anattadhammo’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘liable to not-self’.

Katamo nu kho, bhante, anattadhammo”ti?
What is liable to not-self?”

“Rūpaṁ kho, rādha, anattadhammo, vedanā anattadhammo, saññā anattadhammo, saṅkhārā anattadhammo, viññāṇaṁ anattadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to not-self.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Aṭṭhamaṁ.

23.19 Khayadhammasutta:
Liable To End

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘khayadhammo, khayadhammo’ti, bhante, vuccati.
“Sir, they speak of ‘liable to end’.

Katamo nu kho, bhante, khayadhammo”ti?
What is liable to end?”

“Rūpaṁ kho, rādha, khayadhammo, vedanā khayadhammo, saññā khayadhammo, saṅkhārā khayadhammo, viññāṇaṁ khayadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to end.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Navamaṁ.

23.20 Vayadhammasutta:
Liable To Vanish

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘vayadhammo, vayadhammo’ti, bhante, vuccati.
“Sir, they speak of ‘liable to vanish’.

Katamo nu kho, bhante, vayadhammo”ti?
What is liable to vanish?”

“Rūpaṁ kho, rādha, vayadhammo, vedanā vayadhammo, saññā vayadhammo, saṅkhārā vayadhammo, viññāṇaṁ vayadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to vanish.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dasamaṁ.

23.21 Samudayadhammasutta:
Liable To Originate

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘samudayadhammo, samudayadhammo’ti, bhante, vuccati.
“Sir, they speak of ‘liable to originate’.

Katamo nu kho, bhante, samudayadhammo”ti?
What is liable to originate?”

“Rūpaṁ kho, rādha, samudayadhammo, vedanā samudayadhammo, saññā samudayadhammo, saṅkhārā samudayadhammo, viññāṇaṁ samudayadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to originate.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Ekādasamaṁ.

23.22 Nirodhadhammasutta:
Liable To Cease

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“‘nirodhadhammo, nirodhadhammo’ti, bhante, vuccati.
“Sir, they speak of ‘liable to cease’.

Katamo nu kho, bhante, nirodhadhammo”ti?
What is liable to cease?”

“Rūpaṁ kho, rādha, nirodhadhammo, vedanā nirodhadhammo, saññā nirodhadhammo, saṅkhārā nirodhadhammo, viññāṇaṁ nirodhadhammo.
“Rādha, form, feeling, perception, choices, and consciousness are liable to cease.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dvādasamaṁ.

Dutiyamāravaggo.

Tassuddānaṁ

Māro ca māradhammo ca,

Aniccena apare duve;
Dukkhena ca duve vuttā,
Anattena tatheva ca;
Khayavayasamudayaṁ,
Nirodhadhammena dvādasāti.

23.23–33 Mārādisuttaekādasaka:
Eleven Discourses on Māra, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
Seated to one side, Venerable Rādha said to the Buddha:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra.

Ko ca, rādha, māro?
And what is Māra?

Rūpaṁ kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Form is Māra. You should give up any desire, any greed, any desire and greed for it.

Vedanā māro; tatra te chando pahātabbo …pe…
Feeling …

saññā māro; tatra te chando pahātabbo …pe…
Perception …

saṅkhārā māro; tatra te chando pahātabbo …pe…
Choices …

viññāṇaṁ māro; tatra te chando pahātabbo …pe…
Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.
You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“Yo kho, rādha, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe….
“You should give up any desire, any greed, any desire and greed for whatever is susceptible to Māra …”

“Yaṁ kho, rādha, aniccaṁ …pe….
“… impermanent …”

“Yo kho, rādha, aniccadhammo …pe….
“… liable to impermanence …”

“Yaṁ kho, rādha, dukkhaṁ …pe….
“… suffering …”

“Yo kho, rādha, dukkhadhammo …pe….
“… liable to suffering …”

“Yo kho, rādha, anattā …pe….
“… not-self …”

“Yo kho, rādha, anattadhammo …pe….
“… liable to not-self …”

“Yo kho, rādha, khayadhammo …pe….
“… liable to end …”

“Yo kho, rādha, vayadhammo …pe….
“… liable to vanish …”

“Yo kho, rādha, samudayadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe….
“… liable to originate …”

23.34 Nirodhadhammasutta:
Liable To Cease

Sāvatthinidānaṁ.
At Sāvatthī.

Āyasmā rādho bhagavantaṁ etadavoca:
Venerable Rādha said to the Buddha:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease.

Ko ca, rādha, nirodhadhammo?
And what is liable to cease?

Rūpaṁ kho, rādha, nirodhadhammo; tatra te chando pahātabbo … pe…
Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

vedanā nirodhadhammo; tatra te chando pahātabbo …pe…
Feeling …

saññā nirodhadhammo; tatra te chando pahātabbo …pe…
Perception …

saṅkhārā nirodhadhammo; tatra te chando pahātabbo …pe…
Choices …

viññāṇaṁ nirodhadhammo; tatra te chando pahātabbo …pe…
Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.
You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

Āyācanavaggo tatiyo.

Tassuddānaṁ

Māro ca māradhammo ca,
Aniccena apare duve;
Dukkhena ca duve vuttā,
Anattena tatheva ca;
Khayavayasamudayaṁ,
Nirodhadhammena dvādasāti.

23.35–45 Mārādisuttaekādasaka:
Eleven Discourses on Māra, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra.

Ko ca, rādha, māro?
And what is Māra?

Rūpaṁ kho, rādha, māro; tatra te chando pahātabbo …pe…
Form is Māra. You should give up any desire, any greed, any desire and greed for it. …

viññāṇaṁ māro; tatra te chando pahātabbo …pe…
Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it.

yo kho, rādha, māro; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.
You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“Yo kho, rādha, māradhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe….
“You should give up any desire, any greed, any desire and greed for whatever is susceptible to Māra …”

“Yaṁ kho, rādha, aniccaṁ …pe….
“… impermanent …”

“Yo kho, rādha, aniccadhammo …pe….
“… liable to impermanence …”

“Yaṁ kho, rādha, dukkhaṁ …pe….
“… suffering …”

“Yo kho, rādha, dukkhadhammo …pe….
“… liable to suffering …”

“Yo kho, rādha, anattā …pe….
“… not-self …”

“Yo kho, rādha, anattadhammo …pe….
“… liable to not-self …”

“Yo kho, rādha, khayadhammo …pe….
“… liable to end …”

“Yo kho, rādha, vayadhammo …pe….
“… liable to vanish …”

“Yo kho, rādha, samudayadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe….
“… liable to originate …”

23.46 Nirodhadhammasutta:
Liable To Cease

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rādhaṁ bhagavā etadavoca:
When Venerable Rādha was seated to one side, the Buddha said to him:

“yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease.

Ko ca, rādha, nirodhadhammo?
And what is liable to cease?

Rūpaṁ kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

Vedanā …pe…
Feeling …

saññā …pe…
Perception …

saṅkhārā …pe…
Choices …

viññāṇaṁ nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.

Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it.

Yo kho, rādha, nirodhadhammo; tatra te chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.
You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

Upanisinnavaggo catuttho.

Tassuddānaṁ

Māro ca māradhammo ca,
Aniccena apare duve;
Dukkhena ca duve vuttā,
Anattena tatheva ca;
Khayavayasamudayaṁ,
Nirodhadhammena dvādasāti.

Rādhasaṁyuttaṁ samattaṁ.
The Linked Discourses with Rādha are complete.

24. Diṭṭhi Saṁyutta:
On View

24.1 Vātasutta:
Winds

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove.

Bhagavā etadavoca:
The Buddha said this:

"kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

'na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā'"ti?
'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'?"

"Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī"ti.
"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.
"Well then, mendicants, listen and pay close attention, I will speak."

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Bhagavā etadavoca:

The Buddha said this:

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā niccā vā aniccā vā”ti …
“Is feeling …

“saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No hetaṁ, bhante”.
“No, sir.”

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti, dukkhasamudayepissa kaṅkhā pahīnā hoti, dukkhanirodhepissa kaṅkhā pahīnā hoti, dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Paṭhamaṁ.

24.2 Etaṁmamasutta:
This Is Mine

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘etaṁ mama, esohamasmi, eso me attā’ti.
‘This is mine, I am this, this is my self.’

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘etaṁ mama, esohamasmi, eso me attā’ti.
‘This is mine, I am this, this is my self.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

“vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘etaṁ mama, esohamasmi, eso me attā’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.

they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dutiyaṁ.

24.3 Soattāsutta:
This Is My Self

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Vedanāya sati …pe…
When feeling …

saññāya sati …

perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’ti.
‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘so attā …pe…
avipariṇāmadhammo’”ti?
“No hetaṁ, bhante”.

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṁ bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘so attā …pe…
avipariṇāmadhammo’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘so attā, so loko, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Tatiyaṁ.

24.4 Nocamesiyāsutta:
It Might Not Be Mine

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …

choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’ti.
‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
“No hetaṁ, bhante”.

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘no cassaṁ, no ca me siyā, nābhavissa, na me bhavissatī’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Catutthaṁ.

24.5 Natthidinnasutta:
There's No Meaning in Giving

Sāvatthinidānaṁ.
At Sāvatthī.

"Kismiṁ nu kho, bhikkhave, sati kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

'natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko; natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti.
'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

Cātumahābhūtiko ayaṁ puriso yadā kālaṁ karoti pathavī pathavīkāyaṁ anupeti anupagacchati, āpo āpokāyaṁ anupeti anupagacchati, tejo tejokāyaṁ anupeti anupagacchati, vāyo vāyokāyaṁ anupeti anupagacchati.
This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air.

Ākāsaṁ indriyāni saṅkamanti.

The faculties are transferred to space.

Āsandipañcamā purisā mataṁ ādāya gacchanti.
Four men with a bier carry away the corpse.

Yāva āḷāhanā padāni paññāyanti.
Their footprints show the way to the cemetery.

Kāpotakāni aṭṭhīni bhavanti.
The bones become bleached.

Bhassantā āhutiyo.
Offerings dedicated to the gods end in ashes.

Dattupaññattaṁ yadidaṁ dānaṁ.
Giving is a doctrine of morons.

Tesaṁ tucchaṁ musā vilāpo ye keci atthikavādaṁ vadanti.
When anyone affirms a positive teaching it's just baseless, false nonsense.

Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṁ maraṇā'"ti?
Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death'?"

"Bhagavaṁmūlakā no, bhante, dhammā …pe…
"Our teachings are rooted in the Buddha. …"

"Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
"When form exists, because of grasping form and insisting on form, the view arises:

'natthi dinnaṁ, natthi yiṭṭhaṁ …pe…
'There's no meaning in giving, sacrifice, or offerings. …

kāyassa bhedā ucchijjanti vinassanti na honti paraṁ maraṇā'ti.
Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

Vedanāya sati …pe…

When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘natthi dinnaṁ, natthi yiṭṭhaṁ …pe…
‘There’s no meaning in giving, sacrifice, or offerings. …

kāyassa bhedā ucchijjanti vinassanti na honti paraṁ maraṇā’ti.
Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don’t exist after death.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘natthi dinnaṁ, natthi yiṭṭhaṁ …pe…
kāyassa bhedā ucchijjanti vinassanti na honti paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘natthi dinnaṁ, natthi yiṭṭhaṁ …pe…
kāyassa bhedā ucchijjanti vinassanti na honti paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘natthi dinnaṁ, natthi yiṭṭhaṁ …pe…
ye keci atthikavādaṁ vadanti;
bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti paraṁ maraṇā’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā

paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Pañcamaṁ.

24.6 Karotosutta:
Acting

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato pāṇamatipātayato adinnaṁ ādiyato sandhiṁ chindato nillopaṁ harato ekāgārikaṁ karoto paripanthe tiṭṭhato paradāraṁ gacchato musā bhaṇato karoto na karīyati pāpaṁ.
‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekamaṁsakhalaṁ ekamaṁsapuñjaṁ kareyya, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya; hananto ghātento chindanto chedāpento pacanto pācento, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that,

and no outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya; dadanto dāpento yajanto yajāpento, natthi tatonidānaṁ puññaṁ, natthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṁyamena saccavajjena natthi puññaṁ natthi puññassa āgamo’”ti.
In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘karoto kārayato …pe…
‘The one who acts does nothing wrong …

natthi puññaṁ natthi puññassa āgamo’ti.
there is no merit or outcome of merit.’

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on

consciousness, the view arises:

‘karoto kārayato …pe…
‘The one who acts does nothing wrong …

natthi puññaṁ natthi puññassa āgamo’ti.
there is no merit or outcome of merit.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘karoto …pe…
natthi puññaṁ natthi puññassa āgamo”ti?
“No hetaṁ, bhante”.

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:

‘karoto kārayato …pe…
natthi puññaṁ natthi puññassa āgamo’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘karoto kārayato …pe…
natthi puññaṁ natthi puññassa āgamo’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Chaṭṭhaṁ.

24.7 Hetusutta:
Cause

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘natthi hetu, natthi paccayo sattānaṁ saṅkilesāya.
‘There is no cause or reason for the corruption of sentient beings.

Ahetū appaccayā sattā saṅkilissanti.
Sentient beings are corrupted without cause or reason.

Natthi hetu, natthi paccayo sattānaṁ visuddhiyā.
There’s no cause or reason for the purification of sentient beings.

Ahetū appaccayā sattā visujjhanti.
Sentient beings are purified without cause or reason.

Natthi balaṁ natthi vīriyaṁ natthi purisathāmo natthi purisaparakkamo.
There is no power, no energy, no human strength or vigor.

Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu sukhadukkhaṁ paṭisaṁvedentī’”ti?
All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…

“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘natthi hetu, natthi paccayo …pe…
‘There is no cause or reason …

sukhadukkhaṁ paṭisaṁvedentī’ti.
they experience pleasure and pain in the six classes of rebirth.’

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘natthi hetu, natthi paccayo …pe…
‘There is no cause or reason …

sukhadukkhaṁ paṭisaṁvedentī’ti.
they experience pleasure and pain in the six classes of rebirth.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante …pe…

“Impermanent, sir.” …

vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya: ‘natthi hetu, natthi paccayo …pe… sukhadukkhaṁ paṭisaṁvedentī’”ti?
“No hetaṁ, bhante”.

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya: ‘natthi hetu, natthi paccayo …pe… sukhadukkhaṁ paṭisaṁvedentī’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

**‘natthi hetu natthi paccayo …pe…
sukhadukkhaṁ paṭisaṁvedentī’”ti?**

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamaṁ.

24.8 Mahādiṭṭhisutta:
The Extensive View

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘sattime kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā, kūṭaṭṭhā, esikaṭṭhāyiṭṭhitā;
‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

te na iñjanti, na vipariṇamanti, na aññamaññaṁ byābādhenti; nālaṁ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.
They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other.

Katame satta?
What seven?

Pathavīkāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame.
The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

Ime satta kāyā akaṭā, akaṭavidhā, animmitā, animmātā, vañjhā, kūṭaṭṭhā esikaṭṭhāyiṭṭhitā;
These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

te na iñjanti, na vipariṇamanti, na aññamaññaṁ byābādhenti; nālaṁ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.
They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other.

Yopi tiṇhena satthena sīsaṁ chindati, na sopi kañci jīvitā voropeti;
If you chop off someone’s head with a sharp sword, you don’t take anyone’s life.

sattannaṁ tveva kāyānamantarena satthaṁ vivaramanupavisati.
The sword simply passes through the gap between the seven substances.

Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni, tīṇi ca kammāni, kamme ca aḍḍhakamme ca dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgavāsasate, vīse indriyasate, tiṁse nirayasate, chattiṁsarajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusā, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta ca papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṁsaritvā dukkhassantaṁ karissanti.
There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

Tattha natthi imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṁ vā kammaṁ paripācessāmi;

And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be.

paripakkaṁ vā kammaṁ phussa phussa byantīkarissāmīti hevaṁ natthi doṇamite sukhadukkhe pariyantakate saṁsāre, natthi hāyanavaḍḍhane, natthi ukkaṁsāvakaṁse.
Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse.

Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;
It’s like how, when you toss a ball of string, it rolls away unraveling.

evameva bāle ca paṇḍite ca nibbeṭhiyamānā sukhadukkhaṁ palentī’”ti?
In the same way, after transmigrating the foolish and the astute will make an end of suffering’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘sattime kāyā akaṭā, akaṭavidhā …pe…
‘There are these seven substances that are not made …

sukhadukkhaṁ palentī’ti.
the foolish and the astute will make an end of suffering.’

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …

choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘sattime kāyā akaṭā, akaṭavidhā …pe…
‘There are these seven substances that are not made …

sukhadukkhaṁ palentī’ti.
the foolish and the astute will make an end of suffering.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

“yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘sattime kāyā akaṭā akaṭavidhā …pe…
sukhadukkhaṁ palentī’”ti?
“No hetaṁ, bhante”.

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante …pe…
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

**‘sattime kāyā akaṭā akaṭavidhā …pe…
nibbeṭhiyamānā sukhadukkhaṁ palentī’”ti?**

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Aṭṭhamaṁ.

24.9 Sassatadiṭṭhisutta:
The Cosmos is Eternal

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘sassato loko’”ti?
‘The cosmos is eternal’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘sassato loko’ti.
‘The cosmos is eternal.’

Vedanāya sati …pe…
When feeling … perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:

consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘sassato loko’ti.
‘The cosmos is eternal.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya: ‘sassato loko’”ti?
“No hetaṁ, bhante”.
“Vedanā …
saññā …
saṅkhārā …
viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante …pe…

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya: ‘sassato loko’”ti?
“No hetaṁ, bhante”.
“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante”.
“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“Dukkhaṁ, bhante”.

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘sassato loko’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Navamaṁ.

24.10 Asassatadiṭṭhisutta:
The Cosmos Is Not Eternal

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘asassato loko’”ti?
‘The cosmos is not eternal’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati …pe…
“When form exists …” …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante” …pe…

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘asassato loko’”ti?
“No hetaṁ, bhante”.
“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante …pe…

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘asassato loko’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti …pe… dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dasamaṁ.

24.11 Antavāsutta:
The World Is Finite

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘antavā loko’”ti?
‘The world is finite’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano”ti.

Ekādasamaṁ.

24.12 Anantavāsutta:
The World Is Infinite

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘anantavā loko’”ti?
‘The world is infinite’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano”ti.

Dvādasamaṁ.

24.13 Taṁjīvaṁtaṁsarīraṁsutta:
The Soul and the Body Are Identical

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘taṁ jīvaṁ taṁ sarīran’”ti?
‘The soul and the body are identical’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano”ti.

Terasamaṁ.

24.14 Aññaṁjīvaṁaññaṁsarīraṁsutta:
The Soul and the Body Are Different Things

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘aññaṁ jīvaṁ aññaṁ sarīran’”ti?
‘The soul and the body are different things’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano”ti.

Cuddasamaṁ.

24.15 Hotitathāgatosutta:
A Realized One Exists

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘hoti tathāgato paraṁ maraṇā’”ti?
‘A Realized One exists after death’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano”ti.

Pannarasamaṁ.

24.16 Nahotitathāgatosutta:
A Realized One Doesn't Exist

Sāvatthinidānaṁ.
At Sāvatthī.

"Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

'na hoti tathāgato paraṁ maraṇā'"ti?
'A Realized One doesn't exist after death'?" …

"Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano"ti.

Soḷasamaṁ.

24.17 Hoticanacahotitathāgatosutta:
A Realized One Both Exists and Doesn’t Exist

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti?
‘A Realized One both exists and doesn’t exist after death’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
niyato sambodhiparāyano”ti.

Sattarasamaṁ.

24.18 Nevahotinanahotitathāgatosutta:
A Realized One Neither Exists Nor Doesn't Exist

Sāvatthinidānaṁ.
At Sāvatthī.

"Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

'neva hoti, na na hoti tathāgato paraṁ maraṇā'"ti?
'A Realized One neither exists nor doesn't exist after death'?"

"Bhagavaṁmūlakā no, bhante, dhammā …pe…
"Our teachings are rooted in the Buddha. …"

"Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
"When form exists, because of grasping form and insisting on form, the view arises:

'neva hoti, na na hoti tathāgato paraṁ maraṇā'"ti …pe….
'A Realized One neither exists nor doesn't exist after death' …

"Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā"ti?
Is form permanent or impermanent?"

"Aniccaṁ, bhante" …pe…

“Impermanent, sir.” …

vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘neva hoti, na na hoti tathāgato paraṁ maraṇā’”ti?
‘A Realized One neither exists nor doesn’t exist after death’?”

“No hetaṁ, bhante”.
“No, sir.”

“Yampidaṁ diṭṭhaṁ sutaṁ mutaṁ viññātaṁ pattaṁ pariyesitaṁ anuvicaritaṁ manasā tampi niccaṁ vā aniccaṁ vā”ti?
“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘neva hoti, na na hoti tathāgato paraṁ maraṇā’”ti?
‘A Realized One neither exists nor doesn’t exist after death’?”

“No hetaṁ, bhante”.

“No, sir.”

“Yato kho, bhikkhave, ariyasāvakassa imesu ca ṭhānesu kaṅkhā pahīnā hoti, dukkhepissa kaṅkhā pahīnā hoti, dukkhasamudayepissa kaṅkhā pahīnā hoti, dukkhanirodhepissa kaṅkhā pahīnā hoti, dukkhanirodhagāminiyā paṭipadāyapissa kaṅkhā pahīnā hoti—
“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation,

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyano”ti.
they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Aṭṭhārasamaṁ.

Sotāpattivaggo.

Aṭṭhārasaveyyākaraṇaṁ niṭṭhitaṁ.

Tassuddānaṁ

Vātaṁ etaṁ mama,
so attā no ca me siyā;
Natthi karoto hetu ca,
mahādiṭṭhena aṭṭhamaṁ.

Sassato loko ca,
Asassato ca antavā ca;
Anantavā ca taṁ jīvaṁ taṁ sarīranti,
Aññaṁ jīvaṁ aññaṁ sarīranti ca.

Hoti tathāgato paraṁ maraṇāti,

Na hoti tathāgato paraṁ maraṇāti;
Neva hoti na na hoti tathāgato paraṁ maraṇāti.

24.19 Vātasutta:
Winds

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā, esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Vedanāya sati …pe…
When feeling …

saññāya sati …pe…
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya—
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’”ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

“Vedanā …
Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjeyya:
“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā, esikaṭṭhāyiṭṭhitā’”ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

Paṭhamaṁ.

24.20–35 Etaṁmamādisutta:
This Is Mine, Etc.

(Purimavagge viya aṭṭhārasa veyyākaraṇāni vitthāretabbānīti.)
(Tell these in full as in discourses 2 through 17 of the previous chapter.)

Sattarasamaṁ.

24.36 Nevahotinanahotisutta:
Neither Exists Nor Doesn’t Exist

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti?
‘A Realized One neither exists nor doesn’t exist after death’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.
‘A Realized One neither exists nor doesn’t exist after death.’

“Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti.
‘a Realized One neither exists nor doesn’t exist after death.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.

“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.
‘A Realized One neither exists nor doesn’t exist after death.’” …

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises:

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.
‘A Realized One neither exists nor doesn’t exist after death.’”

Aṭṭhārasamaṁ.

24.37 Rūpīattāsutta:
The Self Has Form

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘rūpī attā hoti arogo paraṁ maraṇā’”ti?
‘The self has form and is well after death’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘rūpī attā hoti arogo paraṁ maraṇā’ti.
Vedanāya sati …pe…
saññāya sati …
saṅkhāresu sati …
viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘rūpī attā hoti arogo paraṁ maraṇā’ti.

Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante” …pe…
vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘rūpī attā hoti arogo paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.
“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:

‘rūpī attā hoti arogo paraṁ maraṇā’”ti?
“Vedanā …pe…
“no hetaṁ, bhante”.
“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘rūpī attā hoti arogo paraṁ maraṇā’”ti.

Ekūnavīsatimaṁ.

24.38 Arūpīattāsutta:
The Self Is Formless

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘arūpī attā hoti arogo paraṁ maraṇā’”ti?
‘The self is formless and is well after death’?” …

(Peyyālo.)
Vīsatimaṁ.

24.39 Rūpīcaarūpīcaattāsutta:
The Self Has Form and Is Formless

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpī ca arūpī ca attā hoti arogo paraṁ maraṇā”ti …pe….
“‘The self has form and is formless, and is well after death’?” …

Ekavīsatimaṁ.

24.40 Nevarūpīnārūpīattāsutta:
The Self Neither Has Form Nor Is Formless

“Neva rūpī nārūpī attā hoti arogo paraṁ maraṇā”ti …pe….
“‘The self neither has form nor is formless, and is well after death’?” …

Bāvīsatimaṁ.

24.41 Ekantasukhīsutta:
The Self Is Perfectly Happy

“Ekantasukhī attā hoti arogo paraṁ maraṇā”ti …pe….
“‘The self is perfectly happy, and is well after death’?” …

Tevīsatimaṁ.

24.42 Ekantadukkhīsutta:
Exclusively Suffering

“Ekantadukkhī attā hoti arogo paraṁ maraṇā”ti …pe….
“‘The self is exclusively suffering, and is well after death’?” …

Catuvīsatimaṁ.

24.43 Sukhadukkhīsutta:
The Self Is Happy and Suffering

“Sukhadukkhī attā hoti arogo paraṁ maraṇā”ti …pe….
“‘The self is happy and suffering, and is well after death’?” …

Pañcavīsatimaṁ.

24.44 Adukkhamasukhīsutta:
The Self Is Neither Happy Nor Suffering

“Adukkhamasukhī attā hoti arogo paraṁ maraṇā”ti?
“‘The self is neither happy nor suffering, and is well after death’?” …

“Bhagavaṁmūlakā no, bhante, dhammā …pe…

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’ti.
Vedanāya sati …
saññāya sati …
saṅkhāresu sati …
viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’ti.

Taṁ kiṁ maññatha, bhikkhave, rūpaṁ niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante” …pe…
vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.
“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti.
“Vedanā …
saññā …
saṅkhārā …
viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante” …pe…
vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.
“Iti kho, bhikkhave, dukkhe sati, dukkhaṁ upādāya, dukkhaṁ abhinivissa evaṁ diṭṭhi uppajjati:
‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti.
Chabbīsatimaṁ.

Dutiyapeyyālo.

Tassuddānaṁ

Vātaṁ etaṁ mama so,
attā no ca me siyā;
Natthi karoto hetu ca,
mahādiṭṭhena aṭṭhamaṁ.

Sassato asassato ceva,
antānantavā ca vuccati;
Taṁ jīvaṁ aññaṁ jīvañca,
tathāgatena cattāro.

Rūpī attā hoti arūpī ca attā hoti,
Rūpī ca arūpī ca attā hoti;
Neva rūpī nārūpī attā hoti,
Ekantasukhī attā hoti.

Ekantadukkhī attā hoti,
Sukhadukkhī attā hoti;
Adukkhamasukhī attā hoti,
Arogo paraṁ maraṇāti;
Ime chabbīsati suttā,

Dutiyavārena desitā.

24.45 Navātasutta:
Winds

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati—
“When form exists, because of grasping form and insisting on form, the view arises:

na vātā vāyanti …pe…
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe…
“Impermanent, sir.” …

vipariṇāmadhammaṁ, api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would the view arise:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, bhikkhave, yadaniccaṁ taṁ dukkhaṁ.
“And so, what’s impermanent is suffering.

Tasmiṁ sati, tadupādāya, evaṁ diṭṭhi uppajjati:
When this exists, grasping at this, the view arises:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

“Vedanā …
Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’”ti?
“No hetaṁ, bhante”.

“Iti kho, bhikkhave, yadaniccaṁ taṁ dukkhaṁ.
“And so, what’s impermanent is suffering.

Tasmiṁ sati, tadupādāya evaṁ diṭṭhi uppajjati:
When this exists, grasping at this, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’”ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

Paṭhamaṁ.

24.46–69 Etaṁmamādisutta:
This Is Mine, etc.

(Dutiyavagge viya catuvīsati suttāni pūretabbāni.)
(Tell in full as in discourses 20 through 43 of the second chapter.)

Pañcavīsatimaṁ.

24.70 Adukkhamasukhīsutta:
The Self Is Neither Happy Nor Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti?
‘The self is neither happy nor suffering, and is well after death’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti.
‘The self is neither happy nor suffering, and is well after death.’

“Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’ti.
‘The self is neither happy nor suffering, and is well after death.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti?
“No hetaṁ, bhante”.

“Iti kho, bhikkhave, yadaniccaṁ taṁ dukkhaṁ.
“And so, what’s impermanent is suffering.

Tasmiṁ sati, tadupādāya evaṁ diṭṭhi uppajjati:
When this exists, grasping at this, the view arises:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti.
‘The self is neither happy nor suffering, and is well after death.’

“Vedanā …pe…
Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṁ, bhante” …pe… vipariṇāmadhammaṁ,
“Impermanent, sir.” …

api nu taṁ anupādāya evaṁ diṭṭhi uppajjeyya:
“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Iti kho, bhikkhave, yadaniccaṁ taṁ dukkhaṁ.
“And so, what’s impermanent is suffering.

Tasmiṁ sati, tadupādāya evaṁ diṭṭhi uppajjati:
When this exists, grasping at this, the view arises:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti.
‘The self is neither happy nor suffering, and is well after death.’”

Chabbīsatimaṁ.

Tatiyapeyyālo.

24.71 Navātasutta:
Winds

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘na vātā vāyanti, na najjo sandanti, na gabbhiniyo vijāyanti, na candimasūriyā udenti vā apenti vā esikaṭṭhāyiṭṭhitā’”ti?
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

Vedanāya sati …pe…
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘na vātā vāyanti …pe… esikaṭṭhāyiṭṭhitā’”ti.
‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

“Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …
“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama,

nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
You should truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Paṭhamaṁ.

24.72–95 Etaṁmamādisutta:
This Is Mine, Etc.

(Dutiyavagge viya catuvīsati suttāni pūretabbāni.)
(Tell in full as in the 24 discourses of the second chapter.)

Pañcavīsatimaṁ.

24.96 Adukkhamasukhīsutta:
The Self Is Neither Happy Nor Suffering

Sāvatthinidānaṁ.
At Sāvatthī.

“Kismiṁ nu kho, bhikkhave, sati, kiṁ upādāya, kiṁ abhinivissa evaṁ diṭṭhi uppajjati:
“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’”ti?
‘The self is neither happy nor suffering, and is well after death’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Rūpe kho, bhikkhave, sati, rūpaṁ upādāya, rūpaṁ abhinivissa evaṁ diṭṭhi uppajjati:
“When form exists, because of grasping form and insisting on form, the view arises:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’ti.
‘The self is neither happy nor suffering, and is well after death.’

Vedanāya sati …
When feeling …

saññāya sati …
perception …

saṅkhāresu sati …
choices …

viññāṇe sati, viññāṇaṁ upādāya, viññāṇaṁ abhinivissa evaṁ diṭṭhi uppajjati:
consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises:

‘adukkhamasukhī attā hoti arogo paraṁ maraṇā’ti.
‘The self is neither happy nor suffering, and is well after death.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanā …

“Is feeling …

saññā …
perception …

saṅkhārā …
choices …

viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, bhikkhave, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā …
You should truly see any kind of feeling …

yā kāci saññā …
perception …

ye keci saṅkhārā …
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā, oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ: ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati. Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Catutthapeyyālo.

Tassuddānaṁ

Purimagamane aṭṭhārasa veyyākaraṇā,
Dutiyagamane chabbīsaṁ vitthāretabbāni;
Tatiyagamane chabbīsaṁ vitthāretabbāni,
Catutthagamane chabbīsaṁ vitthāretabbāni.

Diṭṭhisaṁyuttaṁ samattaṁ.
The Linked Discourses on views are complete.

25. Okkanta Saṁyutta:
On Arrival

25.1 Cakkhusutta:
The Eye

Sāvatthinidānaṁ.
At Sāvatthī.

“Cakkhuṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi;
“Mendicants, the eye is impermanent, decaying, and perishing.

sotaṁ aniccaṁ vipariṇāmi aññathābhāvi;
The ear,

ghānaṁ aniccaṁ vipariṇāmi aññathābhāvi;
nose,

jivhā aniccā vipariṇāmī aññathābhāvī;
tongue,

kāyo anicco vipariṇāmi aññathābhāvi;
body,

mano anicco vipariṇāmī aññathābhāvī.
and mind are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati—ayaṁ vuccati saddhānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ;
Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya;

They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.
They can’t die without realizing the fruit of stream-entry.

Yassa kho, bhikkhave, ime dhammā evaṁ paññāya mattaso nijjhānaṁ khamanti, ayaṁ vuccati: ‘dhammānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ;
Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya;
They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti’.
They can’t die without realizing the fruit of stream-entry.

Yo, bhikkhave, ime dhamme evaṁ pajānāti evaṁ passati, ayaṁ vuccati: ‘sotāpanno avinipātadhammo niyato sambodhiparāyano’”ti.
Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Paṭhamaṁ.

25.2 Rūpasutta:
Sights

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpā, bhikkhave, aniccā vipariṇāmino aññathābhāvino;
“Mendicants, sights are impermanent, decaying, and perishing.

saddā aniccā vipariṇāmino aññathābhāvino;
Sounds,

gandhā aniccā vipariṇāmino aññathābhāvino;
smells,

rasā aniccā vipariṇāmino aññathābhāvino;
tastes,

phoṭṭhabbā aniccā vipariṇāmino aññathābhāvino;
touches,

dhammā aniccā vipariṇāmino aññathābhāvino.
and thoughts are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati saddhānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ;
Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya;

They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.
They can’t die without realizing the fruit of stream-entry.

Yassa kho, bhikkhave, ime dhammā evaṁ paññāya mattaso nijjhānaṁ khamanti, ayaṁ vuccati: ‘dhammānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ;
Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya;
They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti’.
They can’t die without realizing the fruit of stream-entry.

Yo, bhikkhave, ime dhamme evaṁ pajānāti evaṁ passati, ayaṁ vuccati:
Someone who understands and sees these principles is called

‘sotāpanno avinipātadhammo niyato sambodhiparāyano’”ti.
a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dutiyaṁ.

25.3 Viññāṇasutta:
Consciousness

Sāvatthinidānaṁ.
At Sāvatthī.

“Cakkhuviññāṇaṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi;
“Mendicants, eye consciousness is impermanent, decaying, and perishing.

sotaviññāṇaṁ …
Ear consciousness,

ghānaviññāṇaṁ …
nose consciousness,

jivhāviññāṇaṁ …
tongue consciousness,

kāyaviññāṇaṁ …
body consciousness,

manoviññāṇaṁ aniccaṁ vipariṇāmi aññathābhāvi.
and mind consciousness are impermanent, decaying, and perishing.

Yo bhikkhave …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano”ti.

Tatiyaṁ.

25.4 Samphassasutta:
Contact

Sāvatthinidānaṁ.
At Sāvatthī.

“Cakkhusamphasso, bhikkhave, anicco vipariṇāmī aññathābhāvī;
“Mendicants, eye contact is impermanent, decaying, and perishing.

sotasamphasso …
Ear contact,

ghānasamphasso …
nose contact,

jivhāsamphasso …
tongue contact,

kāyasamphasso …
body contact,

manosamphasso anicco vipariṇāmī aññathābhāvī.
and mind contact are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati ‘saddhānusārī …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano’”ti.

Catutthaṁ.

25.5 Samphassajasutta:
Feeling

Sāvatthinidānaṁ.
At Sāvatthī.

“Cakkhusamphassajā, bhikkhave, vedanā aniccā vipariṇāmī aññathābhāvī;
“Mendicants, feeling born of eye contact is impermanent, decaying, and perishing.

sotasamphassajā vedanā …pe…
Feeling born of ear contact,

ghānasamphassajā vedanā …pe…
feeling born of nose contact,

jivhāsamphassajā vedanā …pe…
feeling born of tongue contact,

kāyasamphassajā vedanā …pe…
feeling born of body contact,

manosamphassajā vedanā aniccā vipariṇāmī aññathābhāvī.
and feeling born of mind contact are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati ‘saddhānusārī …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano’”ti.

Pañcamaṁ.

25.6 Rūpasaññāsutta:
Perception

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpasaññā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, perception of sights is impermanent, decaying, and perishing.

saddasaññā …
Perception of sounds,

gandhasaññā …
perception of smells,

rasasaññā …
perception of tastes,

phoṭṭhabbasaññā …
perception of touches,

dhammasaññā aniccā vipariṇāmī aññathābhāvī.
and perception of thoughts are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati ‘saddhānusārī …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano’”ti.

Chaṭṭhaṁ.

25.7 Rūpasañcetanāsutta:
Intention

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpasañcetanā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, intention regarding sights is impermanent, decaying, and perishing.

saddasañcetanā …
Intention regarding sounds,

gandhasañcetanā …
intention regarding smells,

rasasañcetanā …
intention regarding tastes,

phoṭṭhabbasañcetanā …
intention regarding touches,

dhammasañcetanā aniccā vipariṇāmī aññathābhāvī.
and intentions regarding thoughts are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati ‘saddhānusārī …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano’”ti.

Sattamaṁ.

25.8 Rūpataṇhāsutta:
Craving For Sights

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpataṇhā, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, craving for sights is impermanent, decaying, and perishing.

saddataṇhā …
Craving for sounds,

gandhataṇhā …
craving for smells,

rasataṇhā …
craving for tastes,

phoṭṭhabbataṇhā …
craving for touches,

dhammataṇhā aniccā vipariṇāmī aññathābhāvī.
and craving for thoughts are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati ‘saddhānusārī …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano’”ti.

Aṭṭhamaṁ.

25.9 Pathavīdhātusutta:
Elements

Sāvatthinidānaṁ.
At Sāvatthī.

“Pathavīdhātu, bhikkhave, aniccā vipariṇāmī aññathābhāvī;
“Mendicants, the earth element is impermanent, decaying, and perishing.

āpodhātu …
The water element,

tejodhātu …
the fire element,

vāyodhātu …
the air element,

ākāsadhātu …
the space element,

viññāṇadhātu aniccā vipariṇāmī aññathābhāvī.
and the consciousness element are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati ‘saddhānusārī …pe…
Someone who has faith and confidence in these principles is called a follower by faith. …”

sambodhiparāyano’”ti.

Navamaṁ.

25.10 Khandhasutta:
The Aggregates

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpaṁ, bhikkhave, aniccaṁ vipariṇāmi aññathābhāvi;
“Mendicants, form is impermanent, decaying, and perishing.

vedanā aniccā vipariṇāmī aññathābhāvī;
Feeling,

saññā …
perception,

saṅkhārā aniccā vipariṇāmino aññathābhāvino;
choices,

viññāṇaṁ aniccaṁ vipariṇāmi aññathābhāvi.
and consciousness are impermanent, decaying, and perishing.

Yo, bhikkhave, ime dhamme evaṁ saddahati adhimuccati, ayaṁ vuccati saddhānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ;
Someone who has faith and confidence in these principles is called a follower by faith. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya;
They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti.

They can’t die without realizing the fruit of stream-entry.

Yassa kho, bhikkhave, ime dhammā evaṁ paññāya mattaso nijjhānaṁ khamanti, ayaṁ vuccati: ‘dhammānusārī, okkanto sammattaniyāmaṁ, sappurisabhūmiṁ okkanto, vītivatto puthujjanabhūmiṁ;
Someone who accepts these principles after considering them with a degree of wisdom is called a follower of the teachings. They’ve arrived at inevitability regarding the right path, they’ve arrived at the level of the good person, and they’ve transcended the level of the bad person.

abhabbo taṁ kammaṁ kātuṁ, yaṁ kammaṁ katvā nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjeyya;
They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm.

abhabbo ca tāva kālaṁ kātuṁ yāva na sotāpattiphalaṁ sacchikaroti’.
They can’t die without realizing the fruit of stream-entry.

Yo, bhikkhave, ime dhamme evaṁ pajānāti evaṁ passati, ayaṁ vuccati:
Someone who understands and sees these principles is called

‘sotāpanno avinipātadhammo niyato sambodhiparāyano’”ti.
a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dasamaṁ.

Cakkhuvaggo paṭhamo.

Tassuddānaṁ

Cakkhu rūpañca viññāṇaṁ,
phasso ca vedanāya ca;
Saññā ca cetanā taṇhā,
dhātu khandhena te dasāti.

Okkantasaṁyuttaṁ samattaṁ.
The Linked Discourses on arrival are complete.

26. Uppāda Saṁyutta:
On Arising

26.1 Cakkhusutta:
The Eye

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, cakkhussa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo sotassa uppādo ṭhiti …pe…
The arising, continuation, rebirth, and manifestation of the ear,

yo ghānassa uppādo ṭhiti …
nose,

yo jivhāya uppādo ṭhiti …
tongue,

yo kāyassa uppādo ṭhiti …
body,

yo manassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca, bhikkhave, cakkhussa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo sotassa nirodho …pe…
The cessation, settling, and ending of the ear,

yo ghānassa nirodho …
nose,

yo jivhāya nirodho …
tongue,

yo kāyassa nirodho …
body,

yo manassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Paṭhamaṁ.

26.2 Rūpasutta:
Sights

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, rūpānaṁ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo saddānaṁ …
The arising, continuation, rebirth, and manifestation of sounds,

yo gandhānaṁ …
smells,

yo rasānaṁ …
tastes,

yo phoṭṭhabbānaṁ …
touches,

yo dhammānaṁ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpānaṁ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of sights,

Yo saddānaṁ …
sounds,

yo gandhānaṁ …

smells,

yo rasānaṁ …
tastes,

yo phoṭṭhabbānaṁ …
touches,

yo dhammānaṁ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Dutiyaṁ.

26.3 Viññāṇasutta:
Consciousness

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, cakkhuviññāṇassa uppādo ṭhiti …pe…
“Mendicants, the arising of eye consciousness …

jarāmaraṇassa pātubhāvo …pe…
yo manoviññāṇassa uppādo ṭhiti …pe…
mind consciousness …

jarāmaraṇassa pātubhāvo.
is the manifestation of old age and death.

Yo ca kho, bhikkhave, cakkhuviññāṇassa nirodho …pe…
The cessation of eye consciousness …

jarāmaraṇassa atthaṅgamo …pe…
yo manoviññāṇassa nirodho …pe…
mind consciousness …

jarāmaraṇassa atthaṅgamo”ti.
is the ending of old age and death.”

Tatiyaṁ.

26.4 Samphassasutta:
Contact

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, cakkhusamphassassa uppādo ṭhiti …pe…
“Mendicants, the arising of eye contact …

jarāmaraṇassa pātubhāvo …pe…
yo manosamphassassa uppādo ṭhiti …pe…
mind contact …

jarāmaraṇassa pātubhāvo.
is the manifestation of old age and death.

Yo ca kho, bhikkhave, cakkhusamphassassa nirodho …pe…
The cessation of eye contact …

jarāmaraṇassa atthaṅgamo …pe…
yo manosamphassassa nirodho …pe…
mind contact …

jarāmaraṇassa atthaṅgamo”ti.
is the ending of old age and death.”

Catutthaṁ.

26.5 Samphassajasutta:
Feeling

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, cakkhusamphassajāya vedanāya uppādo ṭhiti … pe… jarāmaraṇassa pātubhāvo …pe….
“Mendicants, the arising of feeling born of eye contact …

Yo manosamphassajāya vedanāya uppādo ṭhiti …pe…
the arising of feeling born of mind contact …

jarāmaraṇassa pātubhāvo.
is the manifestation of old age and death.

Yo ca kho, bhikkhave, cakkhusamphassajāya vedanāya nirodho vūpasamo …pe…
The cessation of feeling born of eye contact …

jarāmaraṇassa atthaṅgamo …pe…
yo manosamphassajāya vedanāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
the cessation of feeling born of mind contact … is the ending of old age and death.”

Pañcamaṁ.

26.6 Saññāsutta:
Perception

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, rūpasaññāya uppādo ṭhiti …pe…
“Mendicants, the arising of perception of sights …

jarāmaraṇassa pātubhāvo …pe…
yo dhammasaññāya uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
perception of thoughts … is the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpasaññāya nirodho …pe…
The cessation of perception of sights …

jarāmaraṇassa atthaṅgamo …pe…
yo dhammasaññāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
perception of thoughts … is the ending of old age and death.”

Chaṭṭhaṁ.

26.7 Sañcetanāsutta:
Intention

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, rūpasañcetanāya uppādo ṭhiti …pe…
“Mendicants, the arising of intentions regarding sights …

jarāmaraṇassa pātubhāvo …pe…
yo dhammasañcetanāya uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
intentions regarding thoughts … is the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpasañcetanāya nirodho …pe…
The cessation of intentions regarding sights …

jarāmaraṇassa atthaṅgamo …pe…
yo dhammasañcetanāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
intentions regarding thoughts … is the ending of old age and death.”

Sattamaṁ.

26.8 Taṇhāsutta:
Craving

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, rūpataṇhāya uppādo ṭhiti …pe…
“Mendicants, the arising of craving for sights …

jarāmaraṇassa pātubhāvo …pe…
yo dhammataṇhāya uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
craving for thoughts … is the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpataṇhāya nirodho …pe…
The cessation of craving for sights …

jarāmaraṇassa atthaṅgamo …pe…
yo dhammataṇhāya nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
craving for thoughts … is the ending of old age and death.”

Aṭṭhamaṁ.

26.9 Dhātusutta:
Elements

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, pathavīdhātuyā uppādo ṭhiti abhinibbatti pātubhāvo …pe… jarāmaraṇassa pātubhāvo;
“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element,

yo āpodhātuyā …
the water element,

yo tejodhātuyā …
the fire element,

yo vāyodhātuyā …
the air element,

yo ākāsadhātuyā …
the space element,

yo viññāṇadhātuyā uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, pathavīdhātuyā nirodho …pe… jarāmaraṇassa atthaṅgamo;
The cessation of the earth element,

yo āpodhātuyā nirodho …
the water element,

yo tejodhātuyā nirodho …

the fire element,

yo vāyodhātuyā nirodho …
the air element,

yo ākāsadhātuyā nirodho …
the space element,

yo viññāṇadhātuyā nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
and the consciousness element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Navamaṁ.

26.10 Khandhasutta:
The Aggregates

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo kho, bhikkhave, rūpassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo vedanāya …
The arising, continuation, rebirth, and manifestation of feeling,

yo saññāya …
perception,

yo saṅkhārānaṁ …
choices,

yo viññāṇassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo vedanāya …
The cessation, settling, and ending of feeling,

yo saññāya …
perception,

yo saṅkhārānaṁ …
choices,

yo viññāṇassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
and consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Dasamaṁ.

Uppādavaggo paṭhamo.

Tassuddānaṁ

Cakkhu rūpañca viññāṇaṁ,
phasso ca vedanāya ca;
Saññā ca cetanā taṇhā,
dhātu khandhena te dasāti.

Uppādasaṁyuttaṁ samattaṁ.
The Linked Discourses on arising are complete.

27. Kilesa Saṁyutta:
On Corruptions

27.1 Cakkhusutta:
The Eye

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, cakkhusmiṁ chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for the eye,

Yo sotasmiṁ chandarāgo, cittasseso upakkileso.
ear,

Yo ghānasmiṁ chandarāgo, cittasseso upakkileso.
nose,

Yo jivhāya chandarāgo, cittasseso upakkileso.
tongue,

Yo kāyasmiṁ chandarāgo, cittasseso upakkileso.
body,

Yo manasmiṁ chandarāgo, cittasseso upakkileso.
or mind is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṁ hoti.
When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation.

Nekkhammaparibhāvitaṁ cittaṁ kammaniyaṁ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.
A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Paṭhamaṁ.

27.2 Rūpasutta:
Sights

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpesu chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for sights,

Yo saddesu …
sounds,

yo gandhesu …
smells,

yo rasesu …
tastes,

yo phoṭṭhabbesu …
touches,

yo dhammesu chandarāgo, cittasseso upakkileso.
or thoughts is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṁ hoti.
When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation.

Nekkhammaparibhāvitaṁ cittaṁ kammaniyaṁ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.
A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Dutiyaṁ.

27.3 Viññāṇasutta:
Consciousness

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, cakkhuviññāṇasmiṁ chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for eye consciousness,

Yo sotaviññāṇasmiṁ …
ear consciousness,

yo ghānaviññāṇasmiṁ …
nose consciousness,

yo jivhāviññāṇasmiṁ …
tongue consciousness,

yo kāyaviññāṇasmiṁ …
body consciousness,

yo manoviññāṇasmiṁ chandarāgo, cittasseso upakkileso.
or mind consciousness is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṁ hoti.
When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation.

Nekkhammaparibhāvitaṁ cittaṁ kammaniyaṁ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.
A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Tatiyaṁ.

27.4 Samphassasutta:
Contact

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, cakkhusamphassasmiṁ chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for eye contact,

Yo sotasamphassasmiṁ …
ear contact,

yo ghānasamphassasmiṁ …
nose contact,

yo jivhāsamphassasmiṁ …
tongue contact,

yo kāyasamphassasmiṁ …
body contact,

yo manosamphassasmiṁ chandarāgo, cittasseso upakkileso.
or mind contact is a corruption of the mind. …”

Yato kho, bhikkhave, bhikkhuno …pe…
abhiññā sacchikaraṇīyesu dhammesū”ti.

Catutthaṁ.

27.5 Samphassajasutta:
Feeling

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, cakkhusamphassajāya vedanāya chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for feeling born of eye contact,

Yo sotasamphassajāya vedanāya …
feeling born of ear contact,

yo ghānasamphassajāya vedanāya …
feeling born of nose contact,

yo jivhāsamphassajāya vedanāya …
feeling born of tongue contact,

yo kāyasamphassajāya vedanāya …
feeling born of body contact,

yo manosamphassajāya vedanāya chandarāgo, cittasseso upakkileso.
or feeling born of mind contact is a defilement of the mind. …”

Yato kho, bhikkhave, bhikkhuno …pe…
abhiññā sacchikaraṇīyesu dhammesū”ti.

Pañcamaṁ.

27.6 Saññāsutta:
Perception

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpasaññāya chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for perception of sights,

Yo saddasaññāya …
perception of sounds,

yo gandhasaññāya …
perception of smells,

yo rasasaññāya …
perception of tastes,

yo phoṭṭhabbasaññāya …
perception of touches,

yo dhammasaññāya chandarāgo, cittasseso upakkileso.
or perception of thoughts is a corruption of the mind. …”

Yato kho, bhikkhave, bhikkhuno …pe…
abhiññā sacchikaraṇīyesu dhammesū”ti.

Chaṭṭhaṁ.

27.7 Sañcetanāsutta:
Intention

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpasañcetanāya chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for intention regarding sights,

Yo saddasañcetanāya …
intention regarding sounds,

yo gandhasañcetanāya …
intention regarding smells,

yo rasasañcetanāya …
intention regarding tastes,

yo phoṭṭhabbasañcetanāya …
intention regarding touches,

yo dhammasañcetanāya chandarāgo, cittasseso upakkileso.
or intention regarding thoughts is a corruption of the mind. …”

Yato kho, bhikkhave, bhikkhuno …pe…
abhiññā sacchikaraṇīyesu dhammesū”ti.

Sattamaṁ.

27.8 Taṇhāsutta:
Craving

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpataṇhāya chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for craving for sights,

Yo saddataṇhāya …
craving for sounds,

yo gandhataṇhāya …
craving for smells,

yo rasataṇhāya …
craving for tastes,

yo phoṭṭhabbataṇhāya …
craving for touches,

yo dhammataṇhāya chandarāgo, cittasseso upakkileso.
or craving for thoughts is a corruption of the mind. …”

Yato kho, bhikkhave, bhikkhuno …pe…
abhiññā sacchikaraṇīyesu dhammesū”ti.

Aṭṭhamaṁ.

27.9 Dhātusutta:
Elements

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, pathavīdhātuyā chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for the earth element,

Yo āpodhātuyā …
the water element,

yo tejodhātuyā …
the fire element,

yo vāyodhātuyā …
the air element,

yo ākāsadhātuyā …
the space element,

yo viññāṇadhātuyā chandarāgo, cittasseso upakkileso.
or the consciousness element is a corruption of the mind. …”

Yato kho, bhikkhave, bhikkhuno imesu chasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṁ hoti. Nekkhammaparibhāvitaṁ cittaṁ kammaniyaṁ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.

Navamaṁ.

27.10 Khandhasutta:
The Aggregates

Sāvatthinidānaṁ.
At Sāvatthī.

“Yo, bhikkhave, rūpasmiṁ chandarāgo, cittasseso upakkileso …pe… yo viññāṇasmiṁ chandarāgo, cittasseso upakkileso.
“Mendicants, desire and greed for form, feeling, perception, choices, or consciousness is a corruption of the mind.

Yato kho, bhikkhave, bhikkhuno imesu pañcasu ṭhānesu cetaso upakkileso pahīno hoti, nekkhammaninnañcassa cittaṁ hoti.
When a mendicant has given up mental corruption in these five cases, their mind inclines to renunciation.

Nekkhammaparibhāvitaṁ cittaṁ kammaniyaṁ khāyati, abhiññā sacchikaraṇīyesu dhammesū”ti.
A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

Dasamaṁ.

Kilesavaggo paṭhamo.

Tassuddānaṁ

Cakkhu rūpañca viññāṇaṁ,
phasso ca vedanāya ca;
Saññā ca cetanā taṇhā,
dhātu khandhena te dasāti.

Kilesasaṁyuttaṁ samattaṁ.
The Linked Discourses on corruptions are complete.

28. Sāriputta Saṁyutta:

With Sāriputta

28.1 Vivekajasutta:
Born of Seclusion

Ekaṁ samayaṁ āyasmā sāriputto sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena andhavanaṁ tenupasaṅkami divāvihārāya.
He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Dark Forest,

Andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle divāvihāraṁ nisīdi.
plunged deep into it, and sat at the root of a tree for the day’s meditation.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yena jetavanaṁ anāthapiṇḍikassa ārāmo tenupasaṅkami.
Then in the late afternoon, Sāriputta came out of retreat and went to Jeta’s Grove, Anāthapiṇḍika’s monastery.

Addasā kho āyasmā ānando āyasmantaṁ sāriputtaṁ dūratova āgacchantaṁ.
Venerable Ānanda saw him coming off in the distance,

Disvāna āyasmantaṁ sāriputtaṁ etadavoca:
and said to him:

“vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sāriputto ajja vihārena vihāsī”ti?
What meditation were you practicing today?”

“Idhāhaṁ, āvuso, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
“Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Tassa mayhaṁ, āvuso, na evaṁ hoti:
But it didn’t occur to me:

‘ahaṁ paṭhamaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ paṭhamaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ paṭhamā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

Tathā hi panāyasmato sāriputtassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayā susamūhatā.
“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṁ hoti:
That’s why it didn’t occur to you:

“‘ahaṁ paṭhamaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ paṭhamaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ paṭhamā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the first absorption’ or ‘I have entered the first absorption’ or ‘I am emerging from the first absorption’.”

Paṭhamaṁ.

28.2 Avitakkasutta:
Without Placing the Mind

Sāvatthinidānaṁ.
At Sāvatthī.

Addasā kho āyasmā ānando …pe… āyasmantaṁ sāriputtaṁ etadavoca:
Venerable Ānanda saw Venerable Sāriputta and said to him:

“vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.
“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sāriputto ajja vihārena vihāsī”ti?
What meditation were you practicing today?”

“Idhāhaṁ, āvuso, vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi.
“Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Tassa mayhaṁ, āvuso, na evaṁ hoti:
But it didn’t occur to me:

‘ahaṁ dutiyaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ dutiyaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ dutiyā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

Tathā hi panāyasmato sāriputtassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayā susamūhatā.
“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṁ hoti:
That’s why it didn’t occur to you:

“‘ahaṁ dutiyaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ dutiyaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ dutiyā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

Dutiyaṁ.

28.3 Pītisutta:
Rapture

Sāvatthinidānaṁ.
At Sāvatthī.

Addasā kho āyasmā ānando …pe…
Venerable Ānanda saw Venerable Sāriputta and said to him:

“vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.
“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sāriputto ajja vihārena vihāsī”ti?
What meditation were you practicing today?”

“Idhāhaṁ, āvuso, pītiyā ca virāgā upekkhako ca vihāsiṁ sato ca sampajāno sukhañca kāyena paṭisaṁvedemi; yaṁ taṁ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharāmi.
“Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Tassa mayhaṁ, āvuso, na evaṁ hoti:
But it didn’t occur to me:

‘ahaṁ tatiyaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ tatiyaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ tatiyā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

Tathā hi panāyasmato sāriputtassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayā susamūhatā.
“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṁ hoti:
That’s why it didn’t occur to you:

“‘ahaṁ tatiyaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ tatiyaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ tatiyā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

Tatiyaṁ.

28.4 Upekkhāsutta:
Equanimity

Sāvatthinidānaṁ.
At Sāvatthī.

Addasā kho āyasmā ānando …pe…
Venerable Ānanda saw Venerable Sāriputta and said to him:

“vippasannāni kho te, āvuso sāriputta, indriyāni; parisuddho mukhavaṇṇo pariyodāto.
“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā sāriputto ajja vihārena vihāsī”ti?
What meditation were you practicing today?”

“Idhāhaṁ, āvuso, sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharāmi.
“Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Tassa mayhaṁ, āvuso, na evaṁ hoti:
But it didn’t occur to me:

‘ahaṁ catutthaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ catutthaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ catutthā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

Tathā hi panāyasmato sāriputtassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayā susamūhatā.
“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṁ hoti:
That’s why it didn’t occur to you:

“‘ahaṁ catutthaṁ jhānaṁ samāpajjāmī’ti vā ‘ahaṁ catutthaṁ jhānaṁ samāpanno’ti vā ‘ahaṁ catutthā jhānā vuṭṭhito’ti vā”ti.
‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

Catutthaṁ.

28.5 Ākāsānañcāyatanasutta:
The Dimension of Infinite Space

Sāvatthinidānaṁ.
At Sāvatthī.

Addasā kho āyasmā ānando …pe…
Venerable Ānanda saw Venerable Sāriputta …

“idhāhaṁ, āvuso, sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharāmi …pe…
“Reverend, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I entered and remained in the dimension of infinite space. …” …

vuṭṭhitoti vā”ti.

Pañcamaṁ.

28.6 Viññāṇañcāyatanasutta:
The Dimension of Infinite Consciousness

Sāvatthinidānaṁ.
At Sāvatthī.

Addasā kho āyasmā ānando …pe…
Venerable Ānanda saw Venerable Sāriputta …

“idhāhaṁ, āvuso, sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharāmi … pe…
“Reverend, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I entered and remained in the dimension of infinite consciousness. …” …

vuṭṭhitoti vā”ti.

Chaṭṭhaṁ.

28.7 Ākiñcaññāyatanasutta:
The Dimension of Nothingness

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā sāriputto …pe…
Venerable Ānanda saw Venerable Sāriputta …

“idhāhaṁ, āvuso, sabbaso viññāṇañcāyatanaṁ samatikkamma, natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharāmi …pe…
“Reverend, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I entered and remained in the dimension of nothingness. …” …

vuṭṭhitoti vā”ti.

Sattamaṁ.

28.8 Nevasaññānāsaññāyatanasutta:
The Dimension of Neither Perception Nor Non-Perception

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā sāriputto …pe…
Venerable Ānanda saw Venerable Sāriputta …

“idhāhaṁ, āvuso, ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharāmi …pe…
“Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. …” …

vuṭṭhitoti vā”ti.

Aṭṭhamaṁ.

28.9 Nirodhasamāpattisutta:
The Attainment of Cessation

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā sāriputto …pe….
Venerable Ānanda saw Venerable Sāriputta …

“Idhāhaṁ, āvuso, sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharāmi.
“Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling.

Tassa mayhaṁ, āvuso, na evaṁ hoti:
But it didn’t occur to me:

‘ahaṁ saññāvedayitanirodhaṁ samāpajjāmī’ti vā ‘ahaṁ saññāvedayitanirodhaṁ samāpanno’ti vā ‘ahaṁ saññāvedayitanirodhā vuṭṭhito’ti vā”ti.
‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

Tathā hi panāyasmato sāriputtassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayā susamūhatā.
“That must be because Venerable Sāriputta has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato sāriputtassa na evaṁ hoti:
That’s why it didn’t occur to you:

“‘ahaṁ saññāvedayitanirodhaṁ samāpajjāmī’ti vā ‘ahaṁ saññāvedayitanirodhaṁ samāpanno’ti vā ‘ahaṁ saññāvedayitanirodhā vuṭṭhito’ti vā”ti.
‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

Navamaṁ.

28.10 Sucimukhīsutta:
With Sucimukhī

Ekaṁ samayaṁ āyasmā sāriputto rājagahe viharati veḷuvane kalandakanivāpe.
At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya rājagahe piṇḍāya pāvisi.
Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Rājagahe sapadānaṁ piṇḍāya caritvā taṁ piṇḍapātaṁ aññataraṁ kuṭṭamūlaṁ nissāya paribhuñjati.
After wandering indiscriminately for almsfood in Rājagaha, he ate his almsfood by a wall.

Atha kho sucimukhī paribbājikā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ sāriputtaṁ etadavoca:
Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him:

"Kiṁ nu kho, samaṇa, adhomukho bhuñjasī"ti?
"Ascetic, do you eat facing downwards?"

"Na khvāhaṁ, bhagini, adhomukho bhuñjāmī"ti.
"No, sister."

"Tena hi, samaṇa, ubbhamukho bhuñjasī"ti?
"Well then, do you eat facing upwards?"

"Na khvāhaṁ, bhagini, ubbhamukho bhuñjāmī"ti.

“No, sister.”

“Tena hi, samaṇa, disāmukho bhuñjasī”ti?
“Well then, do you eat facing the cardinal directions?”

“Na khvāhaṁ, bhagini, disāmukho bhuñjāmī”ti.
“No, sister.”

“Tena hi, samaṇa, vidisāmukho bhuñjasī”ti?
“Well then, do you eat facing the intermediate directions?”

“Na khvāhaṁ, bhagini, vidisāmukho bhuñjāmī”ti.
“No, sister.”

“‘Kiṁ nu, samaṇa, adhomukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṁ, bhagini, adhomukho bhuñjāmī’ti vadesi.
“When asked if you eat facing all these directions, you answer ‘no, sister’.

‘Tena hi, samaṇa, ubbhamukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṁ, bhagini, ubbhamukho bhuñjāmī’ti vadesi.
‘Tena hi, samaṇa, disāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṁ, bhagini, disāmukho bhuñjāmī’ti vadesi.
‘Tena hi, samaṇa, vidisāmukho bhuñjasī’ti iti puṭṭho samāno ‘na khvāhaṁ, bhagini, vidisāmukho bhuñjāmī’ti vadesi.
Kathañcarahi, samaṇa, bhuñjasī”ti?
How exactly do you eat, ascetic?”

“Ye hi keci, bhagini, samaṇabrāhmaṇā vatthuvijjātiracchānavijjāya micchājīvena jīvikaṁ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘adhomukhā bhuñjantī’ti.
“Sister, those ascetics and brahmins who earn a living by geomancy—a low lore, a wrong livelihood—are said to eat facing downwards.

Ye hi keci, bhagini, samaṇabrāhmaṇā nakkhattavijjātiracchānavijjāya micchājīvena jīvikaṁ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘ubbhamukhā bhuñjantī’ti.
Those ascetics and brahmins who earn a living by astrology—a low lore, a wrong livelihood—are said to eat facing upwards.

Ye hi keci, bhagini, samaṇabrāhmaṇā dūteyyapahiṇagamanānuyogāya micchājīvena jīvikaṁ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘disāmukhā bhuñjantī’ti.
Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions.

Ye hi keci, bhagini, samaṇabrāhmaṇā aṅgavijjātiracchānavijjāya micchājīvena jīvikaṁ kappenti, ime vuccanti, bhagini, samaṇabrāhmaṇā ‘vidisāmukhā bhuñjantī’ti.
Those ascetics and brahmins who earn a living by palmistry—a low lore, a wrong livelihood—are said to eat facing the intermediate directions.

So khvāhaṁ, bhagini, na vatthuvijjātiracchānavijjāya micchājīvena jīvikaṁ kappemi, na nakkhattavijjātiracchānavijjāya micchājīvena jīvikaṁ kappemi, na dūteyyapahiṇagamanānuyogāya micchājīvena jīvikaṁ kappemi, na aṅgavijjātiracchānavijjāya micchājīvena jīvikaṁ kappemi.
I don’t earn a living by any of these means.

Dhammena bhikkhaṁ pariyesāmi;
I seek alms in a principled manner,

dhammena bhikkhaṁ pariyesitvā bhuñjāmī”ti.
and I eat it in a principled manner.”

Atha kho sucimukhī paribbājikā rājagahe rathiyāya rathiyaṁ, siṅghāṭakena siṅghāṭakaṁ upasaṅkamitvā evamārocesi:
Then Sucimukhī the wanderer went around Rājagaha from street to street

and from square to square, and announced:

“dhammikaṁ samaṇā sakyaputtiyā āhāraṁ āhārenti;
“The Sakyan ascetics eat food in a principled manner!

anavajjaṁ samaṇā sakyaputtiyā āhāraṁ āhārenti.
The Sakyan ascetics eat food blamelessly!

Detha samaṇānaṁ sakyaputtiyānaṁ piṇḍan”ti.
Give almsfood to the Sakyan ascetics!”

Dasamaṁ.

Sāriputtavaggo paṭhamo.

Tassuddānaṁ

Vivekajaṁ avitakkaṁ,
pīti upekkhā catutthakaṁ;
Ākāsañceva viññāṇaṁ,
ākiñcaṁ nevasaññinā;
Nirodho navamo vutto,
dasamaṁ sūcimukhī cāti.

Sāriputtasaṁyuttaṁ samattaṁ.
The Linked Discourses on Sāriputta are complete.

29. Nāga Saṁyutta:

On Dragons

29.1 Suddhikasutta:
Plain Version

Sāvatthinidānaṁ.
At Sāvatthī.

“Catasso imā, bhikkhave, nāgayoniyo.
“Mendicants, dragons reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā nāgā, jalābujā nāgā, saṁsedajā nāgā, opapātikā nāgā—
Dragons are born from eggs, from a womb, from moisture, or spontaneously.

imā kho, bhikkhave, catasso nāgayoniyo”ti.
These are the four ways that dragons reproduce.”

Paṭhamaṁ.

29.2 Paṇītatarasutta:
Better

Sāvatthinidānaṁ.
At Sāvatthī.

“Catasso imā, bhikkhave, nāgayoniyo.
“Mendicants, dragons reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā nāgā, jalābujā nāgā, saṁsedajā nāgā, opapātikā nāgā.
Dragons are born from an egg, from a womb, from moisture, or spontaneously.

Tatra, bhikkhave, aṇḍajehi nāgehi jalābujā ca saṁsedajā ca opapātikā ca nāgā paṇītatarā.
Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg.

Tatra, bhikkhave, aṇḍajehi ca jalābujehi ca nāgehi saṁsedajā ca opapātikā ca nāgā paṇītatarā.
Dragons born from moisture or spontaneously are better than those born from an egg or from a womb.

Tatra, bhikkhave, aṇḍajehi ca jalābujehi ca saṁsedajehi ca nāgehi opapātikā nāgā paṇītatarā.
Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture.

Imā kho, bhikkhave, catasso nāgayoniyo”ti.
These are the four ways that dragons reproduce.”

Dutiyaṁ.

29.3 Uposathasutta:
Sabbath

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, sat down to one side, and said to him:

"ko nu kho, bhante, hetu, ko paccayo, yena m'idhekacce aṇḍajā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī"ti?
"Sir, what is the cause, what is the reason why some egg-born dragons keep the sabbath, having transformed their bodies?"

"Idha, bhikkhu, ekaccānaṁ aṇḍajānaṁ nāgānaṁ evaṁ hoti:
"Mendicant, it's when some egg-born dragons think:

'mayaṁ kho pubbe kāyena dvayakārino ahumha, vācāya dvayakārino, manasā dvayakārino.
'In the past we did both kinds of deeds by body, speech, and mind.

Te mayaṁ kāyena dvayakārino, vācāya dvayakārino, manasā dvayakārino, kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapannā.
When the body broke up, after death, we were reborn in the company of the egg-born dragons.

Sacajja mayaṁ kāyena sucaritaṁ careyyāma, vācāya sucaritaṁ careyyāma, manasā sucaritaṁ careyyāma, evaṁ mayaṁ kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyāma.

If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm.

Handa mayaṁ etarahi kāyena sucaritaṁ carāma, vācāya sucaritaṁ carāma, manasā sucaritaṁ carāmā'ti.
Come, let us do good things by way of body, speech, and mind.'

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena m'idhekacce aṇḍajā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī"ti.
This is the cause, this is the reason why some egg-born dragons keep the sabbath, having transformed their bodies."

Tatiyaṁ.

29.4 Dutiyauposathasutta:
Sabbath (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce jalābujā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī”ti?
“Sir, what is the cause, what is the reason why some womb-born dragons keep the sabbath, having transformed their bodies?”

(Sabbaṁ vitthāretabbaṁ.)
(Tell all in full.)

“Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena m’idhekacce jalābujā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī”ti.

Catutthaṁ.

29.5 Tatiyauposathasutta:
Sabbath (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce saṁsedajā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī”ti?
“Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?”

(Sabbaṁ vitthāretabbaṁ.)
(Tell all in full.)

“Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena m’idhekacce saṁsedajā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī”ti.

Pañcamaṁ.

29.6 Catutthauposathasutta:
Sabbath (4th)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena m’idhekacce opapātikā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī”ti?
“Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

“Idha, bhikkhu, ekaccānaṁ opapātikānaṁ nāgānaṁ evaṁ hoti:
“Mendicant, it’s when some spontaneously-born dragons think:

‘mayaṁ kho pubbe kāyena dvayakārino ahumha, vācāya dvayakārino, manasā dvayakārino.
‘In the past we did both kinds of deeds by body, speech, and mind.

Te mayaṁ kāyena dvayakārino, vācāya dvayakārino, manasā dvayakārino, kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapannā.
When the body broke up, after death, we were reborn in the company of the spontaneously-born dragons.

Sacajja mayaṁ kāyena sucaritaṁ careyyāma, vācāya … manasā sucaritaṁ careyyāma, evaṁ mayaṁ kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyāma.
If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm.

Handa mayaṁ etarahi kāyena sucaritaṁ carāma, vācāya … manasā sucaritaṁ carāmā’ti.

Come, let us do good things by way of body, speech, and mind.’

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena m’idhekacce opapātikā nāgā uposathaṁ upavasanti vossaṭṭhakāyā ca bhavantī”ti.
This is the cause, this is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies.”

Chaṭṭhaṁ.

29.7 Sutasutta:
They've Heard

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

"ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjatī"ti?
"Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?"

"Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī hoti, manasā dvayakārī hoti.
"Mendicant, it's when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they've heard:

'aṇḍajā nāgā dīghāyukā vaṇṇavanto sukhabahulā'ti.
'The egg-born dragons are long-lived, beautiful, and very happy.'

Tassa evaṁ hoti:
They think:

'aho vatāhaṁ kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjeyyan'ti.
'If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!'

So kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjati.

When their body breaks up, after death, they’re reborn in the company of the egg-born dragons.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjatī”ti. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

Sattamaṁ.

29.8 Dutiyasutasutta:
They’ve Heard (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā jalābujānaṁ nāgānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons?”

…pe…
(Tell all in full.)

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā jalābujānaṁ nāgānaṁ sahabyataṁ upapajjatī”ti.

Aṭṭhamaṁ.

29.9 Tatiyasutasutta:
They've Heard (3rd)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

"ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā saṁsedajānaṁ nāgānaṁ sahabyataṁ upapajjatī"ti?
"Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the moisture-born dragons?"

…pe…
(Tell all in full.)

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā saṁsedajānaṁ nāgānaṁ sahabyataṁ upapajjatī"ti.

Navamaṁ.

29.10 Catutthasutasutta:
They've Heard (4th)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

"ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjatī"ti?
"Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?"

"Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
"Mendicant, it's when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they've heard:

'opapātikā nāgā dīghāyukā vaṇṇavanto sukhabahulā'ti.
'The spontaneously-born dragons are long-lived, beautiful, and very happy.'

Tassa evaṁ hoti:
They think:

'aho vatāhaṁ kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjeyyan'ti.
'If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!'

So kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the spontaneously-born dragons.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjatī"ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons."

Dasamaṁ.

29.11–20 Aṇḍajadānūpakārasuttadasaka:
Ten Discourses On How Giving Helps to Become Egg-Born

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘aṇḍajā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The egg-born dragons are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’

So annaṁ deti.
They give food …

So kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjati.

Ayaṁ kho, bhikkhu, hetu …pe… upapajjatīti …pe…
so pānaṁ deti …pe…
drink …

vatthaṁ deti …pe…
clothing …

yānaṁ deti …pe…
a vehicle …

mālaṁ deti …pe…
a garland …

gandhaṁ deti …pe…
fragrance …

vilepanaṁ deti …pe…
makeup …

seyyaṁ deti …pe…
a bed …

āvasathaṁ deti …pe…
a house …

padīpeyyaṁ deti.
a lamp.

So kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the egg-born dragons.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ nāgānaṁ sahabyataṁ upapajjatī"ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons."

Vīsatimaṁ.

29.21–50 Jalābujādidānūpakārasuttattiṁsaka: *Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.*

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā jalābujānaṁ nāgānaṁ …pe…
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons …

saṁsedajānaṁ nāgānaṁ …pe…
moisture-born dragons …

opapātikānaṁ nāgānaṁ sahabyataṁ upapajjatī”ti?
spontaneously-born dragons?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘opapātikā nāgā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The spontaneously-born dragons are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:

They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!’

So annaṁ deti …pe…
They give food …

pānaṁ deti …pe…
drink …

padīpeyyaṁ deti.
a lamp.

So kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the spontaneously-born dragons.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā opapātikānaṁ nāgānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons.”

(Iminā peyyālena dasa dasa suttantā kātabbā.
(Each set of ten discourses of this series should be told in full the same way.)

Evaṁ catūsu yonīsu cattālīsaṁ veyyākaraṇā honti.
Purimehi pana dasahi suttantehi saha honti paṇṇāsasuttantāti.)
Nāgavaggo paṭhamo.

Tassuddānaṁ

Suddhikaṁ paṇītataraṁ,
caturo ca uposathā;

Tassa sutaṁ caturo ca,
dānūpakārā ca tālīsaṁ;
Paṇṇāsa piṇḍato suttā,
nāgamhi suppakāsitāti.

Nāgasaṁyuttaṁ samattaṁ.
The Linked Discourses on dragons are complete.

30. Supaṇṇa Saṁyutta:
On Phoenixes

30.17–46 Jalābujadānūpakārasutta:
How Giving Helps to Become Womb-Born, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā jalābujānaṁ supaṇṇānaṁ …pe…
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes …

saṁsedajānaṁ supaṇṇānaṁ …pe…
moisture-born phoenixes …

opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti?
or spontaneously-born phoenixes?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
Tassa sutaṁ hoti:
‘opapātikā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.
Tassa evaṁ hoti:
‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjeyyan’ti.
So annaṁ deti …pe…
pānaṁ deti …pe…
padīpeyyaṁ deti.
So kāyassa bhedā paraṁ maraṇā opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjati.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti.

Chacattālīsamaṁ.

(Evaṁ piṇḍakena chacattālīsaṁ suttantā honti.)
(Tell all in full.)

Supaṇṇavaggo paṭhamo.

Tassuddānaṁ

Suddhikaṁ haranti ceva,
dvayakārī ca caturo;
Dānūpakārā tālīsaṁ,
supaṇṇe suppakāsitāti.

Supaṇṇasaṁyuttaṁ samattaṁ.
The Linked Discourses on phoenixes are complete.

30.1 Suddhikasutta:
Plain Version

Sāvatthinidānaṁ.
At Sāvatthī.

“Catasso imā, bhikkhave, supaṇṇayoniyo.
“Mendicants, phoenixes reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā supaṇṇā, jalābujā supaṇṇā, saṁsedajā supaṇṇā, opapātikā supaṇṇā—
Phoenixes are born from eggs, from a womb, from moisture, or spontaneously.

imā kho, bhikkhave, catasso supaṇṇayoniyo”ti.
These are the four ways that phoenixes reproduce.”

Paṭhamaṁ.

30.2 Harantisutta:
They Carry Off

Sāvatthinidānaṁ.
At Sāvatthī.

“Catasso imā, bhikkhave, supaṇṇayoniyo.
“Mendicants, phoenixes reproduce in these four ways.

Katamā catasso?
What four?

Aṇḍajā …pe…
Phoenixes are born from eggs, from a womb, from moisture, or spontaneously.

imā kho, bhikkhave, catasso supaṇṇayoniyo.
These are the four ways that phoenixes reproduce.

Tatra, bhikkhave, aṇḍajā supaṇṇā aṇḍajeva nāge haranti, na jalābuje, na saṁsedaje, na opapātike.
Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously.

Tatra, bhikkhave, jalābujā supaṇṇā aṇḍaje ca jalābuje ca nāge haranti, na saṁsedaje, na opapātike.
Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously.

Tatra, bhikkhave, saṁsedajā supaṇṇā aṇḍaje ca jalābuje ca saṁsedaje ca nāge haranti, na opapātike.
Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from moisture, but not those born spontaneously.

Tatra, bhikkhave, opapātikā supaṇṇā aṇḍaje ca jalābuje ca saṁsedaje ca opapātike ca nāge haranti.

Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously.

Imā kho, bhikkhave, catasso supaṇṇayoniyo”ti.
These are the four ways that phoenixes reproduce.”

Dutiyaṁ.

30.3 Dvayakārīsutta:
Both Kinds of Deeds

Sāvatthinidānaṁ.
At Sāvatthī.

Aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘aṇḍajā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The egg-born phoenixes are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’

So kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

Tatiyaṁ.

30.4–6 Dutiyādidvayakārīsuttattika:
Both Kinds of Deeds (2nd–4th)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā jalābujānaṁ supaṇṇānaṁ …pe…
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes …”

saṁsedajānaṁ supaṇṇānaṁ …pe…
“… moisture-born phoenixes …”

opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti?
“… or spontaneously-born phoenixes?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘opapātikā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The spontaneously-born phoenixes are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born phoenixes!’

So kāyassa bhedā paraṁ maraṇā opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the spontaneously-born phoenixes.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā opapātikānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born phoenixes.”

Chaṭṭhaṁ.

30.7–16 Aṇḍajadānūpakārasuttadasaka:
Ten Discourses On How Giving Helps to Become Egg-Born

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

“Idha, bhikkhu, ekacco kāyena dvayakārī hoti, vācāya dvayakārī, manasā dvayakārī.
“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘aṇḍajā supaṇṇā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The egg-born phoenixes are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’

So annaṁ deti …pe…
They give food …”

pānaṁ deti …
“… drink …”

vatthaṁ deti …
“… clothing …”

yānaṁ deti …
“… a vehicle …”

mālaṁ deti …
“… a garland …”

gandhaṁ deti …
“… fragrance …”

vilepanaṁ deti …
“… makeup …”

seyyaṁ deti …
“… a bed …”

āvasathaṁ deti …
“… a house …”

padīpeyyaṁ deti.
“… a lamp.

So kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā aṇḍajānaṁ supaṇṇānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

Soḷasamaṁ.

31. Gandhabbakāya Saṁyutta:
On Fairies

31.1 Suddhikasutta:
Plain Version

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme …pe…
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

bhagavā etadavoca:
The Buddha said this:

"gandhabbakāyike vo, bhikkhave, deve desessāmi.
"Mendicants, I will teach you about the gods of fairykind.

Taṁ suṇātha.
Listen …

Katamā ca, bhikkhave, gandhabbakāyikā devā?
And what are the gods of fairykind?

Santi, bhikkhave, mūlagandhe adhivatthā devā.
There are gods who live in fragrant roots,

Santi, bhikkhave, sāragandhe adhivatthā devā.
fragrant heartwood,

Santi, bhikkhave, pheggugandhe adhivatthā devā.
fragrant softwood,

Santi, bhikkhave, tacagandhe adhivatthā devā.
fragrant bark,

Santi, bhikkhave, papaṭikagandhe adhivatthā devā.
fragrant shoots,

Santi, bhikkhave, pattagandhe adhivatthā devā.
fragrant leaves,

Santi, bhikkhave, pupphagandhe adhivatthā devā.
fragrant flowers,

Santi, bhikkhave, phalagandhe adhivatthā devā.
fragrant fruit,

Santi, bhikkhave, rasagandhe adhivatthā devā.
fragrant sap,

Santi, bhikkhave, gandhagandhe adhivatthā devā.
and fragrant scents.

Ime vuccanti, bhikkhave, gandhabbakāyikā devā”ti.
These are called the gods of fairykind.”

Paṭhamaṁ.

31.2 Sucaritasutta:
Good Conduct

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā gandhabbakāyikānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘gandhabbakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of fairykind are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā gandhabbakāyikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind!’

So kāyassa bhedā paraṁ maraṇā gandhabbakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of fairykind.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā gandhabbakāyikānaṁ devānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind.”

Dutiyaṁ.

31.3 Mūlagandhadātāsutta:
A Giver of Fragrant Roots

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘mūlagandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the

company of the gods of fairykind who live in fragrant roots!’

So dātā hoti mūlagandhānaṁ.
They give gifts of fragrant roots.

So kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots.

Ayaṁ kho, bhikkhu, hetu …pe…
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots.”

yena midhekacco kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī”ti.

Tatiyaṁ.

31.4–12 Sāragandhādidātāsuttanavaka:
Nine Discourses On Givers of Fragrant Heartwood, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā sāragandhe adhivatthānaṁ devānaṁ …pe…
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood …

pheggugandhe adhivatthānaṁ devānaṁ …
softwood …

tacagandhe adhivatthānaṁ devānaṁ …
bark …

papaṭikagandhe adhivatthānaṁ devānaṁ …
sprouts …

pattagandhe adhivatthānaṁ devānaṁ …
leaves …

pupphagandhe adhivatthānaṁ devānaṁ …
flowers …

phalagandhe adhivatthānaṁ devānaṁ …
fruit …

rasagandhe adhivatthānaṁ devānaṁ …
sap …

gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
fragrant scents?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘sāragandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of fairykind who live in fragrant heartwood … fragrant scents are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā sāragandhe adhivatthānaṁ devānaṁ …pe…
‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant heartwood …

pheggugandhe adhivatthānaṁ devānaṁ …
tacagandhe adhivatthānaṁ devānaṁ …
papaṭikagandhe adhivatthānaṁ devānaṁ …
pattagandhe adhivatthānaṁ devānaṁ …
pupphagandhe adhivatthānaṁ devānaṁ …
phalagandhe adhivatthānaṁ devānaṁ …
rasagandhe adhivatthānaṁ devānaṁ …
gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
fragrant scents!’

So dātā hoti sāragandhānaṁ …pe…
They give gifts of fragrant heartwood …

so dātā hoti pheggugandhānaṁ …
so dātā hoti tacagandhānaṁ …
so dātā hoti papaṭikagandhānaṁ …

so dātā hoti pattagandhānaṁ …
so dātā hoti pupphagandhānaṁ …
so dātā hoti phalagandhānaṁ …
so dātā hoti rasagandhānaṁ …
so dātā hoti gandhagandhānaṁ.
fragrant scents.

So kāyassa bhedā paraṁ maraṇā gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of fairykind who live in fragrant scents.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī"ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents."

Dvādasamaṁ.

31.13–22 Mūlagandhadānūpakārasuttadasaka: *Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy*

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant roots?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘mūlagandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of fairykind who live in fragrant roots are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.

‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant roots!’

So annaṁ deti …pe…
They give food …

pānaṁ deti …
drink …

vatthaṁ deti …
clothing …

yānaṁ deti …
a vehicle …

mālaṁ deti …
a garland …

gandhaṁ deti …
fragrance …

vilepanaṁ deti …
makeup …

seyyaṁ deti …
a bed …

āvasathaṁ deti …
a house …

padīpeyyaṁ deti.
a lamp.

So kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of fairykind who live in fragrant roots.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā mūlagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live

in fragrant roots.”

Bāvīsatimaṁ.

31.23–112 Sāragandhādidānūpakārasuttanavutika: *Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy*

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā sāragandhe adhivatthānaṁ devānaṁ …pe…
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live in fragrant heartwood …

pheggugandhe adhivatthānaṁ devānaṁ …
softwood …

tacagandhe adhivatthānaṁ devānaṁ …
bark …

papaṭikagandhe adhivatthānaṁ devānaṁ …
sprouts …

pattagandhe adhivatthānaṁ devānaṁ …
leaves …

pupphagandhe adhivatthānaṁ devānaṁ …
flowers …

phalagandhe adhivatthānaṁ devānaṁ …
fruit …

rasagandhe adhivatthānaṁ devānaṁ …
sap …

gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
fragrant scents?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘gandhagandhe adhivatthā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of fairykind who live in fragrant scents are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of fairykind who live in fragrant scents!’

So annaṁ deti …pe…
They give food …

pānaṁ deti …
drink …

vatthaṁ deti …
clothing …

yānaṁ deti …
a vehicle …

mālaṁ deti …
a garland …

gandhaṁ deti …
fragrance …

vilepanaṁ deti …
makeup …

seyyaṁ deti …
a bed …

āvasathaṁ deti …
a house …

padīpeyyaṁ deti.
a lamp.

So kāyassa bhedā paraṁ maraṇā gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of fairykind who live in fragrant scents.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā gandhagandhe adhivatthānaṁ devānaṁ sahabyataṁ upapajjatī"ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of fairykind who live on fragrant scents."

Dvādasasatimaṁ.

(Evaṁ piṇḍakena ekasatañca dvādasa ca suttantā honti.)
Gandhabbavaggo paṭhamo.

Tassuddānaṁ

Suddhikañca sucaritaṁ,
dātā hi apare dasa;
Dānūpakārā satadhā,
gandhabbe suppakāsitāti.

Gandhabbakāyasaṁyuttaṁ samattaṁ.

The Linked Discourses on fairykind are completed.

32. Valāhaka Saṁyutta:
On Cloud Gods

32.1 Suddhikasutta:
Plain Version

Sāvatthinidānaṁ.
At Sāvatthī.

“Valāhakakāyike vo, bhikkhave, deve desessāmi.
“Mendicants, I will teach you about the gods of the clouds.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, valāhakakāyikā devā?
And what are the gods of the clouds?

Santi, bhikkhave, sītavalāhakā devā;
There are gods of the cool clouds,

santi uṇhavalāhakā devā;
warm clouds,

santi abbhavalāhakā devā;
thunder clouds,

santi vātavalāhakā devā;
windy clouds,

santi vassavalāhakā devā—
and rainy clouds.

ime vuccanti, bhikkhave, ‘valāhakakāyikā devā’”ti.
These are called the gods of the clouds.”

Paṭhamaṁ.

32.2 Sucaritasutta:
Good Conduct

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā valāhakakāyikānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘valāhakakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of the clouds are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā valāhakakāyikānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the clouds!’

So kāyassa bhedā paraṁ maraṇā valāhakakāyikānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of the clouds.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā valāhakakāyikānaṁ devānaṁ sahabyataṁ upapajjatī"ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds."

Dutiyaṁ.

32.3–12 Sītavalāhakadānūpakārasuttadasaka: *Ten Discourses On How Giving Helps to Become a Cool Cloud God*

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā sītavalāhakānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘sītavalāhakā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.
‘The gods of cool clouds are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā sītavalāhakānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the cool clouds!’

So annaṁ deti …pe…
They give food …

padīpeyyaṁ deti.
a lamp.

So kāyassa bhedā paraṁ maraṇā sītavalāhakānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they're reborn in the company of the gods of cool clouds.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā sītavalāhakānaṁ devānaṁ sahabyataṁ upapajjatī"ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds."

Dvādasamaṁ.

32.13–52 Uṇhavalāhakadānūpakārasutta: *How Giving Helps to Become a Warm Cloud God, Etc.*

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā uṇhavalāhakānaṁ devānaṁ …pe…
“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of warm clouds …

abbhavalāhakānaṁ devānaṁ …pe…
thunder clouds …

vātavalāhakānaṁ devānaṁ …pe…
windy clouds …

vassavalāhakānaṁ devānaṁ sahabyataṁ upapajjatī”ti?
rainy clouds?”

“Idha, bhikkhu, ekacco kāyena sucaritaṁ carati, vācāya sucaritaṁ carati, manasā sucaritaṁ carati.
“Mendicant, it’s when someone does good things by way of body, speech, and mind.

Tassa sutaṁ hoti:
And they’ve heard:

‘vassavalāhakā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.

‘The gods of rainy clouds are long-lived, beautiful, and very happy.’

Tassa evaṁ hoti:
They think:

‘aho vatāhaṁ kāyassa bhedā paraṁ maraṇā vassavalāhakānaṁ devānaṁ sahabyataṁ upapajjeyyan’ti.
‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy clouds!’

So annaṁ deti …pe…
They give food …

padīpeyyaṁ deti.
a lamp.

So kāyassa bhedā paraṁ maraṇā vassavalāhakānaṁ devānaṁ sahabyataṁ upapajjati.
When their body breaks up, after death, they’re reborn in the company of the gods of rainy clouds.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yena midhekacco kāyassa bhedā paraṁ maraṇā vassavalāhakānaṁ devānaṁ sahabyataṁ upapajjatī”ti.
This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy clouds.”

Dvepaññāsamaṁ.

32.53 Sītavalāhakasutta:
Gods of the Cool Clouds

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā sītaṁ hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes cool?”

“Santi, bhikkhu, sītavalāhakā nāma devā.
“Mendicant, there are what are called gods of the cool clouds.

Tesaṁ yadā evaṁ hoti:
Sometimes they think:

‘yannūna mayaṁ sakāya ratiyā vaseyyāmā’ti, tesaṁ taṁ cetopaṇidhimanvāya sītaṁ hoti.
‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes cool.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yenekadā sītaṁ hotī”ti.
This is the cause, this is the reason why sometimes it becomes cool.”

Tepaññāsamaṁ.

32.54 Uṇhavalāhakasutta:
Gods of the Warm Clouds

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā uṇhaṁ hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes warm?”

“Santi, bhikkhu, uṇhavalāhakā nāma devā.
“Mendicant, there are what are called gods of the warm clouds.

Tesaṁ yadā evaṁ hoti:
Sometimes they think:

‘yannūna mayaṁ sakāya ratiyā vaseyyāmā’ti, tesaṁ taṁ cetopaṇidhimanvāya uṇhaṁ hoti.
‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes warm.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yenekadā uṇhaṁ hotī”ti.
This is the cause, this is the reason why sometimes it becomes warm.”

Catupaññāsamaṁ.

32.55 Abbhavalāhakasutta:
Gods of the Storm Clouds

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā abbhaṁ hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes stormy?”

“Santi, bhikkhu, abbhavalāhakā nāma devā.
“Mendicant, there are what are called gods of the storm clouds.

Tesaṁ yadā evaṁ hoti:
Sometimes they think:

‘yannūna mayaṁ sakāya ratiyā vaseyyāmā’ti, tesaṁ taṁ cetopaṇidhimanvāya abbhaṁ hoti.
‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes stormy.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yenekadā abbhaṁ hotī”ti.
This is the cause, this is the reason why sometimes it becomes stormy.”

Pañcapaññāsamaṁ.

32.56 Vātavalāhakasutta:
Gods of the Windy Clouds

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā vāto hotī”ti?
“Sir, what is the cause, what is the reason why sometimes it becomes windy?”

“Santi, bhikkhu, vātavalāhakā nāma devā.
“Mendicant, there are what are called gods of the windy clouds.

Tesaṁ yadā evaṁ hoti:
Sometimes they think:

‘yannūna mayaṁ sakāya ratiyā vaseyyāmā’ti, tesaṁ taṁ cetopaṇidhimanvāya vāto hoti.
‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes windy.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yenekadā vāto hotī”ti.
This is the cause, this is the reason why sometimes it becomes windy.”

Chappaññāsamaṁ.

32.57 Vassavalāhakasutta:
Gods of the Rainy Clouds

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“ko nu kho, bhante, hetu, ko paccayo, yenekadā devo vassatī”ti?
“Sir, what is the cause, what is the reason why sometimes it rains?”

“Santi, bhikkhu, vassavalāhakā nāma devā.
“Mendicant, there are what are called gods of the rainy clouds.

Tesaṁ yadā evaṁ hoti:
Sometimes they think:

‘yannūna mayaṁ sakāya ratiyā vaseyyāmā’ti, tesaṁ taṁ cetopaṇidhimanvāya devo vassati.
‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes rainy.

Ayaṁ kho, bhikkhu, hetu, ayaṁ paccayo, yenekadā devo vassatī”ti.
This is the cause, this is the reason why sometimes it rains.”

Sattapaññāsamaṁ.

Sattapaññāsasuttantaṁ niṭṭhitaṁ.

Valāhakavaggo paṭhamo.

Tassuddānaṁ

Suddhikaṁ sucaritañca,

dānūpakārapaññāsaṁ;
Sītaṁ uṇhañca abbhañca,
vātavassavalāhakāti.

Valāhakasaṁyuttaṁ samattaṁ.
The Linked Discourses on gods of the clouds are complete.

33. Vacchagotta Saṁyutta:

With Vacchagotta

33.1 Rūpaaññāṇasutta:
Not Knowing Form

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
"What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is:

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā"ti?
the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist."

“Rūpe kho, vaccha, aññāṇā, rūpasamudaye aññāṇā, rūpanirodhe aññāṇā, rūpanirodhagāminiyā paṭipadāya aññāṇā;
“Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
that these various misconceptions arise in the world.

sassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vāti.
Ayaṁ kho, vaccha, hetu, ayaṁ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
This is the cause, this is the reason.”

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.

Paṭhamaṁ.

33.2 Vedanāaññāṇasutta:
Not Knowing Feeling

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Vacchagotta said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? That is:

sassato lokoti vā, asassato lokoti vā …pe…
the cosmos is eternal, or not eternal …

neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti?
after death, a Realized One neither exists nor doesn’t exist.”

“Vedanāya kho, vaccha, aññāṇā, vedanāsamudaye aññāṇā, vedanānirodhe aññāṇā, vedanānirodhagāminiyā paṭipadāya aññāṇā;
“Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
that these various misconceptions arise in the world.

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vāti.
Ayaṁ kho, vaccha, hetu, ayaṁ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
This is the cause, this is the reason.”

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.

Dutiyaṁ.

33.3 Saññāaññāṇasutta:
Not Knowing Perception

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Vacchagotta said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …”

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti?

“Saññāya kho, vaccha, aññāṇā, saññāsamudaye aññāṇā, saññānirodhe aññāṇā, saññānirodhagāminiyā paṭipadāya aññāṇā;
“Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation …”

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vāti.
Ayaṁ kho, vaccha, hetu, ayaṁ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.

Tatiyaṁ.

33.4 Saṅkhāraaññāṇasutta:
Not Knowing Choices

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Vacchagotta said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …”

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti?

“Saṅkhāresu kho, vaccha, aññāṇā, saṅkhārasamudaye aññāṇā, saṅkhāranirodhe aññāṇā, saṅkhāranirodhagāminiyā paṭipadāya aññāṇā;
“Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation …”

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vāti.
Ayaṁ kho, vaccha, hetu, ayaṁ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.

Catutthaṁ.

33.5 Viññāṇaaññāṇasutta:
Not Knowing Consciousness

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Vacchagotta said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …”

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti?

“Viññāṇe kho, vaccha, aññāṇā, viññāṇasamudaye aññāṇā, viññāṇanirodhe aññāṇā, viññāṇanirodhagāminiyā paṭipadāya aññāṇā;
“Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation …”

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vāti.
Ayaṁ kho, vaccha, hetu, ayaṁ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.

Pañcamaṁ.

33.6–10 Rūpaadassanādisuttapañcaka:
Five Discourses on Not Seeing Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
Then the wanderer Vacchagotta said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …”

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti?

“Rūpe kho, vaccha, adassanā …pe…
“Vaccha, it is because of not seeing form …”

rūpanirodhagāminiyā paṭipadāya adassanā …pe…
vedanāya …
“… feeling …”

saññāya …
“… perception …”

saṅkhāresu kho, vaccha, adassanā …pe…
“… choices …”

viññāṇe kho, vaccha, adassanā …pe… viññāṇanirodhagāminiyā paṭipadāya adassanā …pe….
“… consciousness, its origin, its cessation, and the practice that leads to its cessation …”

Dasamaṁ.

33.11–15 Rūpaanabhisamayādisuttapañcaka:

Five Discourses on Not Comprehending Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe kho, vaccha, anabhisamayā …pe… rūpanirodhagāminiyā paṭipadāya anabhisamayā …pe….
“Vaccha, it is because of not comprehending form …

Sāvatthinidānaṁ.
“Vedanāya kho, vaccha, anabhisamayā …pe….
feeling …

Sāvatthinidānaṁ.
“Saññāya kho, vaccha, anabhisamayā …pe….
perception …

Sāvatthinidānaṁ.
“Saṅkhāresu kho, vaccha, anabhisamayā …pe….
choices …

Sāvatthinidānaṁ.
“Viññāṇe kho, vaccha, anabhisamayā …pe….
consciousness …”

Pannarasamaṁ.

33.16–20 Rūpaananubodhādisuttapañcaka:

Five Discourses on Not Understanding Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca—
ko nu kho, bho gotama, hetu, ko paccayo …pe…
rūpe kho, vaccha, ananubodhā …pe… “rūpanirodhagāminiyā paṭipadāya ananubodhā …pe….
“Vaccha, it is because of not understanding form …

Sāvatthinidānaṁ.
“Vedanāya kho, vaccha …pe….
feeling …

Sāvatthinidānaṁ.
“Saññāya kho, vaccha …pe….
perception …

Sāvatthinidānaṁ.
“Saṅkhāresu kho, vaccha …pe….
choices …

Sāvatthinidānaṁ.
“Viññāṇe kho, vaccha, ananubodhā …pe…
consciousness …”

viññāṇanirodhagāminiyā paṭipadāya ananubodhā …pe…
vīsatimaṁ.

33.21–25 Rūpaappaṭivedhādisuttapañcaka:
Five Discourses on Not Penetrating Form, Etc.

Sāvatthinidānaṁ. Ko nu kho, bho gotama, hetu, ko paccayo …pe….
At Sāvatthī.

“Rūpe kho, vaccha, appaṭivedhā …pe… viññāṇe kho, vaccha, appaṭivedhā …pe….
“Vaccha, it is because of not penetrating form …”

Pañcavīsatimaṁ.

33.26–30 Rūpaasallakkhaṇādisuttapañcaka:
Five Discourses on Not Distinguishing Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe kho, vaccha, asallakkhaṇā …pe… viññāṇe kho, vaccha, asallakkhaṇā …pe….
“Vaccha, it is because of not distinguishing form …”

Tiṁsatimaṁ.

33.31–35 Rūpaanupalakkhaṇādisuttapañcaka:
Five Discourses on Not Detecting Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe kho, vaccha, anupalakkhaṇā …pe… viññāṇe kho, vaccha, anupalakkhaṇā …pe….
“Vaccha, it is because of not detecting form …”

Pañcatiṁsatimaṁ.

33.36–40 Rūpaappaccupalakkhaṇādisuttapañcaka:
Five Discourses on Not Differentiating Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe kho, vaccha, appaccupalakkhaṇā …pe… viññāṇe kho, vaccha, appaccupalakkhaṇā …pe….
“Vaccha, it is because of not differentiating form …”

Cattālīsamaṁ.

33.41–45 Rūpaasamapekkhaṇādisuttapañcaka:
Five Discourses on Not Examining Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe kho, vaccha, asamapekkhaṇā …pe… viññāṇe kho, vaccha, asamapekkhaṇā …pe….
“Vaccha, it is because of not examining form …”

Pañcacattālīsamaṁ.

33.46–50 Rūpaappaccupekkhaṇādisuttapañcaka:
Five Discourses on Not Scrutinizing Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Rūpe kho, vaccha, appaccupekkhaṇā …pe… viññāṇe kho, vaccha, appaccupekkhaṇā …pe….
“Vaccha, it is because of not scrutinizing form …”

Paññāsamaṁ.

33.51–54 Rūpaappaccakkhakammādisuttacatukka:
Four Discourses on Not Directly Experiencing Form, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“ko nu kho, bho gotama, hetu, ko paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
“What is the cause, Master Gotama, what is the reason why these various misconceptions arise in the world? …”

sassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti?

“Rūpe kho, vaccha, appaccakkhakammā, rūpasamudaye appaccakkhakammā, rūpanirodhe appaccakkhakammā, rūpanirodhagāminiyā paṭipadāya appaccakkhakammā …pe….
“Vaccha, it is because of not directly experiencing form …

Sāvatthinidānaṁ.
“Vedanāya kho, vaccha, appaccakkhakammā …pe…
vedanānirodhagāminiyā paṭipadāya appaccakkhakammā …pe….
feeling …

Sāvatthinidānaṁ.
“Saññāya kho, vaccha, appaccakkhakammā …pe…
saññānirodhagāminiyā paṭipadāya appaccakkhakammā …pe….
perception …

Sāvatthinidānaṁ.
“Saṅkhāresu kho, vaccha, appaccakkhakammā …pe…
saṅkhāranirodhagāminiyā paṭipadāya appaccakkhakammā …pe….
choices …”

Catupaññāsamaṁ.

33.55 Viññāṇaappaccakkhakammasutta:
Not Directly Experiencing Consciousness

Sāvatthinidānaṁ.
At Sāvatthī.

“Viññāṇe kho, vaccha, appaccakkhakammā, viññāṇasamudaye appaccakkhakammā, viññāṇanirodhe appaccakkhakammā, viññāṇanirodhagāminiyā paṭipadāya appaccakkhakammā;
“Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation

evamimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
that these various misconceptions arise in the world.

sassato lokoti vā, asassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vāti.
Ayaṁ kho, vaccha, hetu, ayaṁ paccayo, yānimāni anekavihitāni diṭṭhigatāni loke uppajjanti—
This is the cause, this is the reason.”

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.

Pañcapaññāsamaṁ.

Vacchagottavaggo paṭhamo.

Tassuddānaṁ

Aññāṇā adassanā ceva,

Anabhisamayā ananubodhā;
Appaṭivedhā asallakkhaṇā,
Anupalakkhaṇena appaccupalakkhaṇā;
Asamapekkhaṇā appaccupekkhaṇā,
Appaccakkhakammanti.

Vacchagottasaṁyuttaṁ samattaṁ.
The Linked Discourses with Vacchagotta are completed.

34. Jhāna Saṁyutta:
On Absorption

34.1 Samādhimūlakasamāpattisutta:
Entering Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ samāpattikusalo.
One meditator is skilled in immersion but not in entering it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ samādhikusalo.
One meditator is not skilled in immersion but is skilled in entering it.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ samāpattikusalo.
One meditator is skilled neither in immersion nor in entering it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ samāpattikusalo ca.
One meditator is skilled both in immersion and in entering it.

Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ samāpattikusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.

Of these, the meditator skilled in immersion and in entering it is the foremost, best, chief, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evameva kho, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ samāpattikusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā”ti.
In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”

Paṭhamaṁ.

34.2 Samādhimūlakaṭhitisutta:
Remaining in Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ ṭhitikusalo.
One meditator is skilled in immersion but not in remaining in it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ ṭhitikusalo hoti, na samādhismiṁ samādhikusalo.
One meditator is skilled in remaining in immersion but is not skilled in immersion.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ ṭhitikusalo.
One meditator is skilled neither in immersion nor in remaining in it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ ṭhitikusalo ca.
One meditator is skilled both in immersion and in remaining in it.

Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ ṭhitikusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca

seṭṭho ca mokkho ca uttamo ca pavaro ca.
Of these, the meditator skilled in immersion and in remaining in it is the foremost, best, leading, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evameva kho, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ ṭhitikusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā”ti.
In the same way, the meditator skilled in immersion and remaining in it is the foremost, best, leading, highest, and finest of the four.”

Dutiyaṁ.

34.3 Samādhimūlakavuṭṭhānasutta:
Emerging From Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ vuṭṭhānakusalo.
One meditator is skilled in immersion but not in emerging from it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ vuṭṭhānakusalo hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ vuṭṭhānakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ vuṭṭhānakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ vuṭṭhānakusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Tatiyaṁ.

34.4 Samādhimūlakakallitasutta:
Gladdening for Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ kallitakusalo.
One meditator is skilled in immersion but not in gladdening the mind for immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ kallitakusalo hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ kallitakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ kallitakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ kallitakusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Catutthaṁ.

34.5 Samādhimūlakaārammaṇasutta:
Supports For Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ ārammaṇakusalo.
One meditator is skilled in immersion but not in the supports for immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ ārammaṇakusalo hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ ārammaṇakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ ārammaṇakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ ārammaṇakusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Pañcamaṁ.

34.6 Samādhimūlakagocarasutta:
Meditation Subjects For Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ gocarakusalo.
One meditator is skilled in immersion but not in the meditation subjects for immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ gocarakusalo hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ gocarakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ gocarakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ gocarakusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Chaṭṭhaṁ.

34.7 Samādhimūlakaabhinīhārasutta:
Projecting the Mind Purified by Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ abhinīhārakusalo.
One meditator is skilled in immersion but not in projecting the mind purified by immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ abhinīhārakusalo hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ abhinīhārakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ abhinīhārakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ abhinīhārakusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Sattamaṁ.

34.8 Samādhimūlakasakkaccakārīsutta:
Carefulness in Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ sakkaccakārī.
One meditator is skilled in immersion but not in practicing carefully for it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sakkaccakārī hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ sakkaccakārī.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ sakkaccakārī ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ sakkaccakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Aṭṭhamaṁ.

34.9 Samādhimūlakasātaccakārīsutta:
Persistence in Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ sātaccakārī.
One meditator is skilled in immersion but not in practicing persistently for it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sātaccakārī hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ sātaccakārī.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ sātaccakārī ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ sātaccakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Navamaṁ.

34.10 Samādhimūlakasappāyakārīsutta:
Conducive to Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo hoti, na samādhismiṁ sappāyakārī.
One meditator is skilled in immersion but not in doing what’s conducive to it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sappāyakārī hoti, na samādhismiṁ samādhikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samādhikusalo hoti, na ca samādhismiṁ sappāyakārī.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samādhikusalo ca hoti, samādhismiṁ sappāyakārī ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samādhikusalo ca hoti samādhismiṁ sappāyakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Dasamaṁ.

(Samādhimūlakaṁ.)

34.11 Samāpattimūlakaṭhitisutta:
Entering and Remaining

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ ṭhitikusalo.
One meditator is skilled in entering immersion but not in remaining in it.
…”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ ṭhitikusalo hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ ṭhitikusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ ṭhitikusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ ṭhitikusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ …pe…
pavaro cā”ti.

Ekādasamaṁ.

34.12 Samāpattimūlakavuṭṭhānasutta:
Entering and Emerging

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ vuṭṭhānakusalo.
One meditator is skilled in entering immersion but not in emerging from it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ vuṭṭhānakusalo hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ vuṭṭhānakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ vuṭṭhānakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī …pe…
pavaro cā”ti.

Dvādasamaṁ.

34.13 Samāpattimūlakakallitasutta:
Entering and Gladdening

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ kallitakusalo.
One meditator is skilled in entering immersion but not in gladdening the mind for immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ kallitakusalo hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ kallitakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ kallitakusalo ca.
Tatra …pe…
pavaro cā”ti.

Terasamaṁ.

34.14 Samāpattimūlakaārammaṇasutta:
Entering and Supports

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ ārammaṇakusalo.
One meditator is skilled in entering immersion but not in the supports for it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ ārammaṇakusalo hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ ārammaṇakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ ārammaṇakusalo ca.
Tatra …pe…
pavaro cā”ti.

Cuddasamaṁ.

34.15 Samāpattimūlakagocarasutta:
Entering and Meditation Subjects

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ gocarakusalo.
One meditator is skilled in entering immersion but not in the meditation subjects for immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ gocarakusalo hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ gocarakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ gocarakusalo ca.
Tatra …pe…
pavaro cā”ti.

Pannarasamaṁ.

34.16 Samāpattimūlakaabhinīhārasutta:
Entering and Projecting

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ abhinīhārakusalo.
One meditator is skilled in entering immersion but not in projecting the mind purified by immersion. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ abhinīhārakusalo hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ abhinīhārakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ abhinīhārakusalo ca.
Tatra …pe…
pavaro cā”ti.

Soḷasamaṁ.

34.17 Samāpattimūlakasakkaccasutta:
Entering and Carefulness

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ sakkaccakārī.
One meditator is skilled in entering immersion but not in practicing carefully for it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sakkaccakārī hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ sakkaccakārī.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ sakkaccakārī ca.
Tatra …pe…
pavaro cā”ti.

Sattarasamaṁ.

34.18 Samāpattimūlakasātaccasutta:
Entering and Persistence

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ sātaccakārī.
One meditator is skilled in entering immersion but not in practicing persistently for it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sātaccakārī hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ sātaccakārī.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ sātaccakārī ca.
Tatra …pe…
pavaro cā”ti.

Aṭṭhārasamaṁ.

34.19 Samāpattimūlakasappāyakārīsutta:
Entering and What's Conducive

Sāvatthinidānaṁ.
At Sāvatthī.

"Cattārome, bhikkhave, jhāyī.
"Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo hoti, na samādhismiṁ sappāyakārī.
One meditator is skilled in entering immersion but not in doing what's conducive to it. …"

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sappāyakārī hoti, na samādhismiṁ samāpattikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ samāpattikusalo hoti, na ca samādhismiṁ sappāyakārī.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ samāpattikusalo ca hoti, samādhismiṁ sappāyakārī ca.
Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samāpattikusalo ca hoti samādhismiṁ sappāyakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;
evameva kho, bhikkhave, yvāyaṁ jhāyī samādhismiṁ samāpattikusalo ca hoti samādhismiṁ sappāyakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā"ti.

Ekūnavīsatimaṁ.

(Samāpattimūlakaṁ.)

34.20–27 Ṭhitimūlakavuṭṭhānasuttādiaṭṭhaka:
Eight on Remaining and Emergence, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ ṭhitikusalo hoti, na samādhismiṁ vuṭṭhānakusalo.
One meditator is skilled in remaining in immersion but not in emerging from it. …”

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ vuṭṭhānakusalo hoti, na samādhismiṁ ṭhitikusalo.
Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ ṭhitikusalo hoti, na ca samādhismiṁ vuṭṭhānakusalo.
Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ ṭhitikusalo ca hoti, samādhismiṁ vuṭṭhānakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī …pe…
uttamo ca pavaro cā”ti.

Vīsatimaṁ.

(Purimamūlakāni viya yāva sattavīsatimā ṭhitimūlakasappāyakārīsuttā aṭṭha suttāni pūretabbāni.)
(These eight discourses should be told in full as the previous set.)

(Ṭhitimūlakaṁ.)

34.28–34 Vuṭṭhānamūlakakallitasuttādisattaka:
Seven on Emergence and Gladdening, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, jhāyī.
“Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ vuṭṭhānakusalo hoti, na samādhismiṁ kallitakusalo …
One meditator is skilled in emerging from immersion but not in gladdening the mind for immersion. …”

samādhismiṁ kallitakusalo hoti, na samādhismiṁ vuṭṭhānakusalo …
neva samādhismiṁ vuṭṭhānakusalo hoti, na ca samādhismiṁ kallitakusalo …
samādhismiṁ vuṭṭhānakusalo ca hoti samādhismiṁ kallitakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī …pe…
uttamo ca pavaro cā”ti.

Aṭṭhavīsatimaṁ.

(Purimamūlakāni viya yāva catuttiṁsatimā vuṭṭhānamūlakasappāyakārīsuttā satta suttāni pūretabbāni.)
(These seven discourses should be told in full as the previous set.)

(Vuṭṭhānamūlakaṁ.)

34.35–40 Kallitamūlakaārammaṇasuttādichakka:
Six on Gladdening and Support, Etc.

Sāvatthinidānaṁ …
At Sāvatthī.

“samādhismiṁ kallitakusalo hoti, na samādhismiṁ ārammaṇakusalo …
“One meditator is skilled in gladdening the mind for immersion but not in the supports for immersion. …”

samādhismiṁ ārammaṇakusalo hoti, na samādhismiṁ kallitakusalo …
neva samādhismiṁ kallitakusalo hoti, na ca samādhismiṁ ārammaṇakusalo …
samādhismiṁ kallitakusalo ca hoti, samādhismiṁ ārammaṇakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī …pe…
uttamo ca pavaro cā”ti.

Pañcatiṁsatimaṁ.

(Purimamūlakāni viya yāva cattālīsamā kallitamūlakasappāyakārīsuttā cha suttāni pūretabbāni.)
(These six discourses should be told in full as the previous set.)

(Kallitamūlakaṁ.)

34.41–45 Ārammaṇamūlakagocarasuttādipañcaka:
Five on Support and Subjects, Etc.

Sāvatthinidānaṁ …
At Sāvatthī.

“samādhismiṁ ārammaṇakusalo hoti, na samādhismiṁ gocarakusalo …
“One meditator is skilled in the supports for immersion but not in the meditation subjects for immersion. …”

samādhismiṁ gocarakusalo hoti, na samādhismiṁ ārammaṇakusalo …
neva samādhismiṁ ārammaṇakusalo hoti, na ca samādhismiṁ gocarakusalo …
samādhismiṁ ārammaṇakusalo ca hoti, samādhismiṁ gocarakusalo ca.
Tatra, bhikkhave, yvāyaṁ jhāyī …pe…
uttamo ca pavaro cā”ti.

Ekacattālīsamaṁ.

(Purimamūlakāni viya yāva pañcacattālīsamā ārammaṇamūlakasappāyakārīsuttā pañca suttāni pūretabbāni.)
(These five discourses should be told in full as the previous set.)

(Ārammaṇamūlakaṁ.)

34.46–49 Gocaramūlakaabhinīhārasuttādicatukka:
Four on Subjects and Projection, Etc.

Sāvatthinidānaṁ …
At Sāvatthī.

“samādhismiṁ gocarakusalo hoti, na samādhismiṁ abhinīhārakusalo …
“One meditator is skilled in the mindfulness meditation subjects for immersion but not in projecting the mind purified by immersion. …”

samādhismiṁ abhinīhārakusalo hoti, na samādhismiṁ gocarakusalo …
neva samādhismiṁ gocarakusalo hoti, na ca samādhismiṁ abhinīhārakusalo …
samādhismiṁ gocarakusalo ca hoti, samādhismiṁ abhinīhārakusalo ca …
seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;
evameva kho, bhikkhave, yvāyaṁ jhāyī samādhismiṁ gocarakusalo ca hoti samādhismiṁ abhinīhārakusalo ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ …pe…
uttamo ca pavaro cā”ti.

Chacattālīsamaṁ.

“Samādhismiṁ gocarakusalo hoti, na samādhismiṁ sakkaccakārī … pe….
“One meditator is skilled in the mindfulness meditation subjects for immersion but not in practicing carefully for it. …”

Vitthāretabbaṁ.

(These four discourses should be told in full as the previous set.)

Sattacattālīsamaṁ.

“Samādhismiṁ gocarakusalo hoti, na samādhismiṁ sātaccakārī … pe….
“One meditator is skilled in the mindfulness meditation subjects for immersion but not in practicing persistently for it. …”

Aṭṭhacattālīsamaṁ.

“Samādhismiṁ gocarakusalo hoti, na samādhismiṁ sappāyakārī … pe….
“One meditator is skilled in the mindfulness meditation subjects for immersion but not in doing what’s conducive to it. …”

Ekūnapaññāsamaṁ.

(Gocaramūlakaṁ.)

34.50–52 Abhinīhāramūlakasakkaccasuttāditika:
Three on Projection and Carefulness

Sāvatthinidānaṁ …
At Sāvatthī.

“samādhismiṁ abhinīhārakusalo hoti, na samādhismiṁ sakkaccakārī …
“One meditator is skilled in projecting the mind purified by immersion but not in practicing carefully for it. …”

samādhismiṁ sakkaccakārī hoti, na samādhismiṁ abhinīhārakusalo …
neva samādhismiṁ abhinīhārakusalo hoti, na ca samādhismiṁ sakkaccakārī …
samādhismiṁ abhinīhārakusalo ca hoti, samādhismiṁ sakkaccakārī ca.
Tatra, bhikkhave, yvāyaṁ jhāyī …pe…
uttamo ca pavaro cā”ti.

Paññāsamaṁ.

“Samādhismiṁ abhinīhārakusalo hoti, na samādhismiṁ sātaccakārī … pe….
“One meditator is skilled in projecting the mind purified by immersion but not in practicing persistently for it. …”

Ekapaññāsamaṁ.

“Samādhismiṁ abhinīhārakusalo hoti, na samādhismiṁ sappāyakārī …pe….
“One meditator is skilled in projecting the mind purified by immersion but not in doing what’s conducive to it. …”

Dvepaññāsamaṁ.

(Abhinīhāramūlakaṁ.)

34.53–54 Sakkaccamūlakasātaccakārīsuttadukādi:
Two on Carefulness and Persistence

Sāvatthinidānaṁ …
At Sāvatthī.

“samādhismiṁ sakkaccakārī hoti, na samādhismiṁ sātaccakārī …
“One meditator is skilled in practicing carefully for immersion but not in practicing persistently for it. …”

samādhismiṁ sātaccakārī hoti, na samādhismiṁ sakkaccakārī …
neva samādhismiṁ sakkaccakārī hoti, na ca samādhismiṁ sātaccakārī …
samādhismiṁ sakkaccakārī ca hoti, samādhismiṁ sātaccakārī ca.
Tatra, bhikkhave, yvāyaṁ …pe…
uttamo ca pavaro cā”ti.

Tepaññāsamaṁ.

“Samādhismiṁ sakkaccakārī hoti, na samādhismiṁ sappāyakārī … pe….
“One meditator is skilled in practicing carefully for immersion but not in doing what’s conducive to it. …”

Catupaññāsamaṁ.

34.55 Sātaccamūlakasappāyakārīsutta:
Persistence and What's Conducive

Sāvatthinidānaṁ.
At Sāvatthī.

"Cattārome, bhikkhave, jhāyī.
"Mendicants, there are these four meditators.

Katame cattāro?
What four?

Idha, bhikkhave, ekacco jhāyī samādhismiṁ sātaccakārī hoti, na samādhismiṁ sappāyakārī.
One meditator is skilled in practicing persistently for immersion but not in doing what's conducive to it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sappāyakārī hoti, na samādhismiṁ sātaccakārī.
One meditator is skilled in doing what's conducive to immersion but not in practicing persistently for it.

Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṁ sātaccakārī hoti, na ca samādhismiṁ sappāyakārī.
One meditator is skilled neither in practicing persistently for immersion nor in doing what's conducive to it.

Idha pana, bhikkhave, ekacco jhāyī samādhismiṁ sātaccakārī ca hoti, samādhismiṁ sappāyakārī ca.
One meditator is skilled both in practicing persistently for immersion and in doing what's conducive to it.

Tatra, bhikkhave, yvāyaṁ jhāyī samādhismiṁ sātaccakārī ca hoti samādhismiṁ sappāyakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro ca.
Of these, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four.

Seyyathāpi, bhikkhave, gavā khīraṁ, khīramhā dadhi, dadhimhā navanītaṁ, navanītamhā sappi, sappimhā sappimaṇḍo tatra aggamakkhāyati;
From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

evameva kho, bhikkhave, yvāyaṁ jhāyī samādhismiṁ sātaccakārī ca hoti, samādhismiṁ sappāyakārī ca ayaṁ imesaṁ catunnaṁ jhāyīnaṁ aggo ca seṭṭho ca mokkho ca uttamo ca pavaro cā"ti.
In the same way, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Pañcapaññāsamaṁ.

(Yathā pañcapaññāsaṁ veyyākaraṇāni honti tathā vitthāretabbāni.)
(All should be told in full as per the fifty-fifth discourse.)

Khandhavaggo tatiyo.

Tassuddānaṁ

Samādhi samāpatti ṭhiti ca,
Vuṭṭhānaṁ kallitārammaṇena ca;
Gocarā abhinīhāro sakkacca,
Sātacca athopi sappāyanti.

Jhānasaṁyuttaṁ samattaṁ.
The Linked Discourses on Absorption are complete.

Tassuddānaṁ

Khandha rādhasaṁyuttañca,
diṭṭhiokkanta uppādā;
Kilesa sāriputtā ca,
nāgā supaṇṇa gandhabbā;
Valāha vacchajhānanti,
khandhavaggamhi terasāti.

Khandhavaggasaṁyuttapāḷi niṭṭhitā.
The Book of the Aggregates is finished.

Saḷāyatanavagga

The Book of the Six Sense Fields

35. Saḷāyatana Saṁyutta:
On the Six Sense Fields

35.1 Ajjhattāniccasutta:
The Interior as Impermanent

Evaṁ me sutaṁ.
So I have heard.

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Cakkhuṁ, bhikkhave, aniccaṁ.
"Mendicants, the eye is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What's impermanent is suffering.

yaṁ dukkhaṁ tadanattā.
What's suffering is not-self.

Yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Sotaṁ aniccaṁ.
The ear is impermanent. …

Yadaniccaṁ …pe…

ghānaṁ aniccaṁ.
The nose is impermanent. …

Yadaniccaṁ …pe…

jivhā aniccā.
The tongue is impermanent. …

Yadaniccaṁ taṁ dukkhaṁ;
yaṁ dukkhaṁ tadanattā.
Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Kāyo anicco.
The body is impermanent. …

Yadaniccaṁ …pe…

mano anicco.
The mind is impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā.
What’s suffering is not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Paṭhamaṁ.

35.2 Ajjhattadukkhasutta:
The Interior as Suffering

“Cakkhuṁ, bhikkhave, dukkhaṁ.
“Mendicants, the eye is suffering.

Yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Sotaṁ dukkhaṁ …pe…
The ear,

ghānaṁ dukkhaṁ …
nose,

jivhā dukkhā …
tongue,

kāyo dukkho …
body,

mano dukkho.
and mind are suffering.

Yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dutiyaṁ.

35.3 Ajjhattānattasutta:
The Interior as Not-Self

“Cakkhuṁ, bhikkhave, anattā.
“Mendicants, the eye is not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Sotaṁ anattā …pe…
The ear,

ghānaṁ anattā …
nose,

jivhā anattā …
tongue,

kāyo anattā …
body,

mano anattā.
and mind are not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.

They understand: ‘… there is no return to any state of existence.’”

Tatiyaṁ.

35.4 Bāhirāniccasutta:
The Exterior as Impermanent

“Rūpā, bhikkhave, aniccā.
“Mendicants, sights are impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā.
What’s suffering is not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Saddā …
Sounds,

gandhā …
smells,

rasā …
tastes,

phoṭṭhabbā …
touches,

dhammā aniccā.
and thoughts are impermanent.

Yadaniccaṁ taṁ dukkhaṁ;
What’s impermanent is suffering.

yaṁ dukkhaṁ tadanattā.
What’s suffering is not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpesupi nibbindati, saddesupi nibbindati, gandhesupi nibbindati, rasesupi nibbindati, phoṭṭhabbesupi nibbindati, dhammesupi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and thoughts.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Catutthaṁ.

35.5 Bāhiradukkhasutta:
The Exterior as Suffering

“Rūpā, bhikkhave, dukkhā.
“Mendicants, sights are suffering.

Yaṁ dukkhaṁ tadanattā;
What’s suffering is not-self.

yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā dukkhā.
Yaṁ dukkhaṁ tadanattā.
Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

Pañcamaṁ.

35.6 Bāhirānattasutta:
The Exterior as Not-Self

“Rūpā, bhikkhave, anattā.
“Mendicants, sights are not-self.

Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

Saddā …pe…
gandhā …
rasā …
phoṭṭhabbā …
dhammā anattā.
Yadanattā taṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

Chaṭṭhaṁ.

35.7 Ajjhattāniccātītānāgatasutta:
The Interior as Impermanent in the Three Times

“Cakkhuṁ, bhikkhave, aniccaṁ atītānāgataṁ;
“Mendicants, the eye of the past and future is impermanent,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ cakkhusmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about the eye of the past,

anāgataṁ cakkhuṁ nābhinandati;
they don’t look forward to enjoying the eye in the future,

paccuppannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding the eye in the present.

Sotaṁ aniccaṁ …
The ear …

ghānaṁ aniccaṁ …
nose …

jivhā aniccā atītānāgatā;
tongue …

ko pana vādo paccuppannāya.
Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;
anāgataṁ jivhaṁ nābhinandati;
paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.

Kāyo anicco …pe…
body …

mano anicco atītānāgato;
mind of the past and future is impermanent,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ manasmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn't worry about the mind of the past,

anāgataṁ manaṁ nābhinandati;
they don't look forward to enjoying the mind in the future,

paccuppannassa manassa nibbidāya virāgāya nirodhāya paṭipanno hotī"ti.
and they practice for disillusionment, dispassion, and cessation regarding the mind in the present."

Sattamaṁ.

35.8 Ajjhattadukkhātītānāgatasutta:
The Interior as Suffering in the Three Times

“Cakkhuṁ, bhikkhave, dukkhaṁ atītānāgataṁ;
“Mendicants, the eye of the past and future is suffering,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ cakkhusmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about the eye of the past,

anāgataṁ cakkhuṁ nābhinandati;
they don’t look forward to enjoying the eye in the future,

paccuppannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …”

Sotaṁ dukkhaṁ …pe…
ghānaṁ dukkhaṁ …pe…
jivhā dukkhā atītānāgatā;
ko pana vādo paccuppannāya.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;
anāgataṁ jivhaṁ nābhinandati;
paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.
Kāyo dukkho …pe…
mano dukkho atītānāgato;
ko pana vādo paccuppannassa.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ manasmiṁ anapekkho hoti;
anāgataṁ manaṁ nābhinandati;
paccuppannassa manassa nibbidāya virāgāya nirodhāya paṭipanno hotī”ti.

Aṭṭhamaṁ.

35.9 Ajjhattānattātītānāgatasutta:
The Interior as Not-Self in the Three Times

“Cakkhuṁ, bhikkhave, anattā atītānāgataṁ;
“Mendicants, the eye of the past and future is not-self,

ko pana vādo paccuppannassa.
let alone the present.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ cakkhusmiṁ anapekkho hoti;
Seeing this, a learned noble disciple doesn’t worry about the eye of the past,

anāgataṁ cakkhuṁ nābhinandati;
they don’t look forward to enjoying the eye in the future,

paccuppannassa cakkhussa nibbidāya virāgāya nirodhāya paṭipanno hoti.
and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …”

Sotaṁ anattā …pe…
ghānaṁ anattā …pe…
jivhā anattā atītānāgatā;
ko pana vādo paccuppannāya.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītāya jivhāya anapekkho hoti;
anāgataṁ jivhaṁ nābhinandati;
paccuppannāya jivhāya nibbidāya virāgāya nirodhāya paṭipanno hoti.
Kāyo anattā …pe…
mano anattā atītānāgato;
ko pana vādo paccuppannassa.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītasmiṁ manasmiṁ anapekkho hoti;
anāgataṁ manaṁ nābhinandati;
paccuppannassa manassa nibbidāya virāgāya nirodhāya paṭipanno hotī”ti.

Navamaṁ.

35.10 Bāhirāniccātītānāgatasutta:
The Exterior as Impermanent in the Three Times

“Rūpā, bhikkhave, aniccā atītānāgatā;
“Mendicants, sights of the past and future are impermanent,

ko pana vādo paccuppannānaṁ.
let alone the present. …”

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītesu rūpesu anapekkho hoti;
anāgate rūpe nābhinandati;
paccuppannānaṁ rūpānaṁ nibbidāya virāgāya nirodhāya paṭipanno hoti.
Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā aniccā atītānāgatā;
ko pana vādo paccuppannānaṁ.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītesu dhammesu anapekkho hoti;
anāgate dhamme nābhinandati;
paccuppannānaṁ dhammānaṁ nibbidāya virāgāya nirodhāya paṭipanno hotī”ti.

Dasamaṁ.

35.11 Bāhiradukkhātītānāgatasutta:
The Exterior as Suffering in the Three Times

“Rūpā, bhikkhave, dukkhā atītānāgatā;
“Mendicants, sights of the past and future are suffering,

ko pana vādo paccuppannānaṁ.
let alone the present. …”

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītesu rūpesu anapekkho hoti;
anāgate rūpe nābhinandati; paccuppannānaṁ rūpānaṁ nibbidāya virāgāya nirodhāya paṭipanno hotī”ti …pe….

Ekādasamaṁ.

35.12 Bāhirānattātītānāgatasutta:
The Exterior as Not-Self in the Three Times

“Rūpā, bhikkhave, anattā atītānāgatā;
“Mendicants, sights of the past and future are not-self,

ko pana vādo paccuppannānaṁ.
let alone the present. …”

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītesu rūpesu anapekkho hoti;
anāgate rūpe nābhinandati;
paccuppannānaṁ rūpānaṁ nibbidāya virāgāya nirodhāya paṭipanno hoti.
Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā anattā atītānāgatā;
ko pana vādo paccuppannānaṁ.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako atītesu dhammesu anapekkho hoti;
anāgate dhamme nābhinandati;
paccuppannānaṁ dhammānaṁ nibbidāya virāgāya nirodhāya paṭipanno hotī”ti.

Dvādasamaṁ.

Aniccavaggo paṭhamo.

Tassuddānaṁ

Aniccaṁ dukkhaṁ anattā ca,
tayo ajjhattabāhirā;
Yadaniccena tayo vuttā,
te te ajjhattabāhirāti.

35.13 Paṭhamapubbesambodhasutta:
Before My Awakening (Interior)

Sāvatthinidānaṁ.
At Sāvatthī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho cakkhussa assādo, ko ādīnavo, kiṁ nissaraṇaṁ?
‘What’s the gratification, the drawback, and the escape when it comes to the eye …

Ko sotassa …pe…
ear …

ko ghānassa …
nose …

ko jivhāya …
tongue …

ko kāyassa …
body …

ko manassa assādo, ko ādīnavo, kiṁ nissaraṇan’ti?
and mind?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘yaṁ kho cakkhuṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ cakkhussa assādo.

‘The pleasure and happiness that arise from the eye: this is its gratification.

Yaṁ cakkhuṁ aniccaṁ dukkhaṁ vipariṇāmadhammaṁ, ayaṁ cakkhussa ādīnavo.
That the eye is impermanent, suffering, and perishable: this is its drawback.

Yo cakkhusmiṁ chandarāgavinayo chandarāgappahānaṁ, idaṁ cakkhussa nissaraṇaṁ.
Removing and giving up desire and greed for the eye: this is its escape.

Yaṁ sotaṁ …pe…
The pleasure and happiness that arise from the ear …

yaṁ ghānaṁ …pe…
nose …

yaṁ jivhaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ jivhāya assādo.
tongue …

Yaṁ jivhā aniccā dukkhā vipariṇāmadhammā, ayaṁ jivhāya ādīnavo.
Yo jivhāya chandarāgavinayo chandarāgappahānaṁ, idaṁ jivhāya nissaraṇaṁ.
Yaṁ kāyaṁ …pe…
body …

yaṁ manaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ manassa assādo.
mind: this is its gratification.

Yaṁ mano anicco dukkho vipariṇāmadhammo, ayaṁ manassa ādīnavo.
That the mind is impermanent, suffering, and perishable: this is its drawback.

Yo manasmiṁ chandarāgavinayo chandarāgappahānaṁ, idaṁ manassa nissaraṇan’ti.
Removing and giving up desire and greed for the mind: this is its escape.’

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ channaṁ ajjhattikānaṁ āyatanānaṁ evaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as I didn’t truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, imesaṁ channaṁ ajjhattikānaṁ āyatanānaṁ evaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
But when I did truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Paṭhamaṁ.

35.14 Dutiyapubbesambodhasutta:
Before My Awakening (Exterior)

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho rūpānaṁ assādo, ko ādīnavo, kiṁ nissaraṇaṁ?
‘What’s the gratification, the drawback, and the escape when it comes to sights …

Ko saddānaṁ …pe…
sounds …

ko gandhānaṁ …
smells …

ko rasānaṁ …
tastes …

ko phoṭṭhabbānaṁ …
touches …

ko dhammānaṁ assādo, ko ādīnavo, kiṁ nissaraṇan’ti?
and thoughts?’ …”

Tassa mayhaṁ, bhikkhave, etadahosi:
‘yaṁ kho rūpe paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ rūpānaṁ assādo.
Yaṁ rūpā aniccā dukkhā vipariṇāmadhammā, ayaṁ rūpānaṁ ādīnavo.
Yo rūpesu chandarāgavinayo chandarāgappahānaṁ, idaṁ rūpānaṁ nissaraṇaṁ.
Yaṁ sadde …
gandhe …

rase …
phoṭṭhabbe …
yaṁ dhamme paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ dhammānaṁ assādo.
Yaṁ dhammā aniccā dukkhā vipariṇāmadhammā, ayaṁ dhammānaṁ ādīnavo.
Yo dhammesu chandarāgavinayo chandarāgappahānaṁ, idaṁ dhammānaṁ nissaraṇan’ti.

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ channaṁ bāhirānaṁ āyatanānaṁ evaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.

Yato ca khvāhaṁ, bhikkhave, imesaṁ channaṁ bāhirānaṁ āyatanānaṁ evaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.

Ñāṇañca pana me dassanaṁ udapādi:
‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.

Dutiyaṁ.

35.15 Paṭhamaassādapariyesanasutta:
In Search of Gratification (Interior)

“Cakkhussāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ.
“Mendicants, I went in search of the eye’s gratification,

Yo cakkhussa assādo tadajjhagamaṁ.
and I found it.

Yāvatā cakkhussa assādo paññāya me so sudiṭṭho.
I’ve seen clearly with wisdom the full extent of the eye’s gratification.

Cakkhussāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
I went in search of the eye’s drawback,

Yo cakkhussa ādīnavo tadajjhagamaṁ.
and I found it.

Yāvatā cakkhussa ādīnavo paññāya me so sudiṭṭho.
I’ve seen clearly with wisdom the full extent of the eye’s drawback.

Cakkhussāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
I went in search of escape from the eye,

Yaṁ cakkhussa nissaraṇaṁ tadajjhagamaṁ.
and I found it.

Yāvatā cakkhussa nissaraṇaṁ, paññāya me taṁ sudiṭṭhaṁ.
I’ve seen clearly with wisdom the full extent of escape from the eye.

Sotassāhaṁ, bhikkhave …
I went in search of the ear’s …

ghānassāhaṁ, bhikkhave …
nose’s …

jivhāyāhaṁ bhikkhave, assādapariyesanaṁ acariṁ.

tongue's …

Yo jivhāya assādo tadajjhagamaṁ.
Yāvatā jivhāya assādo paññāya me so sudiṭṭho.
Jivhāyāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
Yo jivhāya ādīnavo tadajjhagamaṁ.
Yāvatā jivhāya ādīnavo paññāya me so sudiṭṭho.
Jivhāyāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
Yaṁ jivhāya nissaraṇaṁ tadajjhagamaṁ.
Yāvatā jivhāya nissaraṇaṁ, paññāya me taṁ sudiṭṭhaṁ …pe…
body's …

manassāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ.
mind's gratification,

Yo manassa assādo tadajjhagamaṁ.
and I found it.

Yāvatā manassa assādo paññāya me so sudiṭṭho.
I've seen clearly with wisdom the full extent of the mind's gratification.

Manassāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
I went in search of the mind's drawback,

Yo manassa ādīnavo tadajjhagamaṁ.
and I found it.

Yāvatā manassa ādīnavo paññāya me so sudiṭṭho.
I've seen clearly with wisdom the full extent of the mind's drawback.

Manassāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
I went in search of escape from the mind,

Yaṁ manassa nissaraṇaṁ tadajjhagamaṁ.
and I found it.

Yāvatā manassa nissaraṇaṁ, paññāya me taṁ sudiṭṭhaṁ.
I've seen clearly with wisdom the full extent of escape from the mind.

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ channaṁ ajjhattikānaṁ āyatanānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca

nissaraṇato yathābhūtaṁ nābbhaññāsiṁ …pe…
As long as I didn’t truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening …

paccaññāsiṁ.
But when I did truly understand …

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Tatiyaṁ.

35.16 Dutiyaassādapariyesanasutta:
In Search of Gratification (Exterior)

“Rūpānāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ.
“Mendicants, I went in search of the gratification of sights,

Yo rūpānaṁ assādo tadajjhagamaṁ.
and I found it. …”

Yāvatā rūpānaṁ assādo paññāya me so sudiṭṭho.
Rūpānāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
Yo rūpānaṁ ādīnavo tadajjhagamaṁ.
Yāvatā rūpānaṁ ādīnavo paññāya me so sudiṭṭho.
Rūpānāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
Yaṁ rūpānaṁ nissaraṇaṁ tadajjhagamaṁ.
Yāvatā rūpānaṁ nissaraṇaṁ, paññāya me taṁ sudiṭṭhaṁ.
Saddānāhaṁ, bhikkhave …
gandhānāhaṁ, bhikkhave …
rasānāhaṁ, bhikkhave …
phoṭṭhabbānāhaṁ, bhikkhave …
dhammānāhaṁ, bhikkhave, assādapariyesanaṁ acariṁ.
Yo dhammānaṁ assādo tadajjhagamaṁ.
Yāvatā dhammānaṁ assādo paññāya me so sudiṭṭho.
Dhammānāhaṁ, bhikkhave, ādīnavapariyesanaṁ acariṁ.
Yo dhammānaṁ ādīnavo tadajjhagamaṁ.
Yāvatā dhammānaṁ ādīnavo paññāya me so sudiṭṭho.
Dhammānāhaṁ, bhikkhave, nissaraṇapariyesanaṁ acariṁ.
Yaṁ dhammānaṁ nissaraṇaṁ tadajjhagamaṁ.
Yāvatā dhammānaṁ nissaraṇaṁ, paññāya me taṁ sudiṭṭhaṁ.

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ channaṁ bāhirānaṁ āyatanānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññāsiṁ …pe… paccaññāsiṁ.

Ñāṇañca pana me dassanaṁ udapādi:
‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.

Catutthaṁ.

35.17 Paṭhamanoceassādasutta:
If There Were No Gratification (Interior)

“No cedaṁ, bhikkhave, cakkhussa assādo abhavissa, nayidaṁ sattā cakkhusmiṁ sārajjeyyuṁ.
“Mendicants, if there were no gratification in the eye, sentient beings wouldn’t be aroused by it.

Yasmā ca kho, bhikkhave, atthi cakkhussa assādo tasmā sattā cakkhusmiṁ sārajjanti.
But since there is gratification in the eye, sentient beings are aroused by it.

No cedaṁ, bhikkhave, cakkhussa ādīnavo abhavissa, nayidaṁ sattā cakkhusmiṁ nibbindeyyuṁ.
If the eye had no drawback, sentient beings wouldn’t grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi cakkhussa ādīnavo tasmā sattā cakkhusmiṁ nibbindanti.
But since the eye has a drawback, sentient beings do grow disillusioned with it.

No cedaṁ, bhikkhave, cakkhussa nissaraṇaṁ abhavissa, nayidaṁ sattā cakkhusmā nissareyyuṁ.
If there were no escape from the eye, sentient beings wouldn’t escape from it.

Yasmā ca kho, bhikkhave, atthi cakkhussa nissaraṇaṁ tasmā sattā cakkhusmā nissaranti.
But since there is an escape from the eye, sentient beings do escape from it.

No cedaṁ, bhikkhave, sotassa assādo abhavissa …
If there were no gratification in the ear …

no cedaṁ, bhikkhave, ghānassa assādo abhavissa …

nose …

no cedaṁ, bhikkhave, jivhāya assādo abhavissa, nayidaṁ sattā jivhāya sārajjeyyuṁ.
tongue …

Yasmā ca kho, bhikkhave, atthi jivhāya assādo, tasmā sattā jivhāya sārajjanti.
No cedaṁ, bhikkhave, jivhāya ādīnavo abhavissa, nayidaṁ sattā jivhāya nibbindeyyuṁ.
Yasmā ca kho, bhikkhave, atthi jivhāya ādīnavo, tasmā sattā jivhāya nibbindanti.
No cedaṁ, bhikkhave, jivhāya nissaraṇaṁ abhavissa, nayidaṁ sattā jivhāya nissareyyuṁ.
Yasmā ca kho, bhikkhave, atthi jivhāya nissaraṇaṁ, tasmā sattā jivhāya nissaranti.
No cedaṁ, bhikkhave, kāyassa assādo abhavissa …
body …

no cedaṁ, bhikkhave, manassa assādo abhavissa, nayidaṁ sattā manasmiṁ sārajjeyyuṁ.
mind, sentient beings wouldn’t be aroused by it.

Yasmā ca kho, bhikkhave, atthi manassa assādo, tasmā sattā manasmiṁ sārajjanti.
But since there is gratification in the mind, sentient beings are aroused by it.

No cedaṁ, bhikkhave, manassa ādīnavo abhavissa, nayidaṁ sattā manasmiṁ nibbindeyyuṁ.
If the mind had no drawback, sentient beings wouldn’t grow disillusioned with it.

Yasmā ca kho, bhikkhave, atthi manassa ādīnavo, tasmā sattā manasmiṁ nibbindanti.
But since the mind has a drawback, sentient beings do grow disillusioned with it.

No cedaṁ, bhikkhave, manassa nissaraṇaṁ abhavissa, nayidaṁ sattā manasmā nissareyyuṁ.

If there were no escape from the mind, sentient beings wouldn’t escape from it.

Yasmā ca kho, bhikkhave, atthi manassa nissaraṇaṁ, tasmā sattā manasmā nissaranti.
But since there is an escape from the mind, sentient beings do escape from it.

Yāvakīvañca, bhikkhave, sattā imesaṁ channaṁ ajjhattikānaṁ āyatanānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññaṁsu, neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaññuttā vippamuttā vimariyādīkatena cetasā viharimsu.
As long as sentient beings don’t truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

Yato ca kho, bhikkhave, sattā imesaṁ channaṁ ajjhattikānaṁ āyatanānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññaṁsu, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaññuttā vippamuttā vimariyādīkatena cetasā viharantī”ti.
But when sentient beings truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

Pañcamaṁ.

35.18 Dutiyanoceassādasutta:
If There Were No Gratification (Exterior)

“No cedaṁ, bhikkhave, rūpānaṁ assādo abhavissa, nayidaṁ sattā rūpesu sārajjeyyuṁ.
“Mendicants, if there were no gratification in sights, sentient beings wouldn’t be aroused by them. …”

Yasmā ca kho, bhikkhave, atthi rūpānaṁ assādo, tasmā sattā rūpesu sārajjanti.
No cedaṁ, bhikkhave, rūpānaṁ ādīnavo abhavissa, nayidaṁ sattā rūpesu nibbindeyyuṁ.
Yasmā ca kho, bhikkhave, atthi rūpānaṁ ādīnavo, tasmā sattā rūpesu nibbindanti.
No cedaṁ, bhikkhave, rūpānaṁ nissaraṇaṁ abhavissa, nayidaṁ sattā rūpehi nissareyyuṁ.
Yasmā ca kho, bhikkhave, atthi rūpānaṁ nissaraṇaṁ, tasmā sattā rūpehi nissaranti.
No cedaṁ, bhikkhave, saddānaṁ …
gandhānaṁ …
rasānaṁ …
phoṭṭhabbānaṁ …
dhammānaṁ assādo abhavissa, nayidaṁ sattā dhammesu sārajjeyyuṁ.
Yasmā ca kho, bhikkhave, atthi dhammānaṁ assādo, tasmā sattā dhammesu sārajjanti.
No cedaṁ, bhikkhave, dhammānaṁ ādīnavo abhavissa, nayidaṁ sattā dhammesu nibbindeyyuṁ.
Yasmā ca kho, bhikkhave, atthi dhammānaṁ ādīnavo, tasmā sattā dhammesu nibbindanti.
No cedaṁ, bhikkhave, dhammānaṁ nissaraṇaṁ abhavissa, nayidaṁ sattā dhammehi nissareyyuṁ.
Yasmā ca kho, bhikkhave, atthi dhammānaṁ nissaraṇaṁ, tasmā sattā dhammehi nissaranti.

Yāvakīvañca, bhikkhave, sattā imesaṁ channaṁ bāhirānaṁ āyatanānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ nābbhaññaṁsu, neva tāva, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaññuttā vippamuttā vimariyādīkatena cetasā vihariṁsu.
Yato ca kho, bhikkhave, sattā imesaṁ channaṁ bāhirānaṁ āyatanānaṁ assādañca assādato, ādīnavañca ādīnavato, nissaraṇañca nissaraṇato yathābhūtaṁ abbhaññaṁsu, atha, bhikkhave, sattā sadevakā lokā samārakā sabrahmakā sassamaṇabrāhmaṇiyā pajāya sadevamanussāya nissaṭā visaññuttā vippamuttā vimariyādīkatena cetasā viharantī”ti.

Chaṭṭhaṁ.

35.19 Paṭhamābhinandasutta:
Taking Pleasure (Interior)

“Yo, bhikkhave, cakkhuṁ abhinandati, dukkhaṁ so abhinandati.
“Mendicants, if you take pleasure in the eye, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

Yo sotaṁ …pe…
If you take pleasure in the ear …

yo ghānaṁ …pe…
nose …

yo jivhaṁ abhinandati, dukkhaṁ so abhinandati.
tongue …

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmā”ti vadāmi.
Yo kāyaṁ …pe…
body …

yo manaṁ abhinandati, dukkhaṁ so abhinandati.
mind, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmā”ti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering.

“Yo ca kho, bhikkhave, cakkhuṁ nābhinandati, dukkhaṁ so nābhinandati.
If you don’t take pleasure in the eye, you don’t take pleasure in suffering.

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmāti vadāmi.
If you don’t take pleasure in suffering, I say you’re exempt from suffering.

Yo sotaṁ …pe…

If you don’t take pleasure in the ear …

yo ghānaṁ …pe…
nose …

yo jivhaṁ nābhinandati, dukkhaṁ so nābhinandati.
tongue …

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmāti vadāmi.
Yo kāyaṁ …pe…
body …

yo manaṁ nābhinandati, dukkhaṁ so nābhinandati.
mind, you don’t take pleasure in suffering.

Yo dukkhaṁ nābhinandati, parimutto so dukkhasmā”ti vadāmi.
If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

Sattamaṁ.

35.20 Dutiyābhinandasutta:
Taking Pleasure (Exterior)

“Yo, bhikkhave, rūpe abhinandati, dukkhaṁ so abhinandati.
“Mendicants, if you take pleasure in sights, you take pleasure in suffering.

Yo dukkhaṁ abhinandati, aparimutto so dukkhasmāti vadāmi.
If you take pleasure in suffering, I say you’re not exempt from suffering. …”

Yo sadde …pe…
gandhe …
rase …
phoṭṭhabbe …
dhamme abhinandati, dukkhaṁ so abhinandati.
Yo dukkhaṁ abhinandati, aparimutto so dukkhasmā”ti vadāmi.

“Yo ca kho, bhikkhave, rūpe nābhinandati, dukkhaṁ so nābhinandati.
Yo dukkhaṁ nābhinandati, parimutto so dukkhasmā”ti vadāmi.
Yo sadde …pe…
gandhe …
rase …
phoṭṭhabbe …
dhamme nābhinandati, dukkhaṁ so nābhinandati.
Yo dukkhaṁ nābhinandati, parimutto so dukkhasmā”ti vadāmi.

Aṭṭhamaṁ.

35.21 Paṭhamadukkhuppādasutta:
The Arising of Suffering (Interior)

“Yo, bhikkhave, cakkhussa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo sotassa …pe…
The arising, continuation, rebirth, and manifestation of the ear …

yo ghānassa …
nose …

yo jivhāya …
tongue …

yo kāyassa …
body …

yo manassa uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, cakkhussa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death.

Yo sotassa …
The cessation, settling, and ending of the ear,

yo ghānassa …
nose,

yo jivhāya …
tongue,

yo kāyassa …
body,

yo manassa nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Navamaṁ.

35.22 Dutiyadukkhuppādasutta:
The Arising of Suffering (Exterior)

“Yo, bhikkhave, rūpānaṁ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo saddānaṁ …pe…
The arising, continuation, rebirth, and manifestation of sounds,

yo gandhānaṁ …
smells,

yo rasānaṁ …
tastes,

yo phoṭṭhabbānaṁ …
touches,

yo dhammānaṁ uppādo ṭhiti abhinibbatti pātubhāvo, dukkhasseso uppādo, rogānaṁ ṭhiti, jarāmaraṇassa pātubhāvo.
and thoughts is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

Yo ca kho, bhikkhave, rūpānaṁ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo.
The cessation, settling, and ending of sights,

Yo saddānaṁ …pe…
sounds,

yo gandhānaṁ …
smells,

yo rasānaṁ …

tastes,

yo phoṭṭhabbānaṁ …
touches,

yo dhammānaṁ nirodho vūpasamo atthaṅgamo, dukkhasseso nirodho, rogānaṁ vūpasamo, jarāmaraṇassa atthaṅgamo”ti.
and thoughts is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

Dasamaṁ.

Yamakavaggo dutiyo.

Tassuddānaṁ

Sambodhena duve vuttā,
Assādena apare duve;
No cetena duve vuttā,
Abhinandena apare duve;
Uppādena duve vuttā,
Vaggo tena pavuccatīti.

35.23 Sabbasutta:
All

Sāvatthinidānaṁ.
At Sāvatthī.

“Sabbaṁ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you the all.

Taṁ suṇātha.
Listen …

Kiñca, bhikkhave, sabbaṁ?
And what is the all?

Cakkhuñceva rūpā ca, sotañca saddā ca, ghānañca gandhā ca, jivhā ca rasā ca, kāyo ca phoṭṭhabbā ca, mano ca dhammā ca—
It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

idaṁ vuccati, bhikkhave, sabbaṁ.
This is called the all.

Yo, bhikkhave, evaṁ vadeyya:
Mendicants, suppose someone was to say:

‘ahametaṁ sabbaṁ paccakkhāya aññaṁ sabbaṁ paññāpessāmī’ti, tassa vācāvatthukamevassa;
‘I’ll reject this all and describe another all.’ They’d have no grounds for that,

puṭṭho ca na sampāyeyya, uttariñca vighātaṁ āpajjeyya.
they’d be stumped by questions, and, in addition, they’d get frustrated.

Taṁ kissa hetu?

Why is that?

Yathā taṁ, bhikkhave, avisayasmin”ti.
Because they’re out of their element.”

Paṭhamaṁ.

35.24 Pahānasutta:
Giving Up

“Sabbappahānāya vo, bhikkhave, dhammaṁ desessāmi.
“Mendicants, I will teach you the principle for giving up the all.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, sabbappahānāya dhammo?
And what is the principle for giving up the all?

Cakkhuṁ, bhikkhave, pahātabbaṁ, rūpā pahātabbā, cakkhuviññāṇaṁ pahātabbaṁ, cakkhusamphasso pahātabbo, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi pahātabbaṁ …pe…
The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should also be given up.

The ear … nose …

jivhā pahātabbā, rasā pahātabbā, jivhāviññāṇaṁ pahātabbaṁ, jivhāsamphasso pahātabbo, yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi pahātabbaṁ.
tongue …

Kāyo pahātabbo …
body …

mano pahātabbo, dhammā pahātabbā, manoviññāṇaṁ pahātabbaṁ, manosamphasso pahātabbo, yampidaṁ manosamphassapaccayā

uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi pahātabbaṁ.
mind should be given up. Thoughts should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up.

Ayaṁ kho, bhikkhave, sabbappahānāya dhammo”ti.
This is the principle for giving up the all.”

Dutiyaṁ.

35.25 Abhiññāpariññāpahānasutta:
Giving Up By Direct Knowledge and Complete Understanding

“Sabbaṁ abhiññā pariññā pahānāya vo, bhikkhave, dhammaṁ desessāmi.
“Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, sabbaṁ abhiññā pariññā pahānāya dhammo?
And what is the principle for giving up the all by direct knowledge and complete understanding?

Cakkhuṁ, bhikkhave, abhiññā pariññā pahātabbaṁ, rūpā abhiññā pariññā pahātabbā, cakkhuviññāṇaṁ abhiññā pariññā pahātabbaṁ, cakkhusamphasso abhiññā pariññā pahātabbo, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi abhiññā pariññā pahātabbaṁ …pe…
The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding.

The ear … nose …

jivhā abhiññā pariññā pahātabbā, rasā abhiññā pariññā pahātabbā, jivhāviññāṇaṁ abhiññā pariññā pahātabbaṁ, jivhāsamphasso abhiññā

pariññā pahātabbo, yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi abhiññā pariññā pahātabbaṁ.
tongue …

Kāyo abhiññā pariññā pahātabbo …
body …

mano abhiññā pariññā pahātabbo, dhammā abhiññā pariññā pahātabbā, manoviññāṇaṁ abhiññā pariññā pahātabbaṁ, manosamphasso abhiññā pariññā pahātabbo, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi abhiññā pariññā pahātabbaṁ.
mind should be given up by direct knowledge and complete understanding. Thoughts should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up by direct knowledge and complete understanding.

Ayaṁ kho, bhikkhave, sabbaṁ abhiññā pariññā pahānāya dhammo”ti.
This is the principle for giving up the all by direct knowledge and complete understanding.”

Tatiyaṁ.

35.26 Paṭhamaaparijānanasutta:
Without Completely Understanding (1st)

“Sabbaṁ, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering.

Kiñca, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya?
And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

Cakkhuṁ, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

Rūpe anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
Without directly knowing and completely understanding sights …

Cakkhuviññāṇaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
eye consciousness …

Cakkhusamphassaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
eye contact …

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya …pe…
painful, pleasant, or neutral feeling that arises conditioned by eye contact, without dispassion for it and giving it up, you can’t end suffering.

jivhaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
Without directly knowing and completely understanding the ear … the nose … the tongue …

Rase …pe…
jivhāviññāṇaṁ …pe…
jivhāsamphassaṁ …pe…
yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
Kāyaṁ …pe…
the body …

manaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
the mind, without dispassion for it and giving it up, you can't end suffering.

Dhamme …pe…
Without directly knowing and completely understanding thoughts …

manoviññāṇaṁ …pe…
mind consciousness …

manosamphassaṁ …pe…
mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
painful, pleasant, or neutral feeling that arises conditioned by mind contact, without dispassion for it and giving it up, you can't end suffering.

Idaṁ kho, bhikkhave, sabbaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

Sabbañca kho, bhikkhave, abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.

Kiñca, bhikkhave, sabbaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya?
And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

Cakkhuṁ, bhikkhave, abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
By directly knowing and completely understanding the eye …

Rūpe abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
Cakkhuviññāṇaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
Cakkhusamphassaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya …pe…
jivhaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
the ear … the nose … the tongue …

Rase …pe…
jivhāviññāṇaṁ …pe…
jivhāsamphassaṁ …pe…
yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
Kāyaṁ …pe…
the body …

manaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.

the mind, having dispassion for it and giving it up, you can end suffering.

Dhamme …pe…
By directly knowing and completely understanding thoughts …

manoviññāṇaṁ …pe…
mind consciousness …

manosamphassaṁ …pe…
mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion for it and giving it up, you can end suffering.

Idaṁ kho, bhikkhave, sabbaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāyā”ti.
This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

Catutthaṁ.

35.27 Dutiyaaparijānanasutta:
Without Completely Understanding (2nd)

“Sabbaṁ, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering.

Kiñca, bhikkhave, sabbaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya?
And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

Yañca, bhikkhave, cakkhu, ye ca rūpā, yañca cakkhuviññāṇaṁ, ye ca cakkhuviññāṇaviññātabbā dhammā …pe…
The eye, sights, eye consciousness, and things known by eye consciousness.

yā ca jivhā, ye ca rasā, yañca jivhāviññāṇaṁ, ye ca jivhāviññāṇaviññātabbā dhammā;
The ear … nose … tongue …

yo ca kāyo, ye ca phoṭṭhabbā, yañca kāyaviññāṇaṁ, ye ca kāyaviññāṇaviññātabbā dhammā;
body …

yo ca mano, ye ca dhammā, yañca manoviññāṇaṁ, ye ca manoviññāṇaviññātabbā dhammā—
The mind, thoughts, mind consciousness, and things known by mind consciousness.

idaṁ kho, bhikkhave, sabbaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.

This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can't end suffering.

Sabbaṁ, bhikkhave, abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.

Kiñca, bhikkhave, sabbaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya?
And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

Yañca, bhikkhave, cakkhu, ye ca rūpā, yañca cakkhuviññāṇaṁ, ye ca cakkhuviññāṇaviññātabbā dhammā …pe…
The eye, sights, eye consciousness, and things known by eye consciousness.

yā ca jivhā, ye ca rasā, yañca jivhāviññāṇaṁ, ye ca jivhāviññāṇaviññātabbā dhammā;
The ear … nose … tongue …

yo ca kāyo, ye ca phoṭṭhabbā, yañca kāyaviññāṇaṁ, ye ca kāyaviññāṇaviññātabbā dhammā;
body …

yo ca mano, ye ca dhammā, yañca manoviññāṇaṁ, ye ca manoviññāṇaviññātabbā dhammā—
The mind, thoughts, mind consciousness, and things known by mind consciousness.

idaṁ kho, bhikkhave, sabbaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāyā"ti.
This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering."

Pañcamaṁ.

35.28 Ādittasutta:
Burning

Ekaṁ samayaṁ bhagavā gayāyaṁ viharati gayāsīse saddhiṁ bhikkhusahassena.
At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“sabbaṁ, bhikkhave, ādittaṁ.
“Mendicants, all is burning.

Kiñca, bhikkhave, sabbaṁ ādittaṁ?
And what is the all that is burning?

Cakkhu, bhikkhave, ādittaṁ, rūpā ādittā, cakkhuviññāṇaṁ ādittaṁ, cakkhusamphasso āditto. Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi ādittaṁ.
The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning.

Kena ādittaṁ?
Burning with what?

‘Rāgagginā, dosagginā, mohagginā ādittaṁ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi …pe…
Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

jivhā ādittā, rasā ādittā, jivhāviññāṇaṁ ādittaṁ, jivhāsamphasso āditto. Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi ādittaṁ.
The ear … nose … tongue … body …

Kena ādittaṁ?
‘Rāgagginā, dosagginā, mohagginā ādittaṁ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi …pe…

mano āditto, dhammā ādittā, manoviññāṇaṁ ādittaṁ, manosamphasso āditto. Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi ādittaṁ.
The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning.

Kena ādittaṁ?
Burning with what?

‘Rāgagginā, dosagginā, mohagginā ādittaṁ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.
Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati …pe…
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinanduṁ.
Satisfied, the mendicants were happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimucciṁsūti.
And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

Chaṭṭhaṁ.

35.29 Addhabhūtasutta:
Oppressed

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"sabbaṁ, bhikkhave, addhabhūtaṁ.
"Mendicants, all is oppressed.

Kiñca, bhikkhave, sabbaṁ addhabhūtaṁ?
And what is the all that is oppressed?

Cakkhu, bhikkhave, addhabhūtaṁ, rūpā addhabhūtā, cakkhuviññāṇaṁ addhabhūtaṁ, cakkhusamphasso addhabhūto, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi addhabhūtaṁ.
The eye is oppressed. Sights are oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed.

Kena addhabhūtaṁ?
Oppressed by what?

'Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtan'ti vadāmi …pe…
Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

jivhā addhabhūtā, rasā addhabhūtā, jivhāviññāṇaṁ addhabhūtaṁ, jivhāsamphasso addhabhūto, yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi addhabhūtaṁ.
The ear … nose … tongue …

Kena addhabhūtaṁ?
‘Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtan’ti vadāmi.
Kāyo addhabhūto …pe…
body …

mano addhabhūto, dhammā addhabhūtā, manoviññāṇaṁ addhabhūtaṁ, manosamphasso addhabhūto, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi addhabhūtaṁ.
mind is oppressed. Thoughts are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed.

Kena addhabhūtaṁ?
Oppressed by what?

‘Jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi addhabhūtan’ti vadāmi.
Oppressed by greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati …pe…
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati, virāgā vimuccati, vimuttasmiṁ ‘vimuttam’iti ñāṇaṁ hoti,
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Sattamaṁ.

35.30 Samugghātasāruppasutta:
The Practice Fit for Uprooting

“Sabbamaññitasamugghātasāruppaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you the practice fit for uprooting all identifying.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmīti.
Listen and pay close attention, I will speak. …

Katamā ca sā, bhikkhave, sabbamaññitasamugghātasāruppā paṭipadā?
And what is the practice fit for uprooting all identifying?

Idha, bhikkhave, bhikkhu cakkhuṁ na maññati, cakkhusmiṁ na maññati, cakkhuto na maññati, cakkhuṁ meti na maññati.
It’s when a mendicant does not identify with the eye, does not identify regarding the eye, does not identify as the eye, and does not identify ‘the eye is mine.’

Rūpe na maññati, rūpesu na maññati, rūpato na maññati, rūpā meti na maññati.
They don’t identify with sights, they don’t identify regarding sights, they don’t identify as sights, and they don’t identify ‘sights are mine.’

Cakkhuviññāṇaṁ na maññati, cakkhuviññāṇasmiṁ na maññati, cakkhuviññāṇato na maññati, cakkhuviññāṇaṁ meti na maññati.
They don’t identify with eye consciousness …

Cakkhusamphassaṁ na maññati, cakkhusamphassasmiṁ na maññati, cakkhusamphassato na maññati, cakkhusamphasso meti na maññati.
eye contact …

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati …pe…

They don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t identify regarding that, they don’t identify as that, and they don’t identify ‘that is mine.’

jivhaṁ na maññati, jivhāya na maññati, jivhāto na maññati, jivhā meti na maññati.
They don’t identify with the ear … nose … tongue …

Rase na maññati, rasesu na maññati, rasato na maññati, rasā meti na maññati.
Jivhāviññāṇaṁ na maññati, jivhāviññāṇasmiṁ na maññati, jivhāviññāṇato na maññati, jivhāviññāṇaṁ meti na maññati.
Jivhāsamphassaṁ na maññati, jivhāsamphassasmiṁ na maññati, jivhāsamphassato na maññati, jivhāsamphasso meti na maññati.
Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati …pe…
body …

manaṁ na maññati, manasmiṁ na maññati, manato na maññati, mano meti na maññati.
mind …

Dhamme na maññati, dhammesu na maññati, dhammato na maññati, dhammā meti na maññati.
Manoviññāṇaṁ na maññati, manoviññāṇasmiṁ na maññati, manoviññāṇato na maññati, manoviññāṇaṁ meti na maññati.
Manosamphassaṁ na maññati, manosamphassasmiṁ na maññati, manosamphassato na maññati, manosamphasso meti na maññati.
Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati.
They don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don’t identify regarding that, they don’t identify as that, and they don’t identify ‘that is mine.’

Sabbaṁ na maññati, sabbasmiṁ na maññati, sabbato na maññati, sabbaṁ meti na maññati.
They don’t identify with all, they don’t identify regarding all, they don’t identify as all, and they don’t identify ‘all is mine.’

So evaṁ amaññamāno na ca kiñci loke upādiyati.
Not identifying, they don’t grasp at anything in the world.

Anupādiyaṁ na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṁ kho sā, bhikkhave, sabbamaññitasamugghātasāruppā paṭipadā”ti.
This is the practice fit for uprooting all identifying.”

Aṭṭhamaṁ.

35.31 Paṭhamasamugghātasappāyasutta:
The Practice Conducive to Uprooting (1st)

“Sabbamaññitasamugghātasappāyaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you the practice that’s conducive to uprooting all identifying.

Taṁ suṇātha.
Listen …

Katamā ca sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā?
And what is the practice that’s conducive to uprooting all identifying?

Idha, bhikkhave, bhikkhu cakkhuṁ na maññati, cakkhusmiṁ na maññati, cakkhuto na maññati, cakkhuṁ meti na maññati.
It’s when a mendicant does not identify with the eye, does not identify in the eye, does not identify from the eye, and does not identify: ‘The eye is mine.’

Rūpe na maññati …pe…
They don’t identify with sights …

cakkhuviññāṇaṁ na maññati, cakkhusamphassaṁ na maññati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati.
eye consciousness … eye contact. And they don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’

Yañhi, bhikkhave, maññati, yasmiṁ maññati, yato maññati, yaṁ meti maññati, tato taṁ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as ‘mine’: that becomes something else.

Aññathābhāvī bhavasatto loko bhavamevābhinandati …pe…
The world is attached to being, taking pleasure only in being, yet it becomes something else.

jivhaṁ na maññati, jivhāya na maññati, jivhāto na maññati, jivhā meti na maññati.
They don’t identify with the ear … nose … tongue …

Rase na maññati …pe…
jivhāviññāṇaṁ na maññati, jivhāsamphassaṁ na maññati.
Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati.
Yañhi, bhikkhave, maññati, yasmiṁ maññati, yato maññati, yaṁ meti maññati, tato taṁ hoti aññathā.
Aññathābhāvī bhavasatto loko bhavamevābhinandati …pe…
body …

manaṁ na maññati, manasmiṁ na maññati, manato na maññati, mano meti na maññati.
mind …

Dhamme na maññati …pe…
manoviññāṇaṁ na maññati, manosamphassaṁ na maññati.
Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati.
They don’t identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’

Yañhi, bhikkhave, maññati, yasmiṁ maññati, yato maññati, yaṁ meti maññati, tato taṁ hoti aññathā.

For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify as ‘mine’: that becomes something else.

Aññathābhāvī bhavasatto loko bhavamevābhinandati.
The world is attached to being, taking pleasure only in being, yet it becomes something else.

Yāvatā, bhikkhave, khandhadhātuāyatanaṁ tampi na maññati, tasmimpi na maññati, tatopi na maññati, taṁ meti na maññati.
As far as the aggregates, elements, and sense fields extend, they don’t identify with that, they don’t identify in that, they don’t identify from that, and they don’t identify: ‘That is mine.’

So evaṁ amaññamāno na ca kiñci loke upādiyati.
Not identifying, they don’t grasp at anything in the world.

Anupādiyaṁ na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṁ kho sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā”ti.
This is the practice that’s conducive to uprooting all identifying.”

Navamaṁ.

35.32 Dutiyasamugghātasappāyasutta:
The Practice Conducive to Uprooting (2nd)

“Sabbamaññitasamugghātasappāyaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you the practice that’s conducive to uprooting all identifying.

Taṁ suṇātha.
Listen …

Katamā ca sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā?
And what is the practice that’s conducive to uprooting all identifying?

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ bhante”.
“No, sir.”

“Rūpā …pe…
“Are sights …

cakkhuviññāṇaṁ …
eye consciousness …

cakkhusamphasso nicco vā anicco vā”ti?
eye contact …

“Anicco, bhante” …pe….

“Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante” …pe….
“No, sir.” …

“Jivhā niccā vā aniccā vā”ti?
“Is the ear … nose … tongue …

“Aniccā, bhante” …pe….

“Rasā …
jivhāviññāṇaṁ …
jivhāsamphasso …pe…
yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?

“Aniccaṁ, bhante” …pe…

dhammā …
body … mind …

manoviññāṇaṁ …
manosamphasso nicco vā anicco vā”ti?

“Anicco, bhante”.

“Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.

“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati …pe…
And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi …pe… yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati …pe….
They grow disillusioned with the ear … nose … tongue … body …

Manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.
They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Ayaṁ kho sā, bhikkhave, sabbamaññitasamugghātasappāyā paṭipadā"ti.
This is the practice that's conducive to uprooting all identifying."

Dasamaṁ.

Sabbavaggo tatiyo.

Tassuddānaṁ

Sabbañca dvepi pahānā,
parijānāpare duve;
Ādittaṁ addhabhūtañca,
sāruppā dve ca sappāyā;
Vaggo tena pavuccatīti.

35.33–42 Jātidhammādisuttadasaka:

Ten on Liable to Be Reborn, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho …pe…

“sabbaṁ, bhikkhave, jātidhammaṁ.
“Mendicants, all is liable to be reborn.

Kiñca, bhikkhave, sabbaṁ jātidhammaṁ?
And what is the all that is liable to be reborn?

Cakkhu, bhikkhave, jātidhammaṁ.
The eye,

Rūpā …
sights,

cakkhuviññāṇaṁ …
eye consciousness,

cakkhusamphasso jātidhammo.
and eye contact are liable to be reborn.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi jātidhammaṁ …pe…
And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also liable to be reborn.

jivhā …
The ear … nose … tongue …

rasā …
jivhāviññāṇaṁ …
jivhāsamphasso …
yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi jātidhammaṁ.
Kāyo …pe…
body …

mano jātidhammo, dhammā jātidhammā, manoviññāṇaṁ jātidhammaṁ, manosamphasso jātidhammo.
The mind, thoughts, mind consciousness, and mind contact are liable to be reborn.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi jātidhammaṁ.
And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also liable to be reborn.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi … cakkhuviññāṇepi … cakkhusamphassepi … pe…
Seeing this a learned noble disciple grows disillusioned …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Paṭhamaṁ.

“Sabbaṁ, bhikkhave, jarādhammaṁ …
“Mendicants, all is liable to grow old. …”

saṅkhittaṁ.

Dutiyaṁ.

“Sabbaṁ, bhikkhave, byādhidhammaṁ …
“Mendicants, all is liable to fall sick. …”

saṅkhittaṁ.

Tatiyaṁ.

“Sabbaṁ, bhikkhave, maraṇadhammaṁ …
“Mendicants, all is liable to die. …”

saṅkhittaṁ.

Catutthaṁ.

“Sabbaṁ, bhikkhave, sokadhammaṁ …
“Mendicants, all is liable to sorrow. …”

saṅkhittaṁ.

Pañcamaṁ.

“Sabbaṁ, bhikkhave, saṅkilesikadhammaṁ …
“Mendicants, all is liable to be corrupted. …”

saṅkhittaṁ.

Chaṭṭhaṁ.

“Sabbaṁ, bhikkhave, khayadhammaṁ …
“Mendicants, all is liable to end. …”

saṅkhittaṁ.

Sattamaṁ.

“Sabbaṁ, bhikkhave, vayadhammaṁ …
“Mendicants, all is liable to vanish. …”

saṅkhittaṁ.

Aṭṭhamaṁ.

“Sabbaṁ, bhikkhave, samudayadhammaṁ …
“Mendicants, all is liable to originate. …”

saṅkhittaṁ.

Navamaṁ.

“Sabbaṁ, bhikkhave, nirodhadhammaṁ …
“Mendicants, all is liable to cease. …”

saṅkhittaṁ.

Dasamaṁ.

Jātidhammavaggo catuttho.

Tassuddānaṁ

Jātijarābyādhimaraṇaṁ,
Soko ca saṅkilesikaṁ;
Khayavayasamudayaṁ,
Nirodhadhammena te dasāti.

35.43–51 Aniccādisuttanavaka:
Nine on Impermanence, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho …pe…

“sabbaṁ, bhikkhave, aniccaṁ.
“Mendicants, all is impermanent.

Kiñca, bhikkhave, sabbaṁ aniccaṁ?
And what is the all that is impermanent?

Cakkhu, bhikkhave, aniccaṁ, rūpā aniccā, cakkhuviññāṇaṁ aniccaṁ, cakkhusamphasso anicco.
The eye, sights, eye consciousness, and eye contact are impermanent.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ …pe…
And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent.

jivhā aniccā, rasā aniccā, jivhāviññāṇaṁ aniccaṁ, jivhāsamphasso anicco.
The ear … nose … tongue …

Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ.
Kāyo anicco …pe…
body …

mano anicco, dhammā aniccā, manoviññāṇaṁ aniccaṁ, manosamphasso anicco.
The mind, thoughts, mind consciousness, and mind contact are impermanent.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ.
The painful, pleasant, or neutral feeling that arises conditioned by mind

contact is also impermanent.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.
Seeing this, a learned noble disciple grows disillusioned …

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati …pe… manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati,
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Paṭhamaṁ.

“Sabbaṁ, bhikkhave, dukkhaṁ …pe….
“Mendicants, all is suffering. …”

Dutiyaṁ.

“Sabbaṁ, bhikkhave, anattā …pe….
“Mendicants, all is not-self. …”

Tatiyaṁ.

“Sabbaṁ, bhikkhave, abhiññeyyaṁ …pe….
“Mendicants, all is to be directly known. …”

Catutthaṁ.

“Sabbaṁ, bhikkhave, pariññeyyaṁ …pe….
“Mendicants, all is to be completely understood. …”

Pañcamaṁ.

“Sabbaṁ, bhikkhave, pahātabbaṁ …pe….
“Mendicants, all is to be given up. …”

Chaṭṭhaṁ.

“Sabbaṁ, bhikkhave, sacchikātabbaṁ …pe….
“Mendicants, all is to be realized. …”

Sattamaṁ.

“Sabbaṁ, bhikkhave, abhiññāpariññeyyaṁ …pe….
“Mendicants, all is to be directly known and completely understood. …”

Aṭṭhamaṁ.

“Sabbaṁ, bhikkhave, upaddutaṁ …pe….
“Mendicants, all is troubled. …”

Navamaṁ.

35.52 Upassaṭṭhasutta:
Disturbed

“Sabbaṁ, bhikkhave, upassaṭṭhaṁ.
“Mendicants, all is disturbed.

Kiñca, bhikkhave, sabbaṁ upassaṭṭhaṁ?
And what is the all that is disturbed?

Cakkhu, bhikkhave, upassaṭṭhaṁ, rūpā upassaṭṭhā, cakkhuviññāṇaṁ upassaṭṭhaṁ, cakkhusamphasso upassaṭṭho.
The eye, sights, eye consciousness, and eye contact are disturbed.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi upassaṭṭhaṁ …pe…
And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also disturbed.

jivhā upassaṭṭhā, rasā upassaṭṭhā, jivhāviññāṇaṁ upassaṭṭhaṁ, jivhāsamphasso upassaṭṭho.
The ear … nose … tongue …

Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi upassaṭṭhaṁ.
Kāyo upassaṭṭho …
body …

mano upassaṭṭho, dhammā upassaṭṭhā, manoviññāṇaṁ upassaṭṭhaṁ, manosamphasso upassaṭṭho.
The mind, thoughts, mind consciousness, and mind contact are disturbed.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi upassaṭṭhaṁ.
And the pleasant, painful, or neutral feeling that arises conditioned by mind

contact is also disturbed.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.
Seeing this, a learned noble disciple grows disillusioned …

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati …pe… manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.
Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dasamaṁ.

Sabbaaniccavaggo pañcamo.

Tassuddānaṁ

Aniccaṁ dukkhaṁ anattā,
abhiññeyyaṁ pariññeyyaṁ;
Pahātabbaṁ sacchikātabbaṁ,
abhiññeyyapariññeyyaṁ;
Upaddutaṁ upassaṭṭhaṁ,
vaggo tena pavuccatīti.

Saḷāyatanavagge paṭhamapaṇṇāsako samatto.

Tassa vagguddānaṁ

Aniccavaggaṁ yamakaṁ,
Sabbaṁ vaggaṁ jātidhammaṁ;
Aniccavaggena paññāsaṁ,
Pañcamo tena pavuccatīti.

35.53 Avijjāpahānasutta:
Giving Up Ignorance

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato avijjā pahīyati, vijjā uppajjatī”ti?
“Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

“Cakkhuṁ kho, bhikkhu, aniccato jānato passato avijjā pahīyati, vijjā uppajjati.
“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises.

Rūpe aniccato jānato passato avijjā pahīyati, vijjā uppajjati.
Cakkhuviññāṇaṁ …
cakkhusamphassaṁ …
yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato avijjā pahīyati, vijjā uppajjati.
And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises.

Sotaṁ …

Knowing and seeing the ear …

ghānaṁ …
nose …

jivhaṁ …
tongue …

kāyaṁ …
body …

manaṁ aniccato jānato passato avijjā pahīyati, vijjā uppajjati.
Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises.

Dhamme …
manoviññāṇaṁ …
manosamphassaṁ …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato avijjā pahīyati, vijjā uppajjati.
And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

Evaṁ kho, bhikkhu, jānato evaṁ passato avijjā pahīyati, vijjā uppajjatī”ti.
That’s how to know and see so as to give up ignorance and give rise to knowledge.”

Paṭhamaṁ.

35.54 Saṁyojanappahānasutta:
Giving Up Fetters

“Kathaṁ nu kho, bhante, jānato, kathaṁ passato, saṁyojanā pahīyantī”ti?
“Sir, how does one know and see so that the fetters are given up?”

“Cakkhuṁ kho, bhikkhu, aniccato jānato passato saṁyojanā pahīyanti.
“Mendicant, knowing and seeing the eye as impermanent, the fetters are given up …”

Rūpe …
cakkhuviññāṇaṁ …
cakkhusamphassaṁ …
yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato saṁyojanā pahīyanti.
Sotaṁ …
ghānaṁ …
jivhaṁ …
kāyaṁ …
manaṁ …
dhamme …
manoviññāṇaṁ …
manosamphassaṁ …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato saṁyojanā pahīyanti.
Evaṁ kho, bhikkhu, jānato evaṁ passato saṁyojanā pahīyantī”ti.

Dutiyaṁ.

35.55 Saṁyojanasamugghātasutta:
Uprooting the Fetters

“Kathaṁ nu kho, bhante, jānato, kathaṁ passato saṁyojanā samugghātaṁ gacchantī”ti?
“Sir, how does one know and see so that the fetters are uprooted?”

“Cakkhuṁ kho, bhikkhu, anattato jānato passato saṁyojanā samugghātaṁ gacchanti.
“Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted …”

Rūpe anattato …
cakkhuviññāṇaṁ …
cakkhusamphassaṁ …
yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattato jānato passato saṁyojanā samugghātaṁ gacchanti.
Sotaṁ …
ghānaṁ …
jivhaṁ …
kāyaṁ …
manaṁ …
dhamme …
manoviññāṇaṁ …
manosamphassaṁ …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattato jānato passato saṁyojanā samugghātaṁ gacchanti.
Evaṁ kho, bhikkhu, jānato evaṁ passato saṁyojanā samugghātaṁ gacchantī”ti.

Tatiyaṁ.

35.56 Āsavapahānasutta:
Giving Up Defilements

“Kathaṁ nu kho, bhante, jānato, kathaṁ passato āsavā pahīyantī”ti … pe….
“Sir, how does one know and see so that the defilements are given up?” …

Catutthaṁ.

35.57 Āsavasamugghātasutta:
Uprooting Defilements

“Kathaṁ nu kho, bhante, jānato, kathaṁ passato āsavā samugghātaṁ gacchantī”ti …pe….
“Sir, how does one know and see so that the defilements are uprooted?” …

Pañcamaṁ.

35.58 Anusayapahānasutta:
Giving Up Tendencies

“Kathaṁ nu kho …pe… anusayā pahīyantī”ti …pe….
“Sir, how does one know and see so that the underlying tendencies are given up?” …

Chaṭṭhaṁ.

35.59 Anusayasamugghātasutta:
Uprooting Tendencies

“Kathaṁ nu kho …pe…
“Sir, how does one know and see so that the underlying tendencies are uprooted?” …

anusayā samugghātaṁ gacchantī”ti?
“Cakkhuṁ kho, bhikkhu, anattato jānato passato anusayā samugghātaṁ gacchanti …pe…
sotaṁ …
ghānaṁ …
jivhaṁ …
kāyaṁ …
manaṁ …
dhamme …
manoviññāṇaṁ …
manosamphassaṁ …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattato jānato passato anusayā samugghātaṁ gacchanti.
Evaṁ kho, bhikkhu, jānato evaṁ passato anusayā samugghātaṁ gacchantī”ti.

Sattamaṁ.

35.60 Sabbupādānapariññāsutta:
The Complete Understanding of All Grasping

“Sabbupādānapariññāya vo, bhikkhave, dhammaṁ desessāmi.
“Mendicants, I will teach you the principle for the complete understanding of all grasping.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, sabbupādānapariññāya dhammo?
And what is the principle for the complete understanding of all grasping?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā.
Contact is a condition for feeling.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling.

Nibbindaṁ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṁ me upādānan’ti pajānāti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’

Sotañca paṭicca sadde ca uppajjati …
Ear consciousness arises dependent on the ear and sounds. …

ghānañca paṭicca gandhe ca …
Nose consciousness arises dependent on the nose and smells. …

jivhañca paṭicca rase ca …
Tongue consciousness arises dependent on the tongue and tastes. …

kāyañca paṭicca phoṭṭhabbe ca …
Body consciousness arises dependent on the body and touches. …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā.
Contact is a condition for feeling.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, vedanāyapi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling.

Nibbindaṁ virajjati; virāgā vimuccati; vimokkhā ‘pariññātaṁ me upādānan’ti pajānāti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’

Ayaṁ kho, bhikkhave, sabbupādānapariññāya dhammo”ti.
This is the principle for the complete understanding of all grasping.”

Aṭṭhamaṁ.

35.61 Paṭhamasabbupādānapariyādānasutta:
The Depletion of All Fuel (1st)

“Sabbupādānapariyādānāya vo, bhikkhave, dhammaṁ desessāmi.
“Mendicants, I will teach you the principle for depleting all fuel.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo?
And what is the principle for depleting all fuel?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā.
Contact is a condition for feeling.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, vedanāyapi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling.

Nibbindaṁ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṁ me upādānan’ti pajānāti …pe…
Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṁ …pe…

Ear … nose … tongue … body …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā.
Contact is a condition for feeling.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati manosamphassepi nibbindati, vedanāyapi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with the mind, thoughts, mind consciousness, mind contact, and feeling.

Nibbindaṁ virajjati; virāgā vimuccati; vimokkhā ‘pariyādinnaṁ me upādānan’ti pajānāti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

Ayaṁ kho, bhikkhave, sabbupādānapariyādānāya dhammo”ti.
This is the principle for depleting all fuel.”

Navamaṁ.

35.62 Dutiyasabbupādānapariyādānasutta:
The Depletion of All Fuel (2nd)

“Sabbupādānapariyādānāya vo, bhikkhave, dhammaṁ desessāmi.
“Mendicants, I will teach you the principle for depleting all fuel.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, sabbupādānapariyādānāya dhammo?
And what is the principle for depleting all fuel?

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Rūpā …pe…
“Sights …

cakkhuviññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
eye consciousness …

“Aniccaṁ, bhante” …pe….
“Cakkhusamphasso nicco vā anicco vā”ti?
eye contact …

“Anicco, bhante” …pe….

“Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṁ, bhante” …pe….
“Impermanent, sir.” …

“Sotaṁ …
“Ear …

ghānaṁ …
nose …

jivhā …
tongue …

kāyo …
body …

mano …

mind …

dhammā …
thoughts …

manoviññāṇaṁ …
mind consciousness …

manosamphasso …
mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā, tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati …pe…
And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṁ jivhāsamphassapaccayā uppajjati …pe…
They grow disillusioned with the ear … nose … tongue … body …

manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati.
They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṁ kho, bhikkhave, sabbupādānapariyādānāya dhammo”ti.
This is the principle for depleting all fuel.”

Dasamaṁ.

Avijjāvaggo paṭhamo.

Tassuddānaṁ

Avijjā saṁyojanā dve,
āsavena duve vuttā;
Anusayā apare dve,
pariññā dve pariyādinnaṁ;
Vaggo tena pavuccatīti.

35.63 Paṭhamamigajālasutta:
With Migajāla (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā migajālo yena bhagavā …pe…
Then Venerable Migajāla went up to the Buddha …

ekamantaṁ nisinno kho āyasmā migajālo bhagavantaṁ etadavoca:
and said to him:

“‘ekavihārī, ekavihārī’ti, bhante, vuccati.
“Sir, they speak of one who lives alone.

Kittāvatā nu kho, bhante, ekavihārī hoti, kittāvatā ca pana sadutiyavihārī hotī”ti?
How is one who lives alone defined? And how is living with a partner defined?”

“Santi kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

Nandiyā sati sārāgo hoti;
When there’s relishing there’s lust.

sārāge sati saṁyogo hoti.

When there’s lust there is a fetter.

Nandisaṁyojanasaṁyutto kho, migajāla, bhikkhu sadutiyavihārīti vuccati.
A mendicant who is fettered by relishing is said to live with a partner.

…pe…
There are sounds … smells … tastes … touches …

Santi kho, migajāla, jivhāviññeyyā rasā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

Nandiyā sati sārāgo hoti;
When there’s relishing there’s lust.

sārāge sati saṁyogo hoti.
When there’s lust there is a fetter.

Nandisaṁyojanasaṁyutto kho, migajāla, bhikkhu sadutiyavihārīti vuccati.
A mendicant who is fettered by relishing is said to live with a partner.

Evaṁvihārī ca, migajāla, bhikkhu kiñcāpi araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni;
A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

atha kho sadutiyavihārīti vuccati.

Taṁ kissa hetu?
Why is that?

Taṇhā hissa dutiyā, sāssa appahīnā.
For craving is their partner, and they haven't given it up.

Tasmā 'sadutiyavihārī'ti vuccati.
That's why they're said to live with a partner.

Santi ca kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn't approve, welcome, and keep clinging to them,

Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.
relishing ceases.

Nandiyā asati sārāgo na hoti;
When there's no relishing there's no lust.

sārāge asati saṁyogo na hoti.
When there's no lust there's no fetter.

Nandisaṁyojanavisaṁyutto kho, migajāla, bhikkhu ekavihārīti vuccati …pe…
A mendicant who is not fettered by relishing is said to live alone.

santi ca kho, migajāla, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.
relishing ceases.

Nandiyā asati sārāgo na hoti;
When there’s no relishing there’s no lust.

sārāge asati saṁyogo na hoti.
When there’s no lust there’s no fetter.

Nandisaṁyojanavippayutto kho, migajāla, bhikkhu ekavihārīti vuccati.
A mendicant who is not fettered by relishing is said to live alone.

Evaṁvihārī ca, migajāla, bhikkhu kiñcāpi gāmante viharati ākiṇṇo bhikkhūhi bhikkhunīhi upāsakehi upāsikāhi rājūhi rājamahāmattehi titthiyehi titthiyasāvakehi.
A mendicant who lives like this is said to live alone, even if they live within a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples.

Atha kho ekavihārīti vuccati.
Taṁ kissa hetu?
Why is that?

Taṇhā hissa dutiyā, sāssa pahīnā.
For craving is their partner, and they have given it up.

Tasmā ‘ekavihārī’ti vuccatī”ti.
That’s why they’re said to live alone.”

Paṭhamaṁ.

35.64 Dutiyamigajālasutta:
With Migajāla (2nd)

Atha kho āyasmā migajālo yena bhagavā tenupasaṅkami …pe…
Then Venerable Migajāla went up to the Buddha …

ekamantaṁ nisinno kho āyasmā migajālo bhagavantaṁ etadavoca:
and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Santi kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keep clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

Nandisamudayā dukkhasamudayo, migajālāti vadāmi …pe…
Relishing is the origin of suffering, I say.

santi ca kho, migajāla, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

Nandisamudayā dukkhasamudayo, migajālāti vadāmi.
Relishing is the origin of suffering, I say.

Santi ca kho, migajāla, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

Nandinirodhā dukkhanirodho, migajālāti vadāmi …pe…
When relishing ceases, suffering ceases, I say.

santi ca kho, migajāla, jivhāviññeyyā rasā iṭṭhā kantā …pe…
There are sounds … smells … tastes … touches …

santi ca kho, migajāla, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nandī nirujjhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

Nandinirodhā dukkhanirodho, migajālāti vadāmī”ti.
When relishing ceases, suffering ceases, I say.”

Atha kho āyasmā migajālo bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then Venerable Migajāla approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā migajālo eko vūpakaṭṭho appamatto ātāpī pahitatto viharato nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā migajālo arahataṁ ahosīti.
And Migajāla became one of the perfected.

Dutiyaṁ.

35.65 Paṭhamasamiddhimārapañhāsutta:
Samiddhi's Question About Māra

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho āyasmā samiddhi yena bhagavā …pe…
Then Venerable Samiddhi went up to the Buddha …

bhagavantaṁ etadavoca:
and said to him:

"'māro, māro'ti, bhante, vuccati.
"Sir, they speak of this thing called 'Māra'.

Kittāvatā nu kho, bhante, māro vā assa mārapaññatti vā"ti?
How do we define Māra or what is known as Māra?"

"Yattha kho, samiddhi, atthi cakkhu, atthi rūpā, atthi cakkhuviññāṇaṁ, atthi cakkhuviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.
"Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is Māra or what is known as Māra.

Atthi sotaṁ, atthi saddā, atthi sotaviññāṇaṁ, atthi sotaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.
Where there is the ear, sounds, ear consciousness, and phenomena to be known by ear consciousness, there is Māra or what is known as Māra.

Atthi ghānaṁ, atthi gandhā, atthi ghānaviññāṇaṁ, atthi ghānaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti

vā.
Where there is the nose, smells, nose consciousness, and phenomena to be known by nose consciousness, there is Māra or what is known as Māra.

Atthi jivhā, atthi rasā, atthi jivhāviññāṇaṁ, atthi jivhāviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.
Where there is the tongue, tastes, tongue consciousness, and phenomena to be known by tongue consciousness, there is Māra or what is known as Māra.

Atthi kāyo, atthi phoṭṭhabbā, atthi kāyaviññāṇaṁ, atthi kāyaviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.
Where there is the body, touches, body consciousness, and phenomena to be known by body consciousness, there is Māra or what is known as Māra.

Atthi mano, atthi dhammā, atthi manoviññāṇaṁ, atthi manoviññāṇaviññātabbā dhammā, atthi tattha māro vā mārapaññatti vā.
Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is Māra or what is known as Māra.

Yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhuviññāṇaṁ, natthi cakkhuviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.
Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no Māra or what is known as Māra.

Natthi sotaṁ …pe…
Where there is no ear …

natthi ghānaṁ …pe…

no nose …

natthi jivhā, natthi rasā, natthi jivhāviññāṇaṁ, natthi jivhāviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā.
no tongue …

Natthi kāyo …pe….
no body …

Natthi mano, natthi dhammā, natthi manoviññāṇaṁ, natthi manoviññāṇaviññātabbā dhammā, natthi tattha māro vā mārapaññatti vā”ti.
Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no Māra or what is known as Māra.”

Tatiyaṁ.

35.66 Samiddhisattapañhāsutta:
Samiddhi's Question About a Sentient Being

"'Satto, satto'ti, bhante, vuccati.
"Sir, they speak of this thing called a 'sentient being'.

Kittāvatā nu kho, bhante, satto vā assa sattapaññatti vā"ti …pe….
How do we define a sentient being or what is known as a sentient being?"
…

Catutthaṁ.

35.67 Samiddhidukkhapañhāsutta:
Samiddhi's Question About Suffering

"'Dukkhaṁ, dukkhan'ti, bhante, vuccati.
"Sir, they speak of this thing called 'suffering'.

Kittāvatā nu kho, bhante, dukkhaṁ vā assa dukkhapaññatti vā"ti … pe….
How do we define suffering or what is known as suffering?" …

Pañcamaṁ.

35.68 Samiddhilokapañhāsutta:
Samiddhi's Question About the World

"'Loko, loko'ti, bhante, vuccati.
"Sir, they speak of this thing called 'the world'.

Kittāvatā nu kho, bhante, loko vā assa lokapaññatti vā"ti?
How do we define the world or what is known as the world?"

"Yattha kho, samiddhi, atthi cakkhu, atthi rūpā, atthi cakkhuviññāṇaṁ, atthi cakkhuviññāṇaviññātabbā dhammā, atthi tattha loko vā lokapaññatti vāti …pe…
"Samiddhi, where there is the eye, sights, eye consciousness, and phenomena to be known by eye consciousness, there is the world or what is known as the world.

atthi jivhā …pe…
Where there is the ear … nose … tongue … body …

atthi mano, atthi dhammā, atthi manoviññāṇaṁ, atthi manoviññāṇaviññātabbā dhammā, atthi tattha loko vā lokapaññatti vā.
Where there is the mind, thoughts, mind consciousness, and phenomena to be known by mind consciousness, there is the world or what is known as the world.

Yattha ca kho, samiddhi, natthi cakkhu, natthi rūpā, natthi cakkhuviññāṇaṁ, natthi cakkhuviññāṇaviññātabbā dhammā, natthi tattha loko vā lokapaññatti vā …pe…
Where there is no eye, no sights, no eye consciousness, and no phenomena to be known by eye consciousness, there is no world or what is known as the world.

natthi jivhā …pe…
Where there is no ear … nose … tongue … body …

natthi mano, natthi dhammā, natthi manoviññāṇaṁ, natthi manoviññāṇaviññātabbā dhammā, natthi tattha loko vā lokapaññatti vā”ti.
Where there is no mind, no thoughts, no mind consciousness, and no phenomena to be known by mind consciousness, there is no world or what is known as the world.”

Chaṭṭhaṁ.

35.69 Upasenaāsīvisasutta:
Upasena and the Viper

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca upaseno rājagahe viharanti sītavane sappasoṇḍikapabbhāre.
At one time the venerables Sāriputta and Upasena were staying near Rājagaha in the Cool Grove, under the Snake's Hood Grotto.

Tena kho pana samayena āyasmato upasenassa kāye āsīviso patito hoti.
Now at that time a viper fell on Upasena's body,

Atha kho āyasmā upaseno bhikkhū āmantesi:
and he addressed the mendicants,

"etha me, āvuso, imaṁ kāyaṁ mañcakaṁ āropetvā bahiddhā nīharatha.
"Come, reverends, lift this body onto a cot and carry it outside

Purāyaṁ kāyo idheva vikirati;
before it's scattered right here

seyyathāpi bhusamuṭṭhī"ti.
like a handful of chaff."

Evaṁ vutte, āyasmā sāriputto āyasmantaṁ upasenaṁ etadavoca:
When he said this, Sāriputta said to him,

"na kho pana mayaṁ passāma āyasmato upasenassa kāyassa vā aññathattaṁ indriyānaṁ vā vipariṇāmaṁ.
"But we don't see any impairment in your body or deterioration of your faculties.

Atha ca panāyasmā upaseno evamāha:
Yet you say:

'etha me, āvuso, imaṁ kāyaṁ mañcakaṁ āropetvā bahiddhā nīharatha.

‘Come, reverends, lift this body onto a cot and carry it outside

Purāyaṁ kāyo idheva vikirati;
before it’s scattered right here

seyyathāpi bhusamuṭṭhī’”ti.
like a handful of chaff.’”

“Yassa nūna, āvuso sāriputta, evamassa:
“Reverend Sāriputta, there may be an impairment in body or deterioration of faculties for someone who thinks:

‘ahaṁ cakkhūti vā mama cakkhūti vā …pe…
‘I am the eye’ or ‘the eye is mine.’

ahaṁ jivhāti vā mama jivhāti vā …
Or ‘I am the ear … nose … tongue … body …’

ahaṁ manoti vā mama mano’ti vā.
Or ‘I am the mind’ or ‘the mind is mine.’

Tassa, āvuso sāriputta, siyā kāyassa vā aññathattaṁ indriyānaṁ vā vipariṇāmo.

Mayhañca kho, āvuso sāriputta, na evaṁ hoti:
But I don’t think like that.

‘ahaṁ cakkhūti vā mama cakkhūti vā …pe…
ahaṁ jivhāti vā mama jivhāti vā …pe…
ahaṁ manoti vā mama manoti vā’.
Tassa mayhañca kho, āvuso sāriputta, kiṁ kāyassa vā aññathattaṁ bhavissati, indriyānaṁ vā vipariṇāmo”ti.
So why would there be an impairment in my body or deterioration of my faculties?”

Tathā hi panāyasmato upasenassa dīgharattaṁ ahaṅkāramamaṅkāramānānusayo susamūhato.
“That must be because Venerable Upasena has long ago totally eradicated ego, possessiveness, and the underlying tendency to conceit.

Tasmā āyasmato upasenassa na evaṁ hoti:
That's why it doesn't occur to you:

"'ahaṁ cakkhūti vā mama cakkhūti vā …pe…
'I am the eye' or 'the eye is mine.' Or 'I am the ear …

ahaṁ jivhāti vā mama jivhāti vā …pe…
nose … tongue … body …'

ahaṁ manoti vā mama mano'ti vā"ti.
Or 'I am the mind' or 'the mind is mine.'"

Atha kho te bhikkhū āyasmato upasenassa kāyaṁ mañcakaṁ āropetvā bahiddhā nīhariṁsu.
Then those mendicants lifted Upasena's body onto a cot and carried it outside.

Atha kho āyasmato upasenassa kāyo tattheva vikiri;
And his body was scattered right there

seyyathāpi bhusamuṭṭhīti.
like a handful of chaff.

Sattamaṁ.

35.70 Upavāṇasandiṭṭhikasutta:
Upavāna on What is Visible in This Very Life

Atha kho āyasmā upavāṇo yena bhagavā tenupasaṅkami …pe…
Then Venerable Upavāna went up to the Buddha …

ekamantaṁ nisinno kho āyasmā upavāṇo bhagavantaṁ etadavoca:
and said to him:

“‘sandiṭṭhiko dhammo, sandiṭṭhiko dhammo’ti, bhante, vuccati.
“Sir, they speak of ‘a teaching apparent in the present life’.

Kittāvatā nu kho, bhante, sandiṭṭhiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti?
In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā rūpappaṭisaṁvedī ca hoti rūparāgappaṭisaṁvedī ca.
“Upavāna, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight.

Santañca ajjhattaṁ rūpesu rāgaṁ ‘atthi me ajjhattaṁ rūpesu rāgo’ti pajānāti.
There is desire for sights in them, and they understand that.

Yaṁ taṁ, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā rūpappaṭisaṁvedī ca hoti rūparāgappaṭisaṁvedī ca.
Since this is so,

Santañca ajjhattaṁ rūpesu rāgaṁ ‘atthi me ajjhattaṁ rūpesu rāgo’ti pajānāti.
Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi …pe….

this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Puna caparaṁ, upavāṇa, bhikkhu jivhāya rasaṁ sāyitvā rasappaṭisaṁvedī ca hoti rasarāgappaṭisaṁvedī ca.
Next, take a mendicant who hears … smells … tastes … touches …

Santañca ajjhattaṁ rasesu rāgaṁ ‘atthi me ajjhattaṁ rasesu rāgo’ti pajānāti.
Yaṁ taṁ, upavāṇa, bhikkhu jivhāya rasaṁ sāyitvā rasappaṭisaṁvedī ca hoti rasarāgappaṭisaṁvedī ca.
Santañca ajjhattaṁ rasesu rāgaṁ ‘atthi me ajjhattaṁ rasesu rāgo’ti pajānāti. Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi …pe….

Puna caparaṁ, upavāṇa, bhikkhu manasā dhammaṁ viññāya dhammappaṭisaṁvedī ca hoti dhammarāgappaṭisaṁvedī ca.
Next, take a mendicant who knows a thought with their mind. They experience both the thought and the desire for the thought.

Santañca ajjhattaṁ dhammesu rāgaṁ ‘atthi me ajjhattaṁ dhammesu rāgo’ti pajānāti.
There is desire for thoughts in them, and they understand that.

Yaṁ taṁ, upavāṇa, bhikkhu manasā dhammaṁ viññāya dhammappaṭisaṁvedī ca hoti dhammarāgappaṭisaṁvedī ca.
Since this is so,

Santañca ajjhattaṁ dhammesu rāgaṁ ‘atthi me ajjhattaṁ dhammesu rāgo’ti pajānāti.
Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti …pe… paccattaṁ veditabbo viññūhi …pe….
this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Idha pana, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā rūpappaṭisaṁvedī ca hoti, no ca rūparāgappaṭisaṁvedī.
Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight.

Asantañca ajjhattaṁ rūpesu rāgaṁ ‘natthi me ajjhattaṁ rūpesu rāgo’ti pajānāti.
There is no desire for sights in them, and they understand that.

Yaṁ taṁ, upavāṇa, bhikkhu cakkhunā rūpaṁ disvā rūpappaṭisaṁvedīhi kho hoti, no ca rūparāgappaṭisaṁvedī.
Since this is so,

Asantañca ajjhattaṁ rūpesu rāgaṁ ‘natthi me ajjhattaṁ rūpesu rāgo’ti pajānāti.
Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhi …pe….
this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Puna caparaṁ, upavāṇa, bhikkhu jivhāya rasaṁ sāyitvā rasappaṭisaṁvedīhi kho hoti, no ca rasarāgappaṭisaṁvedī. Asantañca ajjhattaṁ rasesu rāgaṁ ‘natthi me ajjhattaṁ rasesu rāgo’ti pajānāti … pe….
Next, take a mendicant who hears … smells … tastes … touches …

Puna caparaṁ, upavāṇa, bhikkhu manasā dhammaṁ viññāya dhammappaṭisaṁvedīhi kho hoti, no ca dhammarāgappaṭisaṁvedī. Asantañca ajjhattaṁ dhammesu rāgaṁ ‘natthi me ajjhattaṁ dhammesu rāgo’ti pajānāti.
Yaṁ taṁ, upavāṇa, bhikkhu manasā dhammaṁ viññāya dhammappaṭisaṁvedīhi kho hoti, no ca dhammarāgappaṭisaṁvedī.
Next, take a mendicant who knows a thought with their mind. They experience the thought but no desire for the thought.

Asantañca ajjhattaṁ dhammesu rāgaṁ ‘natthi me ajjhattaṁ dhammesu rāgo’ti pajānāti.
There is no desire for thoughts in them, and they understand that.

Evampi kho, upavāṇa, sandiṭṭhiko dhammo hoti, akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī”ti.
Since this is so, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

Aṭṭhamaṁ.

35.71 Paṭhamachaphassāyatanasutta:
Six Fields of Contact (1st)

“Yo hi koci, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape

Avusitaṁ tena brahmacariyaṁ, ārakā so imasmā dhammavinayā”ti.
has not completed the spiritual journey and is far from this teaching and training.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“etthāhaṁ, bhante, anassasaṁ.
“Here, sir, I’m lost.

Ahañhi, bhante, channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāmī”ti.
For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“Taṁ kiṁ maññasi, bhikkhu,
“What do you think, mendicant?

cakkhuṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassasī”ti?
Do you regard the eye like this: ‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhu, ettha ca te, bhikkhu, cakkhu ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ bhavissati.
“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Esevanto dukkhassa …pe…
Just this is the end of suffering.

jivhaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassasī”ti?
Do you regard the ear … nose … tongue … body …

“No hetaṁ, bhante”.

“Sādhu, bhikkhu, ettha ca te, bhikkhu, jivhā ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ bhavissati.
Esevanto dukkhassa …pe…
manaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassasī”ti?
Do you regard the mind like this: ‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu, bhikkhu, ettha ca te, bhikkhu, mano ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ bhavissati.
“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Esevanto dukkhassā”ti.
Just this is the end of suffering.”

Navamaṁ.

35.72 Dutiyachaphassāyatanasutta:
Six Fields of Contact (2nd)

“Yo hi koci, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape

Avusitaṁ tena brahmacariyaṁ, ārakā so imasmā dhammavinayā”ti.
has not completed the spiritual journey and is far from this teaching and training.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“etthāhaṁ, bhante, anassasaṁ panassasaṁ.
“Here, sir, I’m lost, truly lost.

Ahañhi, bhante, channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāmī”ti.
For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“Taṁ kiṁ maññasi, bhikkhu,
“What do you think, mendicant?

cakkhuṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassasī”ti?
Do you regard the eye like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṁ, bhante”.

“Yes, sir.”

“Sādhu, bhikkhu, ettha ca te, bhikkhu, cakkhu ‘netaṁ mama, nesohamasmi na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ bhavissati.
“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Evaṁ te etaṁ paṭhamaṁ phassāyatanaṁ pahīnaṁ bhavissati āyatiṁ apunabbhavāya …pe….
In this way you will give up the first field of contact, so that there are no more future lives.

“Jivhaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassasī”ti?
Do you regard the ear … nose … tongue … body …

“Evaṁ, bhante”.

“Sādhu, bhikkhu, ettha ca te, bhikkhu, jivhā ‘netaṁ mama, nesohamasmi na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ bhavissati. Evaṁ te etaṁ catutthaṁ phassāyatanaṁ pahīnaṁ bhavissati āyatiṁ apunabbhavāya …pe….

“Manaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassasī”ti?
Do you regard the mind like this: ‘This is not mine, I am not this, this is not my self’?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sādhu, bhikkhu, ettha ca te, bhikkhu, mano ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya sudiṭṭhaṁ bhavissati.

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’

Evaṁ te etaṁ chaṭṭhaṁ phassāyatanaṁ pahīnaṁ bhavissati āyatiṁ apunabbhavāyā”ti.
In this way you will give up the sixth field of contact, so that there are no more future lives.”

Dasamaṁ.

35.73 Tatiyachaphassāyatanasutta:
Six Fields of Contact (3rd)

“Yo hi koci, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape

Avusitaṁ tena brahmacariyaṁ, ārakā so imasmā dhammavinayā”ti.
has not completed the spiritual journey and is far from this teaching and training.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“etthāhaṁ, bhante, anassasaṁ panassasaṁ.
“Here, sir, I’m lost, truly lost.

Ahañhi, bhante, channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāmī”ti.
For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“Taṁ kiṁ maññasi, bhikkhu,
“What do you think, mendicant?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Sotaṁ …
“Is the ear …

ghānaṁ …
nose …

jivhā …
tongue …

kāyo …
body …

mano nicco vā anicco vā”ti?
mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Ekādasamaṁ.

Migajālavaggo dutiyo.

Tassuddānaṁ

Migajālena dve vuttā,
Cattāro ca samiddhinā;
Upaseno upavāṇo,
Chaphassāyatanikā tayoti.

35.74 Paṭhamagilānasutta:
Sick (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, and said to him,

“amukasmiṁ, bhante, vihāre aññataro bhikkhu navo appaññāto ābādhiko dukkhito bāḷhagilāno.
“Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill.

Sādhu, bhante, bhagavā yena so bhikkhu tenupasaṅkamatu anukampaṁ upādāyā”ti.
Please go to him out of compassion.”

Atha kho bhagavā navavādañca sutvā gilānavādañca, “appaññāto bhikkhū”ti iti viditvā yena so bhikkhu tenupasaṅkami.
When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him.

Addasā kho so bhikkhu bhagavantaṁ dūratova āgacchantaṁ.
That mendicant saw the Buddha coming off in the distance

Disvāna mañcake samadhosi.
and tried to rise on his cot.

Atha kho bhagavā taṁ bhikkhuṁ etadavoca:
The Buddha said to that monk,

“alaṁ, bhikkhu, mā tvaṁ mañcake samadhosi.

“It’s all right, mendicant, don’t get up.

Santimāni āsanāni paññattāni, tatthāhaṁ nisīdissāmī”ti.
There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane.
He sat on the seat spread out

Nisajja kho bhagavā taṁ bhikkhuṁ etadavoca:
and said to the mendicant,

“kacci te, bhikkhu, khamanīyaṁ, kacci yāpanīyaṁ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṁ paññāyati no abhikkamo”ti?
“I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ, na yāpanīyaṁ, bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṁ paññāyati no paṭikkamo”ti.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Kacci te, bhikkhu, na kiñci kukkuccaṁ, na koci vippaṭisāro”ti?
“I hope you don’t have any remorse or regret?”

“Taggha me, bhante, anappakaṁ kukkuccaṁ, anappako vippaṭisāro”ti.
“Indeed, sir, I have no little remorse and regret.”

“Kacci pana taṁ, bhikkhu, attā sīlato upavadatī”ti?
“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“Na kho maṁ, bhante, attā sīlato upavadatī”ti.

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira te, bhikkhu, attā sīlato upavadati, atha kiñca te kukkuccaṁ ko ca vippaṭisāro”ti?
“In that case, mendicant, why do you have remorse and regret?”

“Na khvāhaṁ, bhante, sīlavisuddhatthaṁ bhagavatā dhammaṁ desitaṁ ājānāmī”ti.
“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“No ce kira tvaṁ, bhikkhu, sīlavisuddhatthaṁ mayā dhammaṁ desitaṁ ājānāsi, atha kimatthaṁ carahi tvaṁ, bhikkhu, mayā dhammaṁ desitaṁ ājānāsī”ti?
“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“Rāgavirāgatthaṁ khvāhaṁ, bhante, bhagavatā dhammaṁ desitaṁ ājānāmī”ti.
“I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, rāgavirāgatthaṁ mayā dhammaṁ desitaṁ ājānāsi.
It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed.

Rāgavirāgattho hi, bhikkhu, mayā dhammo desito.
For that is indeed the purpose.

Taṁ kiṁ maññasi, bhikkhu,
What do you think, mendicant?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“ …pe…
Sotaṁ …
“Is the ear …

ghānaṁ …
nose …

jivhā …
tongue …

kāyo …
body …

mano nicco vā anicco vā”ti?
mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati …pe… manasmimpi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti …pe… nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended … there is no return to any state of existence.’”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano so bhikkhu bhagavato bhāsitaṁ abhinandi.
Satisfied, that mendicant was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne tassa bhikkhuno virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

Paṭhamaṁ.

35.75 Dutiyagilānasutta:
Sick (2nd)

Atha kho aññataro bhikkhu …pe… bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“amukasmiṁ, bhante, vihāre aññataro bhikkhu navo appaññāto ābādhiko dukkhito bāḷhagilāno.
“Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill.

Sādhu, bhante, bhagavā yena so bhikkhu tenupasaṅkamatu anukampaṁ upādāyā”ti.
Please go to him out of compassion.”

Atha kho bhagavā navavādañca sutvā gilānavādañca, “appaññāto bhikkhū”ti iti viditvā yena so bhikkhu tenupasaṅkami.
When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him.

Addasā kho so bhikkhu bhagavantaṁ dūratova āgacchantaṁ.
That mendicant saw the Buddha coming off in the distance

Disvāna mañcake samadhosi.
and tried to rise on his cot.

Atha kho bhagavā taṁ bhikkhuṁ etadavoca:
Then the Buddha said to that monk,

“alaṁ, bhikkhu, mā tvaṁ mañcake samadhosi.
“It’s all right, mendicant, don’t get up.

Santimāni āsanāni paññattāni, tatthāhaṁ nisīdissāmī”ti.
There are some seats spread out, I will sit there.”

Nisīdi bhagavā paññatte āsane. Nisajja kho bhagavā taṁ bhikkhuṁ etadavoca:
He sat on the seat spread out and said to the mendicant,

“kacci te, bhikkhu, khamanīyaṁ, kacci yāpanīyaṁ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṁ paññāyati no abhikkamo”ti?
“I hope you’re keeping well, mendicant; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ, na yāpanīyaṁ …pe…
“Sir, I’m not keeping well, I’m not alright. …

na kho maṁ, bhante, attā sīlato upavadatī”ti.
I have no reason to blame myself when it comes to ethical conduct.”

“No ce kira te, bhikkhu, attā sīlato upavadati, atha kiñca te kukkuccaṁ ko ca vippaṭisāro”ti?
“In that case, mendicant, why do you have remorse and regret?”

“Na khvāhaṁ, bhante, sīlavisuddhatthaṁ bhagavatā dhammaṁ desitaṁ ājānāmī”ti.
“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“No ce kira tvaṁ, bhikkhu, sīlavisuddhatthaṁ mayā dhammaṁ desitaṁ ājānāsi, atha kimatthaṁ carahi tvaṁ, bhikkhu, mayā dhammaṁ desitaṁ ājānāsī”ti?
“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“Anupādāparinibbānatthaṁ khvāhaṁ, bhante, bhagavatā dhammaṁ desitaṁ ājānāmī”ti.
“I understand that the Buddha has taught the Dhamma for the purpose of

complete extinguishment by not grasping.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, anupādāparinibbānatthaṁ mayā dhammaṁ desitaṁ ājānāsi.
It’s good that you understand that I’ve taught the Dhamma for the purpose of complete extinguishment by not grasping.

Anupādāparinibbānattho hi, bhikkhu, mayā dhammo desito.
For that is indeed the purpose.

Taṁ kiṁ maññasi, bhikkhu,
What do you think, mendicant?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.” …

“ …pe…
Sotaṁ …
“Is the ear …

ghānaṁ …
nose …

jivhā …
tongue …

kāyo …
body …

mano …
mind …

manoviññāṇaṁ …

mind consciousness …

manosamphasso …
mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhu, sutavā ariyasāvako cakkhusmimpi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with the eye … ear … nose … tongue … body …

manasmimpi …

mind …

manoviññāṇepi …
mind consciousness …

manosamphassepi nibbindati.
mind contact …

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Idamavoca bhagavā.
That is what the Buddha said.

Attamano so bhikkhu bhagavato bhāsitaṁ abhinandi.
Satisfied, that mendicant was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne tassa bhikkhussa anupādāya āsavehi cittaṁ vimuccīti.
And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

Dutiyaṁ.

35.76 Rādhaaniccasutta:
With Rādha on Impermanence

Atha kho āyasmā rādho …pe…
The Venerable Rādha went up to the Buddha …

ekamantaṁ nisinno kho āyasmā rādho bhagavantaṁ etadavoca:
and said to him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, rādha, aniccaṁ tatra te chando pahātabbo.
“Rādha, you should give up desire for what is impermanent.

Kiñca, rādha, aniccaṁ tatra te chando pahātabbo?
And what is impermanent?

Cakkhu aniccaṁ, rūpā aniccā, cakkhuviññāṇaṁ …
The eye, sights, eye consciousness,

cakkhusamphasso …
and eye contact are impermanent.

yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ. Tatra te chando pahātabbo …pe…
And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. You should give up desire for it.

jivhā …
The ear … nose … tongue …

kāyo …
body …

mano anicco. Tatra te chando pahātabbo.
The mind,

Dhammā …
thoughts,

manoviññāṇaṁ …
mind consciousness,

manosamphasso …
and mind contact are impermanent.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ. Tatra te chando pahātabbo.
And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent. You should give up desire for it.

Yaṁ kho, rādha, aniccaṁ tatra te chando pahātabbo”ti.
You should give up desire for what is impermanent.”

Tatiyaṁ.

35.77 Rādhadukkhasutta:
With Rādha on Suffering

“Yaṁ kho, rādha, dukkhaṁ tatra te chando pahātabbo.
“Rādha, you should give up desire for what is suffering. …”

Kiñca, rādha, dukkhaṁ?
Cakkhu kho, rādha, dukkhaṁ. Tatra te chando pahātabbo.
Rūpā …
cakkhuviññāṇaṁ …
cakkhusamphasso …
yampidaṁ cakkhusamphassa …pe… adukkhamasukhaṁ vā tampi dukkhaṁ. Tatra te chando pahātabbo …pe…
mano dukkho …
dhammā …
manoviññāṇaṁ …
manosamphasso …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ. Tatra te chando pahātabbo.
Yaṁ kho, rādha, dukkhaṁ tatra te chando pahātabbo”ti.

Catutthaṁ.

35.78 Rādhaanattasutta:
With Rādha on Not-Self

“Yo kho, rādha, anattā tatra te chando pahātabbo.
“Rādha, you should give up desire for what is not-self. …”

Ko ca, rādha, anattā?
Cakkhu kho, rādha, anattā. Tatra te chando pahātabbo.
Rūpā …
cakkhuviññāṇaṁ …
cakkhusamphasso …
yampidaṁ cakkhusamphassapaccayā …pe…
mano anattā …
dhammā …
manoviññāṇaṁ …
manosamphasso …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattā. Tatra te chando pahātabbo.
Yo kho, rādha, anattā tatra te chando pahātabbo”ti.

Pañcamaṁ.

35.79 Paṭhamaavijjāpahānasutta:
Giving Up Ignorance (1st)

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe…
Then a mendicant went up to the Buddha …

ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
and said to him:

“atthi nu kho, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti?
“Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“Atthi kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti.
“There is, mendicant.”

“Katamo pana, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti?
“But what is that one thing?”

“Avijjā kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti.
“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“Kathaṁ pana, bhante, jānato, kathaṁ passato bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti?
“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“Cakkhuṁ kho, bhikkhu, aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati. Rūpe … cakkhuviññāṇaṁ … cakkhusamphassaṁ …
“When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises.

yampidaṁ, cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati …pe…
And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. …

manaṁ aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati. Dhamme … manoviññāṇaṁ … manosamphassaṁ …
Knowing and seeing the mind, thoughts, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato bhikkhuno avijjā pahīyati, vijjā uppajjati.
And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

Evaṁ kho, bhikkhu, jānato evaṁ passato bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti.
That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

Chaṭṭhaṁ.

35.80 Dutiyaavijjāpahānasutta:
Giving Up Ignorance (2nd)

Atha kho aññataro bhikkhu …pe… etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“atthi nu kho, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti?
“Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“Atthi kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti.
“There is, mendicant.”

“Katamo pana, bhante, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti?
“But what is that one thing?”

“Avijjā kho, bhikkhu, eko dhammo yassa pahānā bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti.
“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“Kathaṁ pana, bhante, jānato, kathaṁ passato avijjā pahīyati, vijjā uppajjatī”ti?
“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“Idha, bhikkhu, bhikkhuno sutaṁ hoti:
“It’s when a mendicant has heard:

‘sabbe dhammā nālaṁ abhinivesāyā’ti.
‘Nothing is worth insisting on.’

Evañcetaṁ, bhikkhu, bhikkhuno sutaṁ hoti:
When a mendicant has heard that

‘sabbe dhammā nālaṁ abhinivesāyā’ti.
nothing is worth insisting on,

So sabbaṁ dhammaṁ abhijānāti, sabbaṁ dhammaṁ abhiññāya sabbaṁ dhammaṁ parijānāti, sabbaṁ dhammaṁ pariññāya sabbanimittāni aññato passati, cakkhuṁ aññato passati, rūpe …
they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, they see all signs as other. They see the eye, sights,

cakkhuviññāṇaṁ …
eye consciousness,

cakkhusamphassaṁ …
and eye contact as other.

yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aññato passati …pe…
And they also see the pleasant, painful, or neutral feeling that arises conditioned by eye contact as other. …

manaṁ aññato passati, dhamme …
They see the mind, thoughts,

manoviññāṇaṁ …
mind consciousness,

manosamphassaṁ …
and mind contact as other.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aññato passati.
And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind contact as other.

Evaṁ kho, bhikkhu, jānato evaṁ passato bhikkhuno avijjā pahīyati, vijjā uppajjatī”ti.
That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

Sattamaṁ.

35.81 Sambahulabhikkhusutta:
Several Mendicants

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu … pe… ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha … and asked him,

“idha no, bhante, aññatitthiyā paribbājakā amhe evaṁ pucchanti:
“Sir, sometimes wanderers of other religions ask us:

‘kimatthiyaṁ, āvuso, samaṇe gotame brahmacariyaṁ vussatī’ti?
‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’

Evaṁ puṭṭhā mayaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākaroma:
We answer them like this:

‘dukkhassa kho, āvuso, pariññatthaṁ bhagavati brahmacariyaṁ vussatī’ti.
‘The purpose of leading the spiritual life under the Buddha is to completely understand suffering.’

Kacci mayaṁ, bhante, evaṁ puṭṭhā evaṁ byākaramānā vuttavādino ceva bhagavato homa, na ca bhagavantaṁ abhūtena abbhācikkhāma, dhammassa cānudhammaṁ byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti?
Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tumhe, bhikkhave, evaṁ puṭṭhā evaṁ byākaramānā vuttavādino ceva me hotha, na ca maṁ abhūtena abbhācikkhatha,

dhammassa cānudhammaṁ byākarotha, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati.
“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Dukkhassa hi, bhikkhave, pariññatthaṁ mayi brahmacariyaṁ vussati.
For the purpose of leading the spiritual life under me is to completely understand suffering.

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
If wanderers of other religions were to ask you:

‘katamaṁ pana taṁ, āvuso, dukkhaṁ, yassa pariññāya samaṇe gotame brahmacariyaṁ vussatī’ti?
‘Reverends, what is that suffering?’

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
You should answer them:

‘cakkhu kho, āvuso, dukkhaṁ, tassa pariññāya bhagavati brahmacariyaṁ vussati.
‘Reverends, the eye is suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.

Rūpā …pe…
Sights … Eye consciousness … Eye contact …

yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ.
The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

Tassa pariññāya bhagavati brahmacariyaṁ vussati …pe…
The purpose of leading the spiritual life under the Buddha is to completely understand this.

mano dukkho …pe…

Ear … Nose … Tongue … Body … Mind …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering.

Tassa pariññāya bhagavati brahmacariyaṁ vussati.
The purpose of leading the spiritual life under the Buddha is to completely understand this.

Idaṁ kho taṁ, āvuso, dukkhaṁ, tassa pariññāya bhagavati brahmacariyaṁ vussatī'ti.
This is that suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.'

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā"ti.
When questioned by wanderers of other religions, that's how you should answer them."

Aṭṭhamaṁ.

35.82 Lokapañhāsutta:
A Question On the World

Atha kho aññataro bhikkhu yena bhagavā …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and said to him:

“‘Loko, loko’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘the world’.

Kittāvatā nu kho, bhante, lokoti vuccatī”ti?
How is the world defined?”

“‘Lujjatī’ti kho, bhikkhu, tasmā lokoti vuccati.
“It wears away, mendicant, that’s why it’s called ‘the world’.

Kiñca lujjati?
And what is wearing away?

Cakkhu kho, bhikkhu, lujjati.
The eye is wearing away.

Rūpā lujjanti, cakkhuviññāṇaṁ lujjati, cakkhusamphasso lujjati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi lujjati …pe…
Sights … eye consciousness … eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away.

jivhā lujjati …pe…
The ear … nose … tongue … body …

mano lujjati, dhammā lujjanti, manoviññāṇaṁ lujjati, manosamphasso lujjati, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi lujjati.

The mind … thoughts … mind consciousness … mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away.

Lujjatīti kho, bhikkhu, tasmā lokoti vuccatī”ti.
It wears away, mendicant, that’s why it’s called ‘the world’.”

Navamaṁ.

35.83 Phaggunapañhāsutta:
Phagguna's Question

Atha kho āyasmā phagguno …pe… ekamantaṁ nisinno kho āyasmā phagguno bhagavantaṁ etadavoca:
And then Venerable Phagguna went up to the Buddha … and said to him:

"Atthi nu kho, bhante, taṁ cakkhu, yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya …pe…
"Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described?

atthi nu kho, bhante, sā jivhā, yāya jivhāya atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya …pe…
Does the ear … nose … tongue … body exist …?

atthi nu kho so, bhante, mano, yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyyā"ti?
Does the mind exist by which they could be described?"

"Natthi kho taṁ, phagguna, cakkhu, yena cakkhunā atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya …pe…
"Phagguna, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described.

natthi kho sā, phagguna, jivhā, yāya jivhāya atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyya …pe…
The ear … nose … tongue … body does not exist …

natthi kho so, phagguna, mano, yena manena atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavaṭṭe sabbadukkhavītivaṭṭe paññāpayamāno paññāpeyyā”ti.
The mind does not exist by which they could be described.”

Dasamaṁ.

Gilānavaggo tatiyo.

Tassuddānaṁ

Gilānena duve vuttā,
rādhena apare tayo;
Avijjāya ca dve vuttā,
bhikkhu loko ca phaggunoti.

35.84 Palokadhammasutta:
Liable to Wear Out

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“‘Loko, loko’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘the world’.

Kittāvatā nu kho, bhante, lokoti vuccatī”ti?
How is the world defined?”

“Yaṁ kho, ānanda, palokadhammaṁ, ayaṁ vuccati ariyassa vinaye loko.
“Ānanda, that which is liable to wear out is called the world in the training of the Noble One.

Kiñca, ānanda, palokadhammaṁ?
And what is liable to wear out?

Cakkhu kho, ānanda, palokadhammaṁ, rūpā palokadhammā, cakkhuviññāṇaṁ palokadhammaṁ, cakkhusamphasso palokadhammo, yampidaṁ cakkhusamphassapaccayā …pe… tampi palokadhammaṁ …pe…
The eye is liable to wear out. Sights … eye consciousness … eye contact is liable to wear out. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also liable to wear out.

jivhā palokadhammā, rasā palokadhammā, jivhāviññāṇaṁ palokadhammaṁ, jivhāsamphasso palokadhammo, yampidaṁ jivhāsamphassapaccayā …pe… tampi palokadhammaṁ …pe…
The ear … nose … tongue … body …

mano palokadhammo, dhammā palokadhammā, manoviññāṇaṁ palokadhammaṁ, manosamphasso palokadhammo, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi palokadhammaṁ.
The mind … thoughts … mind consciousness … mind contact is liable to wear out. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also liable to wear out.

Yaṁ kho, ānanda, palokadhammaṁ, ayaṁ vuccati ariyassa vinaye loko”ti.
That which is liable to wear out is called the world in the training of the Noble One.”

Paṭhamaṁ.

35.85 Suññatalokasutta:
The World is Empty

Atha kho āyasmā ānando …pe… bhagavantaṁ etadavoca:
And then Venerable Ānanda … said to the Buddha:

“‘suñño loko, suñño loko’ti, bhante, vuccati.
“Sir, they say that ‘the world is empty’.

Kittāvatā nu kho, bhante, suñño lokoti vuccatī”ti?
What does the saying ‘the world is empty’ refer to?”

“Yasmā ca kho, ānanda, suññaṁ attena vā attaniyena vā tasmā suñño lokoti vuccati.
“Ānanda, they say that ‘the world is empty’ because it’s empty of self or what belongs to self.

Kiñca, ānanda, suññaṁ attena vā attaniyena vā?
And what is empty of self or what belongs to self?

Cakkhu kho, ānanda, suññaṁ attena vā attaniyena vā.
The eye,

Rūpā suññā attena vā attaniyena vā, cakkhuviññāṇaṁ suññaṁ attena vā attaniyena vā, cakkhusamphasso suñño attena vā attaniyena vā … pe…
sights, eye consciousness, and eye contact are empty of self or what belongs to self. …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi suññaṁ attena vā attaniyena vā.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self.

Yasmā ca kho, ānanda, suññaṁ attena vā attaniyena vā, tasmā suñño lokoti vuccatī”ti.
They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

Dutiyaṁ.

35.86 Saṅkhittadhammasutta:
A Teaching In Brief

Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Seated to one side, Venerable Ānanda said to the Buddha:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Taṁ kiṁ maññasi, ānanda,
“What do you think, Ānanda?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Rūpā niccā vā aniccā vā”ti?
“Are sights …

“Aniccā, bhante” …pe….
“Cakkhuviññāṇaṁ …pe…
eye consciousness … eye contact …

yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante” …pe….

“No, sir.” …

“Jivhā niccā vā aniccā vā”ti?
“Is the ear … nose … tongue … body … mind …

“Aniccā, bhante” …pe….

“Jivhāviññāṇaṁ …
jivhāsamphasso …pe…
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, ānanda, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… cakkhusamphassepi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Tatiyaṁ.

35.87 Channasutta:
With Channa

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā ca sāriputto āyasmā ca mahācundo āyasmā ca channo gijjhakūṭe pabbate viharanti.
Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

Tena kho pana samayena yena āyasmā channo ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time Venerable Channa was sick, suffering, gravely ill.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahācundo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahācundaṁ etadavoca:
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him,

"āyāmāvuso cunda, yenāyasmā channo tenupasaṅkamissāma gilānapucchakā"ti.
"Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

"Evamāvuso"ti kho āyasmā mahācundo āyasmato sāriputtassa paccassosi.
"Yes, reverend," replied Mahācunda.

Atha kho āyasmā ca sāriputto āyasmā ca mahācundo yenāyasmā channo tenupasaṅkamiṁsu; upasaṅkamitvā paññatte āsane nisīdiṁsu. Nisajja kho āyasmā sāriputto āyasmantaṁ channaṁ etadavoca:
And then Sāriputta and Mahācunda went to see Channa and sat down on the seats spread out. Sāriputta said to Channa:

“kacci te, āvuso channa, khamanīyaṁ, kacci yāpanīyaṁ, kacci dukkhā vedanā paṭikkamanti no abhikkamanti, paṭikkamosānaṁ paññāyati no abhikkamo”ti?
“I hope you’re keeping well, Reverend Channa; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, āvuso sāriputta, khamanīyaṁ na yāpanīyaṁ, bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṁ paññāyati no paṭikkamo.
“Reverend Sāriputta, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Seyyathāpi, āvuso, balavā puriso tiṇhena sikharena muddhani abhimattheyya; evameva kho, āvuso, adhimattā vātā muddhani ūhananti.
The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point.

Na me, āvuso, khamanīyaṁ, na yāpanīyaṁ …pe… no paṭikkamo. Seyyathāpi, āvuso, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭhaṁ dadeyya; evameva kho, āvuso, adhimattā sīse sīsavedanā.
The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head.

Na me, āvuso, khamanīyaṁ, na yāpanīyaṁ …pe… no paṭikkamo. Seyyathāpi, āvuso, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṁ parikanteyya; evameva kho adhimattā vātā kucchiṁ parikantanti.
The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cows’s belly open with a meat cleaver.

Na me, āvuso, khamanīyaṁ, na yāpanīyaṁ …pe… no paṭikkamo. Seyyathāpi, āvuso, dve balavanto purisā dubbalataraṁ purisaṁ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṁ samparitāpeyyuṁ; evameva kho, āvuso, adhimatto kāyasmiṁ ḍāho.
The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.

Na me, āvuso, khamanīyaṁ, na yāpanīyaṁ, bāḷhā me dukkhā vedanā abhikkamanti no paṭikkamanti, abhikkamosānaṁ paññāyati no paṭikkamo.
I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Satthaṁ, āvuso sāriputta, āharissāmi, nāvakaṅkhāmi jīvitan"ti.
Reverend Sāriputta, I will slit my wrists. I don't wish to live."

"Mā āyasmā channo satthaṁ āharesi.
"Please don't slit your wrists!

Yāpetāyasmā channo, yāpentaṁ mayaṁ āyasmantaṁ channaṁ icchāma.
Venerable Channa, keep going! We want you to keep going.

Sace āyasmato channassa natthi sappāyāni bhojanāni, ahaṁ āyasmato channassa sappāyāni bhojanāni pariyesissāmi.
If you don't have any suitable food, we'll find it for you.

Sace āyasmato channassa natthi sappāyāni bhesajjāni, ahaṁ āyasmato channassa sappāyāni bhesajjāni pariyesissāmi.
If you don't have suitable medicine, we'll find it for you.

Sace āyasmato channassa natthi patirūpā upaṭṭhākā, ahaṁ āyasmantaṁ channaṁ upaṭṭhahissāmi.
If you don't have a capable carer, we'll find one for you.

Mā āyasmā channo satthaṁ āharesi.

Please don’t slit your wrists!

Yāpetāyasmā channo, yāpentaṁ mayaṁ āyasmantaṁ channaṁ icchāmā”ti.
Venerable Channa, keep going! We want you to keep going.”

“Na me, āvuso sāriputta, natthi sappāyāni bhojanāni;
“Reverend Sāriputta, it’s not that I don’t have suitable food;

atthi me sappāyāni bhojanāni.
I do have suitable food.

Napi me natthi sappāyāni bhesajjāni;
It’s not that I don’t have suitable medicine;

atthi me sappāyāni bhesajjāni.
I do have suitable medicine.

Napi me natthi patirūpā upaṭṭhākā;
It’s not that I don’t have a capable carer;

atthi me patirūpā upaṭṭhākā.
I do have a capable carer.

Api ca me, āvuso, satthā pariciṇṇo dīgharattaṁ manāpeneva, no amanāpena.
Moreover, for a long time now I have served the Teacher with love, not without love.

Etañhi, āvuso, sāvakassa patirūpaṁ yaṁ satthāraṁ paricareyya manāpeneva, no amanāpena.
For it is proper for a disciple to serve the Teacher with love, not without love.

‘Anupavajjaṁ channo bhikkhu satthaṁ āharissatī’ti—evametaṁ, āvuso sāriputta, dhārehī”ti.
You should remember this: ‘The mendicant Channa will slit his wrists blamelessly.’”

“Puccheyyāma mayaṁ āyasmantaṁ channaṁ kañcideva desaṁ, sace āyasmā channo okāsaṁ karoti pañhassa veyyākaraṇāyā”ti.
“I’d like to ask Venerable Channa about a certain point, if you’d take the time to answer.”

“Pucchāvuso sāriputta, sutvā vedissāmā”ti.
“Ask, Reverend Sāriputta. When I’ve heard it I’ll know.”

“Cakkhuṁ, āvuso channa, cakkhuviññāṇaṁ cakkhuviññāṇaviññātabbe dhamme ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassasi …pe…
“Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?

jivhaṁ, āvuso channa, jivhāviññāṇaṁ jivhāviññāṇaviññātabbe dhamme ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassasi … pe…
Do you regard the ear … nose … tongue … body …

manaṁ, āvuso channa, manoviññāṇaṁ manoviññāṇaviññātabbe dhamme ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassasī”ti?
mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“Cakkhuṁ, āvuso sāriputta, cakkhuviññāṇaṁ cakkhuviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassāmi …pe…
“Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’

jivhaṁ, āvuso sāriputta, jivhāviññāṇaṁ jivhāviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassāmi …pe…

I regard the ear … nose … tongue … body …

manaṁ, āvuso sāriputta, manoviññāṇaṁ manoviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassāmī”ti.
mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

“Cakkhusmiṁ, āvuso channa, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu kiṁ disvā kiṁ abhiññāya cakkhuṁ cakkhuviññāṇaṁ cakkhuviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassasi …
“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

jivhāya, āvuso channa, jivhāviññāṇe jivhāviññāṇaviññātabbesu dhammesu kiṁ disvā kiṁ abhiññāya jivhaṁ jivhāviññāṇaṁ jivhāviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassasi …
manasmiṁ, āvuso channa, manoviññāṇe manoviññāṇaviññātabbesu dhammesu kiṁ disvā kiṁ abhiññāya manaṁ manoviññāṇaṁ manoviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassasī”ti?

“Cakkhusmiṁ, āvuso sāriputta, cakkhuviññāṇe cakkhuviññāṇaviññātabbesu dhammesu nirodhaṁ disvā nirodhaṁ abhiññāya cakkhuṁ cakkhuviññāṇaṁ cakkhuviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassāmi …pe…
“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

jivhāya, āvuso sāriputta, jivhāviññāṇe jivhāviññāṇaviññātabbesu dhammesu nirodhaṁ disvā nirodhaṁ abhiññāya jivhaṁ

jivhāviññāṇaṁ jivhāviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassāmi …pe… manasmiṁ, āvuso sāriputta, manoviññāṇe manoviññāṇaviññātabbesu dhammesu nirodhaṁ disvā nirodhaṁ abhiññāya manaṁ manoviññāṇaṁ manoviññāṇaviññātabbe dhamme ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassāmī”ti.

Evaṁ vutte, āyasmā mahācundo āyasmantaṁ channaṁ etadavoca:
When he said this, Venerable Mahācunda said to Venerable Channa,

“tasmātiha, āvuso channa, idampi tassa bhagavato sāsanaṁ niccakappaṁ sādhukaṁ manasi kātabbaṁ:
“So, Reverend Channa, you should pay close attention to this instruction of the Buddha whenever you can:

‘nissitassa calitaṁ, anissitassa calitaṁ natthi.
‘For the dependent there is agitation. For the independent there’s no agitation.

Calite asati passaddhi hoti.
When there’s no agitation there is tranquility.

Passaddhiyā sati nati na hoti.
When there’s tranquility there’s no inclination.

Natiyā asati āgatigati na hoti.
When there’s no inclination, there’s no coming and going.

Āgatigatiyā asati cutūpapāto na hoti.
When there’s no coming and going, there’s no passing away and reappearing.

Cutūpapāte asati nevidha na huraṁ na ubhayamantarena.
When there’s no passing away and reappearing, there’s no this world or world beyond or between the two.

Esevanto dukkhassā’”ti.
Just this is the end of suffering.’”

Atha kho āyasmā ca sāriputto āyasmā ca mahācundo āyasmantaṁ channaṁ iminā ovādena ovaditvā uṭṭhāyāsanā pakkamiṁsu.
And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

Atha kho āyasmā channo acirapakkantesu tesu āyasmantesu satthaṁ āharesi.
Not long after those venerables had left, Venerable Channa slit his wrists.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“āyasmatā, bhante, channena satthaṁ āharitaṁ.
“Sir, Venerable Channa has slit his wrists.

Tassa kā gati ko abhisamparāyo”ti?
Where has he been reborn in his next life?”

“Nanu te, sāriputta, channena bhikkhunā sammukhāyeva anupavajjatā byākatā”ti?
“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Atthi, bhante, pubbavijjanaṁ nāma vajjigāmo.
“Sir, there is a Vajjian village named Pubbavijjhana

Tatthāyasmato channassa mittakulāni suhajjakulāni upavajjakulānī”ti.
where Channa had families with whom he was friendly, intimate, and familiar.”

“Honti hete, sāriputta, channassa bhikkhuno mittakulāni suhajjakulāni upavajjakulāni.
“The mendicant Channa did indeed have such families, Sāriputta.

Na kho panāhaṁ, sāriputta, ettāvatā saupavajjoti vadāmi.
But this is not enough for me to call someone ‘blameworthy’.

Yo kho, sāriputta, tañca kāyaṁ nikkhipati, aññañca kāyaṁ upādiyati, tamahaṁ saupavajjoti vadāmi.
When someone lays down this body and takes up another body, I call them ‘blameworthy’.

Taṁ channassa bhikkhuno natthi.
But the mendicant Channa did no such thing.

‘Anupavajjaṁ channena bhikkhunā satthaṁ āharitan’ti—
You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

evametaṁ, sāriputta, dhārehī”ti.

Catutthaṁ.

35.88 Puṇṇasutta:
With Puṇṇa

Atha kho āyasmā puṇṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho āyasmā puṇṇo bhagavantaṁ etadavoca:
And then Venerable Puṇṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

‘Nandisamudayā dukkhasamudayo, puṇṇā’ti vadāmi …pe…
Relishing is the origin of suffering, I say.

santi kho, puṇṇa, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, puṇṇa, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati nandī.
this gives rise to relishing.

‘Nandisamudayā dukkhasamudayo, puṇṇā’ti vadāmi.
Relishing is the origin of suffering, I say.

Santi kho, puṇṇa, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nirujjhati nandī.
If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

‘Nandinirodhā dukkhanirodho, puṇṇā’ti vadāmi …pe…
When relishing ceases, suffering ceases, I say. …

santi kho, puṇṇa, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato nirujjhati nandī.
If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases.

‘Nandinirodhā dukkhanirodho, puṇṇā’ti vadāmi.
When relishing ceases, suffering ceases, I say.

Iminā tvaṁ, puṇṇa, mayā saṅkhittena ovādena ovadito katamasmiṁ janapade viharissasī”ti?
Puṇṇa, now that I’ve given you this brief advice, what country will you live in?”

“Atthi, bhante, sunāparanto nāma janapado, tatthāhaṁ viharissāmī”ti.
“Sir, there’s a country called Sunāparanta; I will live there.”

“Caṇḍā kho, puṇṇa, sunāparantakā manussā;
“The people of Sunāparanta are wild and rough, Puṇṇa.

pharusā kho, puṇṇa, sunāparantakā manussā.
Sace taṁ, puṇṇa, sunāparantakā manussā akkosissanti paribhāsissanti, tatra te, puṇṇa, kinti bhavissatī”ti?
If they abuse and insult you, what will you think of them?”

“Sace maṁ, bhante, sunāparantakā manussā akkosissanti paribhāsissanti, tatra me evaṁ bhavissati:
“If they abuse and insult me, I will think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime pāṇinā pahāraṁ dentī’ti.
‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā pāṇinā pahāraṁ dassanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do hit you with their fists, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā pāṇinā pahāraṁ dassanti, tatra me evaṁ bhavissati:

“If they hit me with their fists, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime leḍḍunā pahāraṁ dentī’ti.
‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā leḍḍunā pahāraṁ dassanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do throw stones at you, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā leḍḍunā pahāraṁ dassanti, tatra me evaṁ bhavissati:
“If they throw stones at me, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime daṇḍena pahāraṁ dentī’ti.
‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana puṇṇa, sunāparantakā manussā daṇḍena pahāraṁ dassanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do beat you with a club, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā daṇḍena pahāraṁ dassanti, tatra me evaṁ bhavissati:

“If they beat me with a club, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ me nayime satthena pahāraṁ dentī’ti.
‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana te, puṇṇa, sunāparantakā manussā satthena pahāraṁ dassanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do stab you with a knife, what will you think of them then?”

“Sace me, bhante, sunāparantakā manussā satthena pahāraṁ dassanti, tatra me evaṁ bhavissati:
“If they stab me with a knife, I’ll think:

‘bhaddakā vatime sunāparantakā manussā, subhaddakā vatime sunāparantakā manussā, yaṁ maṁ nayime tiṇhena satthena jīvitā voropentī’ti.
‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sace pana taṁ, puṇṇa, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tatra pana te, puṇṇa, kinti bhavissatī”ti?
“But if they do take your life with a sharp knife, what will you think of them then?”

“Sace maṁ, bhante, sunāparantakā manussā tiṇhena satthena jīvitā voropessanti, tatra me evaṁ bhavissati:
“If they take my life with a sharp knife, I’ll think:

‘santi kho tassa bhagavato sāvakā kāyena ca jīvitena ca aṭṭīyamānā harāyamānā jigucchamānā satthahārakaṁ pariyesanti, taṁ me idaṁ apariyiṭṭhaññeva satthahārakaṁ laddhan’ti.
‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’

Evamettha, bhagavā, bhavissati;
That’s what I’ll think, Blessed One.

evamettha, sugata, bhavissatī”ti.
That’s what I’ll think, Holy One.”

“Sādhu sādhu, puṇṇa.
“Good, good Puṇṇa!

Sakkhissasi kho tvaṁ, puṇṇa, iminā damūpasamena samannāgato sunāparantasmiṁ janapade vatthuṁ.
Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta.

Yassadāni tvaṁ, puṇṇa, kālaṁ maññasī”ti.
Now, Puṇṇa, go at your convenience.”

Atha kho āyasmā puṇṇo bhagavato vacanaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā senāsanaṁ saṁsāmetvā pattacīvaramādāya yena sunāparanto janapado tena cārikaṁ pakkāmi.
And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

Anupubbena cārikaṁ caramāno yena sunāparanto janapado tadavasari.
Traveling stage by stage, he arrived at Sunāparanta,

Tatra sudaṁ āyasmā puṇṇo sunāparantasmiṁ janapade viharati.
and stayed there.

Atha kho āyasmā puṇṇo tenevantaravassena pañcamattāni upāsakasatāni paṭivedesi.
Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges.

Tenevantaravassena pañcamattāni upāsikāsatāni paṭivedesi.
Tenevantaravassena tisso vijjā sacchākāsi.
Tenevantaravassena parinibbāyi.
And within that same rainy season he became completely extinguished.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu … pe… ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha … and asked him,

“yo so, bhante, puṇṇo nāma kulaputto bhagavatā saṅkhittena ovādena ovadito, so kālaṅkato.
“Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away.

Tassa kā gati ko abhisamparāyo”ti?
Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, puṇṇo kulaputto, paccapādi dhammassānudhammaṁ, na ca maṁ dhammādhikaraṇaṁ vihesesi.
“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Parinibbuto, bhikkhave, puṇṇo kulaputto”ti.
Puṇṇa has become completely extinguished.”

Pañcamaṁ.

35.89 Bāhiyasutta:
With Bāhiya

Atha kho āyasmā bāhiyo yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā bāhiyo bhagavantaṁ etadavoca:
Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Taṁ kiṁ maññasi, bāhiya,
“What do you think, Bāhiya?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Rūpā niccā vā aniccā vā”ti?
“Are sights …

“Aniccā, bhante” …pe…
cakkhuviññāṇaṁ …pe…
eye consciousness …

cakkhusamphasso …pe…
eye contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bāhiya, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Atha kho āyasmā bāhiyo bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā bāhiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bāhiyo arahataṁ ahosīti.
And Venerable Bāhiya became one of the perfected.

Chaṭṭhaṁ.

35.90 Paṭhamaejāsutta:
Turbulence (1st)

“Ejā, bhikkhave, rogo, ejā gaṇḍo, ejā sallaṁ.
“Mendicants, turbulence is a disease, a boil, a dart.

Tasmātiha, bhikkhave, tathāgato anejo viharati vītasallo.
That’s why the Realized One lives unperturbed, with dart drawn out.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya ‘anejo vihareyyaṁ vītasallo’ti,
Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

cakkhuṁ na maññeyya, cakkhusmiṁ na maññeyya, cakkhuto na maññeyya, cakkhu meti na maññeyya;
So let them not identify with the eye, let them not identify regarding the eye, let them not identify as the eye, let them not identify ‘the eye is mine.’

rūpe na maññeyya, rūpesu na maññeyya, rūpato na maññeyya, rūpā meti na maññeyya;
Let them not identify sights …

cakkhuviññāṇaṁ na maññeyya, cakkhuviññāṇasmiṁ na maññeyya, cakkhuviññāṇato na maññeyya, cakkhuviññāṇaṁ meti na maññeyya;
eye consciousness …

cakkhusamphassaṁ na maññeyya, cakkhusamphassasmiṁ na maññeyya, cakkhusamphassato na maññeyya, cakkhusamphasso meti na maññeyya.
eye contact …

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṁ meti na maññeyya.

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not identify regarding that, let them not identify as that, and let them not identify ‘that is mine.’

Sotaṁ na maññeyya …pe…
Let them not identify the ear …

ghānaṁ na maññeyya …pe…
nose …

jivhaṁ na maññeyya, jivhāya na maññeyya, jivhāto na maññeyya, jivhā meti na maññeyya;
tongue …

rase na maññeyya …pe…
jivhāviññāṇaṁ na maññeyya …pe…
jivhāsamphassaṁ na maññeyya …pe…
yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṁ meti na maññeyya.
Kāyaṁ na maññeyya …pe…
body …

manaṁ na maññeyya, manasmiṁ na maññeyya, manato na maññeyya, mano meti na maññeyya;
mind …

dhamme na maññeyya …pe…
thoughts …

mano viññāṇaṁ …pe…
mind consciousness …

manosamphassaṁ …pe…
mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṁ meti na maññeyya;

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not identify regarding that, let them not identify as that, and let them not identify ‘that is mine.’

sabbaṁ na maññeyya, sabbasmiṁ na maññeyya, sabbato na maññeyya, sabbaṁ meti na maññeyya.
Let them not identify with all, let them not identify regarding all, let them not identify as all, let them not identify ‘all is mine’.

So evaṁ amaññamāno na kiñcipi loke upādiyati.
Not identifying, they don’t grasp at anything in the world.

Anupādiyaṁ na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Sattamaṁ.

35.91 Dutiyaejāsutta:
Turbulence (2nd)

“Ejā, bhikkhave, rogo, ejā gaṇḍo, ejā sallaṁ.
“Mendicants, turbulence is a disease, a boil, a dart.

Tasmātiha, bhikkhave, tathāgato anejo viharati vītasallo.
That’s why the Realized One lives unperturbed, with dart drawn out.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya ‘anejo vihareyyaṁ vītasallo’ti,
Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

cakkhuṁ na maññeyya, cakkhusmiṁ na maññeyya, cakkhuto na maññeyya, cakkhu meti na maññeyya;
So let them not identify with the eye, let them not identify in the eye, let them not identify from the eye, let them not identify: ‘The eye is mine.’

rūpe na maññeyya …
Let them not identify with sights …

cakkhuviññāṇaṁ …
eye consciousness …

cakkhusamphassaṁ …
eye contact …

yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na maññeyya, tasmimpi na maññeyya, tatopi na maññeyya, taṁ meti na maññeyya.
Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not identify in that, let them not identify from that, and let them not identify: ‘That is mine.’

Yañhi, bhikkhave, mañña̍ti, yasmiṁ mañña̍ti, yato mañña̍ti, yaṁ meti mañña̍ti, tato taṁ hoti aññathā.
For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be ‘mine’: that becomes something else.

Aññathābhāvī bhavasatto loko bhavameva abhinandati …pe….
The world is attached to being, taking pleasure only in being, yet it becomes something else.

Jivhaṁ na mañña̍eyya, jivhāya na mañña̍eyya, jivhāto na mañña̍eyya, jivhā meti na mañña̍eyya;
Let them not identify with the ear … nose … tongue … body …

rase na mañña̍eyya …
jivhāviññāṇaṁ …
jivhāsamphassaṁ …
yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na mañña̍eyya, tasmimpi na mañña̍eyya, tatopi na mañña̍eyya, taṁ meti na mañña̍eyya.
Yañhi, bhikkhave, mañña̍ti, yasmiṁ mañña̍ti, yato mañña̍ti, yaṁ meti mañña̍ti, tato taṁ hoti aññathā. Aññathābhāvī bhavasatto loko bhavameva abhinandati …pe….

Manaṁ na mañña̍eyya, manasmiṁ na mañña̍eyya, manato na mañña̍eyya, mano meti na mañña̍eyya …
Let them not identify with the mind …

manoviññāṇaṁ …
mind consciousness …

manosamphassaṁ …
mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na mañña̍eyya, tasmimpi na mañña̍eyya, tatopi na mañña̍eyya, taṁ meti na mañña̍eyya.

Let them not identify with the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not identify in that, let them not identify as that, and let them not identify: ‘That is mine.’

Yañhi, bhikkhave, mañña̧ti, yasmiṁ mañña̧ti, yato mañña̧ti, yaṁ meti mañña̧ti, tato taṁ hoti aññathā.
For whatever you identify with, whatever you identify in, whatever you identify as, and whatever you identify to be ‘mine’: that becomes something else.

Aññathābhāvī bhavasatto loko bhavameva abhinandati.
The world is attached to being, taking pleasure only in being, yet it becomes something else.

Yāvatā, bhikkhave, khandhadhātuāyatanā tampi na mañña̧eyya, tasmimpi na mañña̧eyya, tatopi na mañña̧eyya, taṁ meti na mañña̧eyya.
As far as the aggregates, elements, and sense fields extend, they don’t identify with that, they don’t identify in that, they don’t identify as that, and they don’t identify: ‘That is mine.’

So evaṁ amañña̧māno na kiñci loke upādiyati.
Not identifying, they don’t grasp at anything in the world.

Anupādiyaṁ na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Aṭṭhamaṁ.

35.92 Paṭhamadvayasutta:
A Duality (1st)

“Dvayaṁ vo, bhikkhave, desessāmi.
“Mendicants, I will teach you a duality.

Taṁ suṇātha.
Listen …

Kiñca, bhikkhave, dvayaṁ?
And what is a duality?

Cakkhuñceva rūpā ca, sotañceva saddā ca, ghānañceva gandhā ca, jivhā ceva rasā ca, kāyo ceva phoṭṭhabbā ca, mano ceva dhammā ca—
It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

idaṁ vuccati, bhikkhave, dvayaṁ.
This is called a duality.

Yo, bhikkhave, evaṁ vadeyya:
Mendicants, suppose someone was to say:

‘ahametaṁ dvayaṁ paccakkhāya aññaṁ dvayaṁ paññapessāmī’ti, tassa vācāvatthukamevassa.
‘I’ll reject this duality and describe another duality.’ They’d have no grounds for that,

Puṭṭho ca na sampāyeyya.
they’d be stumped by questions, and, in addition, they’d get frustrated.

Uttariñca vighātaṁ āpajjeyya.
Taṁ kissa hetu?
Why is that?

Yathā taṁ, bhikkhave, avisayasmin”ti.

Because they’re out of their element.”

Navamaṅ.

35.93 Dutiyadvayasutta:
A Duality (2nd)

“Dvayaṁ, bhikkhave, paṭicca viññāṇaṁ sambhoti.
“Mendicants, consciousness exists dependent on a duality.

Kathañca, bhikkhave, dvayaṁ paṭicca viññāṇaṁ sambhoti?
And what is that duality?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ.
Eye consciousness arises dependent on the eye and sights.

Cakkhu aniccaṁ vipariṇāmi aññathābhāvi.
The eye is impermanent, decaying, and perishing.

Rūpā aniccā vipariṇāmino aññathābhāvino.
Sights are impermanent, decaying, and perishing.

Itthetaṁ dvayaṁ calañceva byathañca aniccaṁ vipariṇāmi aññathābhāvi.
So this duality is tottering and toppling; it’s impermanent, decaying, and perishing.

Cakkhuviññāṇaṁ aniccaṁ vipariṇāmi aññathābhāvi.
Eye consciousness is impermanent, decaying, and perishing.

Yopi hetu yopi paccayo cakkhuviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.
And the causes and reasons that give rise to eye consciousness are also impermanent, decaying, and perishing.

Aniccaṁ kho pana, bhikkhave, paccayaṁ paṭicca uppannaṁ cakkhuviññāṇaṁ kuto niccaṁ bhavissati.
But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

Yā kho, bhikkhave, imesaṁ tiṇṇaṁ dhammānaṁ saṅgati sannipāto samavāyo, ayaṁ vuccati cakkhusamphasso.
The meeting, coming together, and joining together of these three things is called eye contact.

Cakkhusamphassopi anicco vipariṇāmī aññathābhāvī.
Eye contact is also impermanent, decaying, and perishing.

Yopi hetu yopi paccayo cakkhusamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.
And the causes and reasons that give rise to eye contact are also impermanent, decaying, and perishing.

Aniccaṁ kho pana, bhikkhave, paccayaṁ paṭicca uppanno cakkhusamphasso kuto nicco bhavissati.
But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent?

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.
Contacted, one feels, intends, and perceives.

Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino …pe…
So these things too are tottering and toppling; they’re impermanent, decaying, and perishing.

Jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṁ.
Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness …

Jivhā aniccā vipariṇāmī aññathābhāvī.
Rasā aniccā vipariṇāmino aññathābhāvino.
Itthetaṁ dvayaṁ calañceva byathañca aniccaṁ vipariṇāmi aññathābhāvi.
Jivhāviññāṇaṁ aniccaṁ vipariṇāmi aññathābhāvi.
Yopi hetu yopi paccayo jivhāviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.

Aniccaṁ kho pana, bhikkhave, paccayaṁ paṭicca uppannaṁ jivhāviññāṇaṁ, kuto niccaṁ bhavissati.
Yā kho, bhikkhave, imesaṁ tiṇṇaṁ dhammānaṁ saṅgati sannipāto samavāyo, ayaṁ vuccati jivhāsamphasso.
Jivhāsamphassopi anicco vipariṇāmī aññathābhāvī.
Yopi hetu yopi paccayo jivhāsamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.
Aniccaṁ kho pana, bhikkhave, paccayaṁ paṭicca uppanno jivhāsamphasso, kuto nicco bhavissati.
Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.
Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino …pe…

Manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ.
Mind consciousness arises dependent on the mind and thoughts.

Mano anicco vipariṇāmī aññathābhāvī.
The mind is impermanent, decaying, and perishing.

Dhammā aniccā vipariṇāmino aññathābhāvino.
Thoughts are impermanent, decaying, and perishing.

Itthetaṁ dvayaṁ calañceva byathañca aniccaṁ vipariṇāmi aññathābhāvi.
So this duality is tottering and toppling; it’s impermanent, decaying, and perishing.

Manoviññāṇaṁ aniccaṁ vipariṇāmi aññathābhāvi.
Mind consciousness is impermanent, decaying, and perishing.

Yopi hetu yopi paccayo manoviññāṇassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.
And the causes and reasons that give rise to mind consciousness are also impermanent, decaying, and perishing.

Aniccaṁ kho pana, bhikkhave, paccayaṁ paṭicca uppannaṁ manoviññāṇaṁ, kuto niccaṁ bhavissati.
But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

Yā kho, bhikkhave, imesaṁ tiṇṇaṁ dhammānaṁ saṅgati sannipāto samavāyo, ayaṁ vuccati manosamphasso.
The meeting, coming together, and joining together of these three things is called mind contact.

Manosamphassopi anicco vipariṇāmī aññathābhāvī.
Mind contact is also impermanent, decaying, and perishing.

Yopi hetu yopi paccayo manosamphassassa uppādāya, sopi hetu sopi paccayo anicco vipariṇāmī aññathābhāvī.
And the causes and reasons that give rise to mind contact are also impermanent, decaying, and perishing.

Aniccaṁ kho pana, bhikkhave, paccayaṁ paṭicca uppanno manosamphasso, kuto nicco bhavissati.
But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent?

Phuṭṭho, bhikkhave, vedeti, phuṭṭho ceteti, phuṭṭho sañjānāti.
Contacted, one feels, intends, and perceives.

Itthetepi dhammā calā ceva byathā ca aniccā vipariṇāmino aññathābhāvino.
So these things too are tottering and toppling; they’re impermanent, decaying, and perishing.

Evaṁ kho, bhikkhave, dvayaṁ paṭicca viññāṇaṁ sambhotī”ti.
This is how consciousness exists dependent on a duality.”

Dasamaṁ.

Channavaggo catuttho.

Tassuddānaṁ

Palokasuññā saṅkhittaṁ,
channo puṇṇo ca bāhiyo;
Ejena ca duve vuttā,

dvayehi apare duveti.

35.94 Adantaaguttasutta:
Untamed, Unguarded

Sāvatthinidānaṁ.
At Sāvatthī.

“Chayime, bhikkhave, phassāyatanā adantā aguttā arakkhitā asaṁvutā dukkhādhivāhā honti.
“Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

Katame cha?
What six?

Cakkhu, bhikkhave, phassāyatanaṁ adantaṁ aguttaṁ arakkhitaṁ asaṁvutaṁ dukkhādhivāhaṁ hoti …pe…
The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

jivhā, bhikkhave, phassāyatanaṁ adantaṁ aguttaṁ arakkhitaṁ asaṁvutaṁ dukkhādhivāhaṁ hoti …pe…
The field of ear contact … nose contact … tongue contact … body contact …

mano, bhikkhave, phassāyatanaṁ adantaṁ aguttaṁ arakkhitaṁ asaṁvutaṁ dukkhādhivāhaṁ hoti.
The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

Ime kho, bhikkhave, cha phassāyatanā adantā aguttā arakkhitā asaṁvutā dukkhādhivāhā honti”.

These six fields of contact bring suffering when they're untamed, unguarded, unprotected, and unrestrained.

Chayime, bhikkhave, phassāyatanā sudantā suguttā surakkhitā susaṁvutā sukhādhivāhā honti.
These six fields of contact bring happiness when they're well tamed, well guarded, well protected, and well restrained.

Katame cha?
What six?

Cakkhu, bhikkhave, phassāyatanaṁ sudantaṁ suguttaṁ surakkhitaṁ susaṁvutaṁ sukhādhivāhaṁ hoti …pe…
The field of eye contact brings happiness when it's well tamed, well guarded, well protected, and well restrained.

jivhā, bhikkhave, phassāyatanaṁ sudantaṁ suguttaṁ surakkhitaṁ susaṁvutaṁ sukhādhivāhaṁ hoti …pe…
The field of ear contact … nose contact … tongue contact … body contact …

mano, bhikkhave, phassāyatanaṁ sudantaṁ suguttaṁ surakkhitaṁ susaṁvutaṁ sukhādhivāhaṁ hoti.
The field of mind contact brings happiness when it's well tamed, well guarded, well protected, and well restrained.

Ime kho, bhikkhave, cha phassāyatanā sudantā suguttā surakkhitā susaṁvutā sukhādhivāhā hontī"ti.
These six fields of contact bring happiness when they're well tamed, well guarded, well protected, and well restrained."

Idamavoca bhagavā …pe…
That is what the Buddha said.

etadavoca satthā:

Then the Holy One, the Teacher, went on to say:

“Saḷeva phassāyatanāni bhikkhavo,
Asaṁvuto yattha dukkhaṁ nigacchati;
Tesañca ye saṁvaraṇaṁ avedisuṁ,
Saddhādutiyā viharantānavassutā.

“Mendicants, it’s just the six fields of contact
that lead the unrestrained to suffering.
Those who understand how to restrain them
live with faith as partner, uncorrupted.

Disvāna rūpāni manoramāni,
Athopi disvāna amanoramāni;
Manorame rāgapathaṁ vinodaye,
Na cāppiyaṁ meti manaṁ padosaye.

When you’ve seen pleasant sights
and unpleasant ones, too,
get rid of all manner of desire for the pleasant,
without hating what you don’t like.

Saddañca sutvā dubhayaṁ piyāppiyaṁ,
Piyamhi sadde na samucchito siyā;
Athoppiye dosagataṁ vinodaye,
Na cāppiyaṁ meti manaṁ padosaye.

When you’ve heard sounds both liked and disliked,
don’t fall under the thrall of sounds you like,
get rid of hate for the unliked,
and don’t hurt your mind
by thinking of what you don’t like.

Gandhañca ghatvā surabhiṁ manoramaṁ,
Athopi ghatvā asuciṁ akantiyaṁ;
Akantiyasmiṁ paṭighaṁ vinodaye,
Chandānunīto na ca kantiye siyā.

When you've smelled a pleasant, fragrant scent,
and one that's foul and unpleasant,
get rid of repulsion for the unpleasant,
while not yielding to desire for the pleasant.

Rasañca bhotvāna asāditañca sāduṁ,
Athopi bhotvāna asādumekadā;
Sāduṁ rasaṁ nājjhosāya bhuñje,
Virodhamāsādusu nopadaṁsaye.

When you've enjoyed a sweet, delicious taste,
and sometimes those that are bitter,
don't be attached to enjoying sweet tastes,
and don't despise the bitter.

Phassena phuṭṭho na sukhena majje,
Dukkhena phuṭṭhopi na sampavedhe;
Phassadvayaṁ sukhadukkhe upekkhe,
Anānuruddho aviruddha kenaci.

Don't be intoxicated by a pleasant touch,
and don't tremble at a painful touch.
Look with equanimity at the duality
of pleasant and painful contacts,
without favoring or opposing anything.

Papañcasaññā itarītarā narā,
Papañcayantā upayanti saññino;
Manomayaṁ gehasitañca sabbaṁ,
Panujja nekkhammasitaṁ irīyati.

People generally let their perceptions proliferate;
perceiving and proliferating, they are attracted.
When you've expelled all thoughts of the lay life,
wander intent on renunciation.

Evaṁ mano chassu yadā subhāvito,

Phuṭṭhassa cittaṁ na vikampate kvaci;
Te rāgadose abhibhuyya bhikkhavo,
Bhavattha jātimaraṇassa pāragā”ti.

When the mind is well developed like this
    regarding the six,
it doesn’t waver at contacts at all.
Mendicants, those who have mastered greed and hate
go beyond birth and death.”

Paṭhamaṁ.

35.95 Mālukyaputtasutta:
Māluṅkyaputta

Atha kho āyasmā mālukyaputto yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā mālukyaputto bhagavantaṁ etadavoca:
Then Venerable Māluṅkyaputta went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Ettha dāni, mālukyaputta, kiṁ dahare bhikkhū vakkhāma.
“Well now, Māluṅkyaputta, what are we to say to the young monks,

Yatra hi nāma tvaṁ, bhikkhu, jiṇṇo vuddho mahallako addhagato vayoanuppatto saṅkhittena ovādaṁ yācasī”ti.
when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks for brief advice?”

“Kiñcāpāhaṁ, bhante, jiṇṇo vuddho mahallako addhagato vayoanuppatto.
“Sir, even though I’m an old man, elderly and senior,

Desetu me, bhante, bhagavā saṅkhittena dhammaṁ, desetu sugato saṅkhittena dhammaṁ, appeva nāmāhaṁ bhagavato bhāsitassa atthaṁ ājāneyyaṁ. Appeva nāmāhaṁ bhagavato bhāsitassa dāyādo assan”ti.
may the Buddha please teach me Dhamma in brief! May the Holy one please teach me in brief! Hopefully I can understand the meaning of what the Buddha says. Hopefully I can be an heir of the Buddha’s teaching!”

“Taṁ kiṁ maññasi, mālukyaputta,
“What do you think, Māluṅkyaputta?

ye te cakkhuviññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passasi, na ca te hoti passeyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā”ti?
Do you have any desire or greed or fondness for sights known by the eye that you haven’t seen, you’ve never seen before, you don’t see, and you don’t think would be seen?”

“No hetaṁ, bhante”.
“No, sir.”

“Ye te sotaviññeyyā saddā assutā assutapubbā, na ca suṇāsi, na ca te hoti suṇeyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā”ti?
“Do you have any desire or greed or affection for sounds known by the ear …

“No hetaṁ, bhante”.

“Ye te ghānaviññeyyā gandhā aghāyitā aghāyitapubbā, na ca ghāyasi, na ca te hoti ghāyeyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā”ti?
smells known by the nose …

“No hetaṁ, bhante”.

“Ye te jivhāviññeyyā rasā asāyitā asāyitapubbā, na ca sāyasi, na ca te hoti sāyeyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā”ti?
tastes known by the tongue …

“No hetaṁ, bhante”.

“Ye te kāyaviññeyyā phoṭṭhabbā asamphuṭṭhā asamphuṭṭhapubbā, na ca phusasi, na ca te hoti phuseyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā”ti?
touches known by the body …

“No hetaṁ, bhante”.

“Ye te manoviññeyyā dhammā aviññātā aviññātapubbā, na ca vijānāsi, na ca te hoti vijāneyyanti? Atthi te tattha chando vā rāgo vā pemaṁ vā”ti?
thoughts known by the mind that you haven’t known, you’ve never known before, you don’t know, and you don’t think would be known?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati.
“In that case, when it comes to things that are to be seen, heard, thought, and known: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.

Yato kho te, mālukyaputta, diṭṭhasutamutaviññātabbesu dhammesu diṭṭhe diṭṭhamattaṁ bhavissati, sute sutamattaṁ bhavissati, mute mutamattaṁ bhavissati, viññāte viññātamattaṁ bhavissati;
When this is the case,

tato tvaṁ, mālukyaputta, na tena.
you won’t be ‘by that’.

Yato tvaṁ, mālukyaputta, na tena;
When you’re not ‘by that’,

tato tvaṁ, mālukyaputta, na tattha.
you won’t be ‘in that’.

Yato tvaṁ, mālukyaputta, na tattha;
When you’re not ‘in that’,

tato tvaṁ, mālukyaputta, nevidha, na huraṁ, na ubhayamantarena.
you won’t be in this world or the world beyond or in between the two.

Esevanto dukkhassā”ti.
Just this is the end of suffering.”

“Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāmi:
“This is how I understand the detailed meaning of the Buddha’s brief statement:

‘Rūpaṁ disvā sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

‘When you see a sight, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
anekā rūpasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

Many feelings grow
arising from sights.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you’re said to be far from extinguishment.

Saddaṁ sutvā sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

When you hear a sound, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,

you keep clinging to it.

Tassa vaḍḍhanti vedanā,
anekā saddasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

Many feelings grow
arising from sounds.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

Gandhaṁ ghatvā sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

When you smell an odor, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
anekā gandhasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

Many feelings grow
arising from smells.
The mind is damaged
by covetousness and cruelty.

Heaping up suffering like this,
you’re said to be far from extinguishment.

Rasaṁ bhotvā sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

When you enjoy a taste, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
anekā rasasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

Many feelings grow
arising from tastes.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you’re said to be far from extinguishment.

Phassaṁ phussa sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

When you sense a touch, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
anekā phassasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

Many feelings grow
arising from touches.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,
you're said to be far from extinguishment.

Dhammaṁ ñatvā sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

When you know a thought, mindfulness is lost
as attention latches on a pleasant feature.
Experiencing it with a mind full of desire,
you keep clinging to it.

Tassa vaḍḍhanti vedanā,
anekā dhammasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

Many feelings grow
arising from thoughts.
The mind is damaged
by covetousness and cruelty.
Heaping up suffering like this,

you’re said to be far from extinguishment.

Na so rajjati rūpesu,
rūpaṁ disvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

When you see a sight with mindfulness,
there’s no desire for sights.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.

Yathāssa passato rūpaṁ,
sevato cāpi vedanaṁ;
Khīyati nopacīyati,
evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
santike nibbāna vuccati.

Even as you see a sight
and get familiar with how it feels,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.

Na so rajjati saddesu,
saddaṁ sutvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

When you hear a sound with mindfulness,
there’s no desire for sounds.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.

Yathāssa suṇato saddaṁ,

sevato cāpi vedanaṁ;
Khīyati nopacīyati,
evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
santike nibbāna vuccati.

Even as you hear a sound
and get familiar with how it feels,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.

Na so rajjati gandhesu,
gandhaṁ ghatvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

When you smell an odor with mindfulness,
there’s no desire for odors.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.

Yathāssa ghāyato gandhaṁ,
sevato cāpi vedanaṁ;
Khīyati nopacīyati,
evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
santike nibbāna vuccati.

Even as you smell an odor
and get familiar with how it feels,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.

Na so rajjati rasesu,
rasaṁ bhotvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

Enjoying a taste with mindfulness,
there's no desire for tastes.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Yathāssa sāyato rasaṁ,
sevato cāpi vedanaṁ;
Khīyati nopacīyati,
evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
santike nibbāna vuccati.

Even as you savor a taste
and get familiar with how it feels,
you wear away, you don't heap up:
that's how to live mindfully.
Eroding suffering like this,
you're said to be in the presence of extinguishment.

Na so rajjati phassesu,
phassaṁ phussa paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

When you sense a touch with mindfulness,
there's no desire for touches.
Experiencing it with a mind free of desire,
you don't keep clinging to it.

Yathāssa phusato phassaṁ,
sevato cāpi vedanaṁ;
Khīyati nopacīyati,

evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
santike nibbāna vuccati.

Even as you sense a touch
and get familiar with how it feels,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.

Na so rajjati dhammesu,
dhammaṁ ñatvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

When you know a thought with mindfulness,
there’s no desire for thoughts.
Experiencing it with a mind free of desire,
you don’t keep clinging to it.

Yathāssa jānato dhammaṁ,
Sevato cāpi vedanaṁ;
Khīyati nopacīyati,
Evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
Santike nibbāna vuccatī’ti.

Even as you know a thought
and get familiar with how it feels,
you wear away, you don’t heap up:
that’s how to live mindfully.
Eroding suffering like this,
you’re said to be in the presence of extinguishment.’

Imassa khvāhaṁ, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī”ti.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Sādhu sādhu, mālukyaputta.
“Good, good, Māluṅkyaputta!

Sādhu kho tvaṁ, mālukyaputta, mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānāsi:
It’s good that you understand the detailed meaning of what I’ve said in brief like this.” And he repeated the verses in full.

‘Rūpaṁ disvā sati muṭṭhā,
Piyaṁ nimittaṁ manasi karoto;
Sārattacitto vedeti,
Tañca ajjhosa tiṭṭhati.

Tassa vaḍḍhanti vedanā,
anekā rūpasambhavā;
Abhijjhā ca vihesā ca,
cittamassūpahaññati;
Evaṁ ācinato dukkhaṁ,
ārā nibbāna vuccati.

…pe…

Na so rajjati dhammesu,
dhammaṁ ñatvā paṭissato;
Virattacitto vedeti,
tañca nājjhosa tiṭṭhati.

Yathāssa vijānato dhammaṁ,

Sevato cāpi vedanaṁ;
Khīyati nopacīyati,
Evaṁ so caratī sato;
Evaṁ apacinato dukkhaṁ,
Santike nibbāna vuccatī'ti.

Imassa kho, mālukyaputta, mayā saṅkhittena bhāsitassa evaṁ vitthārena attho daṭṭhabbo"ti.
"This is how to understand the detailed meaning of what I said in brief."

Atha kho āyasmā mālukyaputto bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then Venerable Māluṅkyaputta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā mālukyaputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

"Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā"ti abbhaññāsi.
He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence."

Aññataro ca panāyasmā mālukyaputto arahataṁ ahosīti.

And Venerable Māluṅkyaputta became one of the perfected.

Dutiyaṁ.

35.96 Parihānadhammasutta:
Liable to Decline

“Parihānadhammañca vo, bhikkhave, desessāmi aparihānadhammañca cha ca abhibhāyatanāni.
“Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six fields of mastery.

Taṁ suṇātha.
Listen …

Kathañca, bhikkhave, parihānadhammo hoti?
And how is someone liable to decline?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṁ disvā uppajjanti pāpakā akusalā sarasaṅkappā saṁyojaniyā.
When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tañce bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti, veditabbametaṁ, bhikkhave, bhikkhunā:
Suppose that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate them, and obliterate them. They should understand:

‘parihāyāmi kusalehi dhammehi’.
‘My skillful qualities are declining.

Parihānañhetaṁ vuttaṁ bhagavatāti …pe….
For this is what the Buddha calls decline.’

Puna caparaṁ, bhikkhave, bhikkhuno jivhāya rasaṁ sāyitvā uppajjanti …pe…
Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch …

puna caparaṁ, bhikkhave, bhikkhuno manasā dhammaṁ viññāya uppajjanti pāpakā akusalā sarasaṅkappā saṁyojaniyā.
knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tañce bhikkhu adhivāseti nappajahati na vinodeti na byantīkaroti na anabhāvaṁ gameti, veditabbametaṁ, bhikkhave, bhikkhunā:
If that mendicant tolerates them and doesn't give them up, get rid of them, eliminate them, and obliterate them, they should understand:

'parihāyāmi kusalehi dhammehi'.
'My skillful qualities are declining.

Parihānañhetaṁ vuttaṁ bhagavatāti.
For this is what the Buddha calls decline.'

Evaṁ kho, bhikkhave, parihānadhammo hoti.
That's how someone is liable to decline.

Kathañca, bhikkhave, aparihānadhammo hoti?
And how is someone not liable to decline?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṁ disvā uppajjanti pāpakā akusalā sarasaṅkappā saṁyojaniyā.
When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tañce bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti, veditabbametaṁ, bhikkhave, bhikkhunā:
Suppose that mendicant doesn't tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand:

'na parihāyāmi kusalehi dhammehi'.
'My skillful qualities are not declining.

Aparihānañhetaṁ vuttaṁ bhagavatāti …pe….
For this is what the Buddha calls non-decline.'

Puna caparaṁ, bhikkhave, bhikkhuno jivhāya rasaṁ sāyitvā uppajjanti …pe…

Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch …

puna caparaṁ, bhikkhave, bhikkhuno manasā dhammaṁ viññāya uppajjanti pāpakā akusalā sarasaṅkappā saṁyojaniyā.
knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tañce bhikkhu nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṁ gameti, veditabbametaṁ, bhikkhave, bhikkhunā:
Suppose that mendicant doesn't tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand:

'na parihāyāmi kusalehi dhammehi'.
'My skillful qualities are not declining.

Aparihānañhetaṁ vuttaṁ bhagavatāti.
For this is what the Buddha calls non-decline.'

Evaṁ kho, bhikkhave, aparihānadhammo hoti.
That's how someone is not liable to decline.

Katamāni ca, bhikkhave, cha abhibhāyatanāni?
And what are the six fields of mastery?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṁ disvā nuppajjanti pāpakā akusalā sarasaṅkappā saṁyojaniyā.
When a mendicant sees a sight with the eye, bad, unskillful phenomena don't arise: memories and thoughts prone to fetters.

Veditabbametaṁ, bhikkhave, bhikkhunā:
They should understand:

'abhibhūtametaṁ āyatanaṁ'.
'This sense field has been mastered.

Abhibhāyatanañhetaṁ vuttaṁ bhagavatāti …pe…
For this is what the Buddha calls a field of mastery.' …

puna caparaṁ, bhikkhave, bhikkhuno manasā dhammaṁ viññāya nuppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.

Furthermore, when a mendicant knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters.

Veditabbametaṁ, bhikkhave, bhikkhunā:
They should understand:

‘abhibhūtametaṁ āyatanaṁ’.
‘This sense field has been mastered.

Abhibhāyatanañhetaṁ vuttaṁ bhagavatāti.
For this is what the Buddha calls a field of mastery.’

Imāni vuccanti, bhikkhave, cha abhibhāyatanānī”ti.
These are the six fields of mastery.”

Tatiyaṁ.

35.97 Pamādavihārīsutta:
One Who Lives Negligently

“Pamādavihāriñca vo, bhikkhave, desessāmi appamādavihāriñca.
“Mendicants, I will teach you who lives negligently and who lives diligently.

Taṁ suṇātha.
Listen …

Kathañca, bhikkhave, pamādavihārī hoti?
And how does someone live negligently?

Cakkhundriyaṁ asaṁvutassa, bhikkhave, viharato cittaṁ byāsiñcati cakkhuviññeyyesu rūpesu.
When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye.

tassa byāsittacittassa pāmojjaṁ na hoti.
When the mind is polluted, there’s no joy.

Pāmojje asati pīti na hoti.
When there’s no joy, there’s no rapture.

Pītiyā asati passaddhi na hoti.
When there’s no rapture, there’s no tranquility.

Passaddhiyā asati dukkhaṁ hoti.
When there’s no tranquility, there’s suffering.

Dukkhino cittaṁ na samādhiyati.
When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.
When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṁ apātubhāvā pamādavihārītveva saṅkhaṁ gacchati … pe…
Because principles have not become clear, you're considered to live negligently.

jivhindriyaṁ asaṁvutassa, bhikkhave, viharato cittaṁ byāsiñcati jivhāviññeyyesu rasesu,
When you live with the ear … nose … tongue … body …

tassa byāsittacittassa …pe…
pamādavihārītveva saṅkhaṁ gacchati …pe…
manindriyaṁ asaṁvutassa, bhikkhave, viharato cittaṁ byāsiñcati manoviññeyyesu dhammesu,
mind faculty unrestrained, your mind becomes polluted when it comes to thoughts known by the mind.

tassa byāsittacittassa pāmojjaṁ na hoti.
When the mind is polluted, there's no joy.

Pāmojje asati pīti na hoti.
When there's no joy, there's no rapture.

Pītiyā asati passaddhi na hoti.
When there's no rapture, there's no tranquility.

Passaddhiyā asati dukkhaṁ hoti.
When there's no tranquility, there's suffering.

Dukkhino cittaṁ na samādhiyati.
When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.
When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṁ apātubhāvā pamādavihārītveva saṅkhaṁ gacchati.
Because principles have not become clear, you're considered to live negligently.

Evaṁ kho, bhikkhave, pamādavihārī hoti.

That’s how someone lives negligently.

Kathañca, bhikkhave, appamādavihārī hoti?
And how does someone live diligently?

Cakkhundriyaṁ saṁvutassa, bhikkhave, viharato cittaṁ na byāsiñcati cakkhuviññeyyesu rūpesu,
When you live with the eye faculty restrained, your mind doesn’t become polluted when it comes to sights known by the eye.

tassa abyāsittacittassa pāmojjaṁ jāyati.
When the mind isn’t polluted, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ viharati.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.
When the mind is immersed in samādhi, principles become clear.

Dhammānaṁ pātubhāvā appamādavihārītveva saṅkhaṁ gacchati … pe…
Because principles have become clear, you’re considered to live diligently.

jivhindriyaṁ saṁvutassa, bhikkhave, viharato cittaṁ na byāsiñcati … pe…
When you live with the ear … nose … tongue … body …

appamādavihārītveva saṅkhaṁ gacchati.
Manindriyaṁ saṁvutassa, bhikkhave, viharato cittaṁ na byāsiñcati, manoviññeyyesu dhammesu,

mind faculty restrained, your mind doesn't become polluted when it comes to thoughts known by the mind.

tassa abyāsittacittassa pāmojjaṁ jāyati.
When the mind isn't polluted, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ viharati.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.
When the mind is immersed in samādhi, principles become clear.

Dhammānaṁ pātubhāvā appamādavihārītveva saṅkhaṁ gacchati.
Because principles have become clear, you're considered to live diligently.

Evaṁ kho, bhikkhave, appamādavihārī hotī"ti.
That's how someone lives diligently."

Catutthaṁ.

35.98 Saṁvarasutta:
Restraint

“Saṁvarañca vo, bhikkhave, desessāmi, asaṁvarañca.
“Mendicants, I will teach you who is restrained and who is unrestrained.

Taṁ suṇātha.
Listen …

Kathañca, bhikkhave, asaṁvaro hoti?
And how is someone unrestrained?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, veditabbametaṁ, bhikkhave, bhikkhunā:
If a mendicant approves, welcomes, and keeps clinging to them, they should understand:

‘parihāyāmi kusalehi dhammehi.
‘My skillful qualities are declining.

Parihānañhetaṁ vuttaṁ bhagavatā’ti …pe…
For this is what the Buddha calls decline.’

santi, bhikkhave, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.

thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati, veditabbametaṁ, bhikkhave, bhikkhunā:
If a mendicant approves, welcomes, and keeps clinging to them, they should understand:

‘parihāyāmi kusalehi dhammehi.
‘My skillful qualities are declining.

Parihānañhetaṁ vuttaṁ bhagavatā’ti.
For this is what the Buddha calls decline.’

Evaṁ kho, bhikkhave, asaṁvaro hoti.
This is how someone is unrestrained.

Kathañca, bhikkhave, saṁvaro hoti?
And how is someone restrained?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, veditabbametaṁ, bhikkhave, bhikkhunā:
If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand:

‘na parihāyāmi kusalehi dhammehi.
‘My skillful qualities are not declining.

Aparihānañhetaṁ vuttaṁ bhagavatā’ti …pe…
For this is what the Buddha calls non-decline.’

santi, bhikkhave, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, veditabbametaṁ bhikkhunā:
If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand:

‘na parihāyāmi kusalehi dhammehi.
‘My skillful qualities are not declining.

Aparihānañhetaṁ vuttaṁ bhagavatā’ti.
For this is what the Buddha calls non-decline.’

Evaṁ kho, bhikkhave, saṁvaro hotī”ti.
This is how someone is restrained.”

Pañcamaṁ.

35.99 Samādhisutta:
Immersion

“Samādhiṁ, bhikkhave, bhāvetha.
“Mendicants, develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant who has immersion truly understands.

Kiñca yathābhūtaṁ pajānāti?
What do they truly understand?

‘Cakkhu aniccan’ti yathābhūtaṁ pajānāti;
They truly understand that the eye is impermanent.

‘rūpā aniccā’ti yathābhūtaṁ pajānāti;
They truly understand that sights …

‘cakkhuviññāṇaṁ aniccan’ti yathābhūtaṁ pajānāti;
eye consciousness …

‘cakkhusamphasso anicco’ti yathābhūtaṁ pajānāti.
eye contact …

‘Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccan’ti yathābhūtaṁ pajānāti …pe…
the pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent. …

‘mano aniccan’ti yathābhūtaṁ pajānāti.
They truly understand that the mind is impermanent.

Dhammā …
They truly understand that thoughts …

manoviññāṇaṁ …
mind consciousness …

manosamphasso …
mind contact …

‘yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccan’ti yathābhūtaṁ pajānāti.
the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent.

Samādhiṁ, bhikkhave, bhāvetha.
Mendicants, develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṁ pajānātī”ti.
A mendicant who has immersion truly understands.”

Chaṭṭhaṁ.

35.100 Paṭisallānasutta:
Retreat

“Paṭisallāne, bhikkhave, yogamāpajjatha.
“Mendicants, meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant in retreat truly understands.

Kiñca yathābhūtaṁ pajānāti?
What do they truly understand?

‘Cakkhu aniccan’ti yathābhūtaṁ pajānāti;
They truly understand that the eye is impermanent.

‘rūpā aniccā’ti yathābhūtaṁ pajānāti;
They truly understand that sights …

‘cakkhuviññāṇaṁ aniccan’ti yathābhūtaṁ pajānāti;
eye consciousness …

‘cakkhusamphasso anicco’ti yathābhūtaṁ pajānāti …pe…
eye contact …

‘yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccan’ti yathābhūtaṁ pajānāti.
the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent.

Paṭisallāne, bhikkhave, yogamāpajjatha.
Mendicants, meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṁ pajānātī”ti.
A mendicant in retreat truly understands.”

Sattamaṁ.

35.101 Paṭhamanatumhākasutta:
It's Not Yours (1st)

"Yaṁ, bhikkhave, na tumhākaṁ, taṁ pajahatha.
"Mendicants, give up what's not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṁ?
And what isn't yours?

Cakkhu, bhikkhave, na tumhākaṁ.
The eye isn't yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Rūpā na tumhākaṁ.
Sights …

Te pajahatha.
Te vo pahīnā hitāya sukhāya bhavissanti.
Cakkhuviññāṇaṁ na tumhākaṁ.
Eye consciousness …

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Cakkhusamphasso na tumhākaṁ.
Eye contact …

Taṁ pajahatha.
So vo pahīno hitāya sukhāya bhavissati.
Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na tumhākaṁ.

The pleasant, painful, or neutral feeling that arises conditioned by eye contact isn't yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

…pe…

Jivhā na tumhākaṁ.
The ear … nose … tongue … body …

Taṁ pajahatha.
Sā vo pahīnā hitāya sukhāya bhavissati.
Rasā na tumhākaṁ.
Te pajahatha.
Te vo pahīnā hitāya sukhāya bhavissanti.
Jivhāviññāṇaṁ na tumhākaṁ.
Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Jivhāsamphasso na tumhākaṁ.
Taṁ pajahatha.
So vo pahīno hitāya sukhāya bhavissati.
Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na tumhākaṁ.
Taṁ pajahatha. Taṁ vo pahīnaṁ hitāya sukhāya bhavissati …pe….

Mano na tumhākaṁ.
The mind isn't yours: give it up.

Taṁ pajahatha.
So vo pahīno hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Dhammā na tumhākaṁ.
Thoughts …

Te pajahatha.
Te vo pahīnā hitāya sukhāya bhavissanti.

Manoviññāṇaṁ na tumhākaṁ.
Mind consciousness …

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Manosamphasso na tumhākaṁ.
Mind contact …

Taṁ pajahatha.
So vo pahīno hitāya sukhāya bhavissati.
Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na tumhākaṁ.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Seyyathāpi, bhikkhave, yaṁ imasmiṁ jetavane tiṇakaṭṭhasākhāpalāsaṁ taṁ jano hareyya vā ḍaheyya vā yathāpaccayaṁ vā kareyya,
Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them.

api nu tumhākaṁ evamassa:
Would you think:

'amhe jano harati vā ḍahati vā yathāpaccayaṁ vā karotī'"ti?
'This person is carrying us off, burning us, or doing what they want with us'?"

"No hetaṁ, bhante".
"No, sir.

"Taṁ kissa hetu"?
Why is that?

"Na hi no etaṁ, bhante, attā vā attaniyaṁ vā"ti.

Because that’s neither self nor belonging to self.”

“Evameva kho, bhikkhave, cakkhu na tumhākaṁ.
“In the same way, the eye isn’t yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness. …

Rūpā na tumhākaṁ …
cakkhuviññāṇaṁ …
cakkhusamphasso …pe…

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na tumhākaṁ.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn’t yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissatī”ti.
Giving it up will be for your welfare and happiness.”

Aṭṭhamaṁ.

35.102 Dutiyanatumhākasutta:
It's Not Yours (2nd)

"Yaṁ, bhikkhave, na tumhākaṁ taṁ pajahatha.
"Mendicants, give up what's not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṁ?
And what isn't yours?

Cakkhu, bhikkhave, na tumhākaṁ.
The eye isn't yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Rūpā na tumhākaṁ.
Sights …

Te pajahatha.
Te vo pahīnā hitāya sukhāya bhavissanti.
Cakkhuviññāṇaṁ na tumhākaṁ.
Eye consciousness …

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Cakkhusamphasso na tumhākaṁ.
Eye contact …

Taṁ pajahatha.
So vo pahīno hitāya sukhāya bhavissati …pe…

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi na tumhākaṁ.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up.

Taṁ pajahatha.
Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Yampi, bhikkhave, na tumhākaṁ, taṁ pajahatha.
Give up what's not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissatī"ti.
Giving it up will be for your welfare and happiness."

Navamaṁ.

35.103 Udakasutta:
About Uddaka

“Udako sudaṁ, bhikkhave, rāmaputto evaṁ vācaṁ bhāsati:
“Mendicants, Uddaka, son of Rāma, used to say:

‘idaṁ jātu vedagū,
idaṁ jātu sabbajī,
idaṁ jātu apalikhataṁ
gaṇḍamūlaṁ palikhaṇin’ti.

‘This for sure is the knowledge master!
This for sure is the conqueror of all!
This for sure is the boil’s root dug out,
never dug out before!’

Taṁ kho panetaṁ, bhikkhave, udako rāmaputto avedagūyeva samāno ‘vedagūsmī’ti bhāsati, asabbajīyeva samāno ‘sabbajīsmī’ti bhāsati, apalikhataṁyeva gaṇḍamūlaṁ palikhataṁ me ‘gaṇḍamūlan’ti bhāsati.
Even though Uddaka, son of Rāma, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’

Idha kho taṁ, bhikkhave, bhikkhu sammā vadamāno vadeyya:
Here’s how a mendicant would rightly say:

‘idaṁ jātu vedagū,
idaṁ jātu sabbajī,
idaṁ jātu apalikhataṁ
gaṇḍamūlaṁ palikhaṇin’ti.

‘This for sure is the knowledge master!
This for sure is the conqueror of all!

This for sure is the boil’s root dug out,
never dug out before!’

Kathañca, bhikkhave, vedagū hoti?
And how is someone a knowledge master?

Yato kho, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti;
It’s when a mendicant truly understands the six fields of contact’s origin, ending, gratification, drawback, and escape.

evaṁ kho, bhikkhave, bhikkhu vedagū hoti.
That’s how a mendicant is a knowledge master.

Kathañca, bhikkhave, bhikkhu sabbajī hoti?
And how is a mendicant a conqueror of all?

Yato kho, bhikkhave, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti;
It’s when a mendicant comes to be freed by not grasping after truly understanding the six fields of contact’s origin, ending, gratification, drawback, and escape.

evaṁ kho, bhikkhave, bhikkhu sabbajī hoti.
That’s how a mendicant is a conqueror of all.

Kathañca, bhikkhave, bhikkhuno apalikhataṁ gaṇḍamūlaṁ palikhataṁ hoti?
And how has a mendicant dug out the boil’s root, which was never dug out before?

Gaṇḍoti kho, bhikkhave, imassetaṁ cātumahābhūtikassa kāyassa adhivacanaṁ mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhaṁsanadhammassa.
‘Boil’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to

impermanence, to wearing away and erosion, to breaking up and destruction.

Gaṇḍamūlanti kho, bhikkhave, taṇhāyetaṁ adhivacanaṁ.
‘Boil’s root’ is a term for craving.

Yato kho, bhikkhave, bhikkhuno taṇhā pahīnā hoti ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā;
It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future.

evaṁ kho, bhikkhave, bhikkhuno apalikhataṁ gaṇḍamūlaṁ palikhataṁ hoti.
That’s how a mendicant has dug out the boil’s root, which was never dug out before.

Udako sudaṁ, bhikkhave, rāmaputto evaṁ vācaṁ bhāsati:
Uddaka, son of Rāma, used to say:

‘idaṁ jātu vedagū,
idaṁ jātu sabbajī,
idaṁ jātu apalikhataṁ
gaṇḍamūlaṁ palikhaṇin’ti.

‘This for sure is the knowledge master!
This for sure is the conqueror of all!
This for sure is the boil’s root dug out,
never dug out before!’

Taṁ kho panetaṁ, bhikkhave, udako rāmaputto avedagūyeva samāno ‘vedagūsmī’ti bhāsati, asabbajīyeva samāno ‘sabbajīsmī’ti bhāsati; apalikhataṁyeva gaṇḍamūlaṁ ‘palikhataṁ me gaṇḍamūlan’ti bhāsati.
Even though Uddaka, son of Rāma, was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’

Idha kho taṁ, bhikkhave, bhikkhu sammā vadamāno vadeyya:

But that’s how a mendicant would rightly say:

‘idaṁ jātu vedagū,
idaṁ jātu sabbajī,
idaṁ jātu apalikhataṁ
gaṇḍamūlaṁ palikhaṇin’ti.

‘This for sure is the knowledge master!
This for sure is the conqueror of all!
This for sure is the boil’s root dug out,
never dug out before!’

Dasamaṁ.

Saḷavaggo pañcamo.

Tassuddānaṁ

Dve saṅgayhā parihānaṁ,
Pamādavihārī ca saṁvaro;
Samādhi paṭisallānaṁ,
Dve natumhākena uddakoti.

Saḷāyatanavagge dutiyapaṇṇāsako samatto.

Tassa vagguddānaṁ

Avijjā migajālañca,
Gilānaṁ channaṁ catutthakaṁ;
Saḷavaggena paññāsaṁ,
Dutiyo paṇṇāsako ayanti.

Paṭhamasatakaṁ.

35.104 Yogakkhemisutta:
Sanctuary

Sāvatthinidānaṁ.
At Sāvatthī.

“Yogakkhemipariyāyaṁ vo, bhikkhave, dhammapariyāyaṁ desessāmi.
“Mendicants, I will teach you an exposition of the teaching, an explanation of one who has reached sanctuary.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, yogakkhemipariyāyo dhammapariyāyo?
And what is an exposition of the teaching, an explanation of one who has reached sanctuary?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tesañca pahānāya akkhāsi yogaṁ, tasmā tathāgato ‘yogakkhemī’ti vuccati …pe…
He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary. …

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Te tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tesañca pahānāya akkhāsi yogaṁ, tasmā tathāgato ‘yogakkhemī’ti vuccati.
He teaches meditation for giving them up. That’s why the Realized One is called one who has reached sanctuary.

Ayaṁ kho, bhikkhave, yogakkhemipariyāyo dhammapariyāyo”ti.
This is an exposition of the teaching, an explanation of one who has reached sanctuary.”

Paṭhamaṁ.

35.105 Upādāyasutta:
Because of Grasping

“Kismiṁ nu kho, bhikkhave, sati kiṁ upādāya uppajjati ajjhattaṁ sukhaṁ dukkhan”ti?
“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe….
“Our teachings are rooted in the Buddha. …”

“Cakkhusmiṁ kho, bhikkhave, sati cakkhuṁ upādāya uppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe…
“Mendicants, when there’s an eye, because of grasping the eye, pleasure and pain arise in oneself. …

manasmiṁ sati manaṁ upādāya uppajjati ajjhattaṁ sukhaṁ dukkhaṁ.
When there’s a mind, because of grasping the mind, pleasure and pain arise in oneself.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya uppajjeyya ajjhattaṁ sukhaṁ dukkhan”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hetaṁ, bhante” …pe….
“No, sir.” …

“Jivhā niccā vā aniccā vā”ti?
“Is the ear … nose … tongue … body …

“Aniccā, bhante”.
“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“Dukkhaṁ, bhante”.
“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya uppajjeyya ajjhattaṁ sukhaṁ dukkhan”ti?
“No hetaṁ, bhante” …pe….
“Mano nicco vā anicco vā”ti?
mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya uppajjeyya ajjhattaṁ sukhaṁ dukkhan”ti?

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… manasmimpi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dutiyaṁ.

35.106 Dukkhasamudayasutta:
The Origin of Suffering

“Dukkhassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of suffering.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, dukkhassa samudayo?
And what, mendicants, is the origin of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Ayaṁ dukkhassa samudayo …pe…
This is the origin of suffering …

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Phassapaccayā vedanā;
vedanāpaccayā taṇhā.

Ayaṁ dukkhassa samudayo …pe… manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ.
Mind consciousness arises dependent on the mind and thoughts.

Tiṇṇaṁ saṅgati phasso.

The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Ayaṁ kho, bhikkhave, dukkhassa samudayo.
This is the origin of suffering.

Katamo ca, bhikkhave, dukkhassa atthaṅgamo?
And what is the ending of suffering?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.

That is how this entire mass of suffering ceases.

Ayaṁ dukkhassa atthaṅgamo …pe…
This is the ending of suffering. …

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṁ …pe…

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, dukkhassa atthaṅgamo”ti.
This is the ending of suffering.”

Tatiyaṁ.

35.107 Lokasamudayasutta:
The Origin of the World

“Lokassa, bhikkhave, samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and ending of the world.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, lokassa samudayo?
And what, mendicants, is the origin of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Ayaṁ kho, bhikkhave, lokassa samudayo …pe…
This is the origin of the world. …

jivhañca paṭicca rase ca uppajjati jivhāviññāṇaṁ …pe…

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Ayaṁ kho, bhikkhave, lokassa samudayo.
This is the origin of the world.

Katamo ca, bhikkhave, lokassa atthaṅgamo?
And what is the ending of the world?

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, lokassa atthaṅgamo …pe…
This is the ending of the world. …

jivhañca paṭicca rase ca uppajjati …pe…

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;

When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā …pe…
When grasping ceases …

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayaṁ kho, bhikkhave, lokassa atthaṅgamo”ti.
This is the ending of the world.”

Catutthaṁ.

35.108 Seyyohamasmisutta:
I'm Better

"Kismiṁ nu kho, bhikkhave, sati kiṁ upādāya kiṁ abhinivissa seyyohamasmīti vā hoti, sadisohamasmīti vā hoti, hīnohamasmīti vā hotī"ti?
"Mendicants, when what exists, because of grasping what and insisting on what, do people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"Bhagavaṁmūlakā no, bhante, dhammā …pe….
"Our teachings are rooted in the Buddha. …"

"Cakkhusmiṁ kho, bhikkhave, sati cakkhuṁ upādāya cakkhuṁ abhinivissa seyyohamasmīti vā hoti, sadisohamasmīti vā hoti, hīnohamasmīti vā hoti …pe…
"When there's an eye, because of grasping the eye and insisting on the eye, people think 'I'm better' or 'I'm equal' or 'I'm worse'. …

jivhāya sati …pe…

manasmiṁ sati manaṁ upādāya manaṁ abhinivissa seyyohamasmīti vā hoti, sadisohamasmīti vā hoti, hīnohamasmīti vā hoti.
When there's a mind, because of grasping the mind and insisting on the mind, people think 'I'm better' or 'I'm equal' or 'I'm worse'.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

cakkhu niccaṁ vā aniccaṁ vā"ti?
Is the eye permanent or impermanent?"

"Aniccaṁ, bhante".

“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya seyyohamasmīti vā assa, sadisohamasmīti vā assa, hīnohamasmīti vā assā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“No hetaṁ, bhante” …pe…
“No, sir.” …

jivhā …
niccā vā aniccā vā”ti?

“Aniccā, bhante” …pe….

“Mano nicco vā anicco vā”ti?
“Is the mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, api nu taṁ anupādāya seyyohamasmīti vā assa, sadisohamasmīti vā assa, hīnohamasmīti vā assā”ti?
“But by not grasping what’s impermanent, suffering, and perishable, would people think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… manasmimpi nibbindati.
“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Pañcamaṁ.

35.109 Saṁyojaniyasutta:
Things Prone to Being Fettered

“Saṁyojaniye ca, bhikkhave, dhamme desessāmi saṁyojanañca.
“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, saṁyojaniyā dhammā, katamañca saṁyojanaṁ?
What are the things that are prone to being fettered? And what is the fetter?

Cakkhuṁ, bhikkhave, saṁyojaniyo dhammo.
The eye is something that’s prone to being fettered.

Yo tattha chandarāgo, taṁ tattha saṁyojanaṁ …pe…
The desire and greed for it is the fetter.

jivhā saṁyojaniyo dhammo …pe…
The ear … nose … tongue … body …

mano saṁyojaniyo dhammo.
mind is something that’s prone to being fettered.

Yo tattha chandarāgo, taṁ tattha saṁyojanaṁ.
The desire and greed for it is the fetter.

Ime vuccanti, bhikkhave, saṁyojaniyā dhammā, idaṁ saṁyojanan”ti.
These are called the things that are prone to being fettered, and this is the fetter.”

Chaṭṭhaṁ.

35.110 Upādāniyasutta:
Things Prone to Being Grasped

“Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, upādāniyā dhammā, katamañca upādānaṁ?
What are the things that are prone to being grasped? And what is the grasping?

Cakkhuṁ, bhikkhave, upādāniyo dhammo.
The eye is something that’s prone to being grasped.

Yo tattha chandarāgo, taṁ tattha upādānaṁ …pe…
The desire and greed for it is the grasping.

jivhā upādāniyo dhammo …pe…
The ear … nose … tongue … body …

mano upādāniyo dhammo.
mind is something that’s prone to being grasped.

Yo tattha chandarāgo, taṁ tattha upādānaṁ.
The desire and greed for it is the grasping.

Ime vuccanti, bhikkhave, upādāniyā dhammā, idaṁ upādānan”ti.
These are called the things that are prone to being grasped, and this is the grasping.”

Sattamaṁ.

35.111 Ajjhattikāyatanaparijānanasutta:
Complete Understanding of the Interior

“Cakkhuṁ, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
“Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

Sotaṁ …
Without directly knowing and completely understanding the ear …

ghānaṁ …
nose …

jivhaṁ …
tongue …

kāyaṁ …
body …

manaṁ anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
mind, without dispassion for it and giving it up, you can’t end suffering.

Cakkhuñca kho, bhikkhave, abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya …pe…
By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering.

jivhaṁ …
By directly knowing and completely understanding the ear … nose … tongue …

kāyaṁ …

body …

manaṁ abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāyā”ti.
mind, having dispassion for it and giving it up, you can end suffering.”

Aṭṭhamaṁ.

35.112 Bāhirāyatanaparijānanasutta:
Complete Understanding of the Exterior

“Rūpe, bhikkhave, anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
“Mendicants, without directly knowing and completely understanding sights …

Sadde …
sounds …

gandhe …
smells …

rase …
tastes …

phoṭṭhabbe …
touches …

dhamme anabhijānaṁ aparijānaṁ avirājayaṁ appajahaṁ abhabbo dukkhakkhayāya.
thoughts, without dispassion for them and giving them up, you can’t end suffering.

Rūpe ca kho, bhikkhave, abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāya.
By directly knowing and completely understanding sights …

Sadde …
sounds …

gandhe …
smells …

rase …

tastes …

phoṭṭhabbe …
touches …

dhamme abhijānaṁ parijānaṁ virājayaṁ pajahaṁ bhabbo dukkhakkhayāyā”ti.
thoughts, having dispassion for them and giving them up, you can end suffering.”

Navamaṁ.

35.113 Upassutisutta:
Listening In

Ekaṁ samayaṁ bhagavā nātike viharati giñjakāvasathe.
At one time the Buddha was staying at Ñātika in the brick house.

Atha kho bhagavā rahogato paṭisallīno imaṁ dhammapariyāyaṁ abhāsi:
Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

That is how this entire mass of suffering originates.

Jivhañca paṭicca rase ca uppajjati …pe…
Ear … nose … tongue … body …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā;
Feeling is a condition for craving.

taṇhāpaccayā upādānaṁ;
Craving is a condition for grasping.

upādānapaccayā bhavo;
Grasping is a condition for continued existence.

bhavapaccayā jāti;
Continued existence is a condition for rebirth.

jātipaccayā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

Evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact.

Phassapaccayā vedanā;

Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā bhavanirodho;
When grasping ceases, continued existence ceases.

bhavanirodhā jātinirodho;
When continued existence ceases, rebirth ceases.

jātinirodhā jarāmaraṇaṁ sokaparidevadukkhadomanassupāyāsā nirujjhanti.
When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

Evametassa kevalassa dukkhakkhandhassa nirodho hoti …pe…
That is how this entire mass of suffering ceases.

jivhañca paṭicca rase ca uppajjati …pe…
Ear … nose … tongue … body …

manañca paṭicca dhamme ca uppajjati manoviññāṇaṁ. Tiṇṇaṁ saṅgati phasso.
Mind consciousness arises dependent on the mind and thoughts. The meeting of the three is contact.

Phassapaccayā vedanā;
Contact is a condition for feeling.

vedanāpaccayā taṇhā.
Feeling is a condition for craving.

Tassāyeva taṇhāya asesavirāganirodhā upādānanirodho;
When that craving fades away and ceases with nothing left over, grasping ceases.

upādānanirodhā …pe…
When grasping ceases …

evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.
That is how this entire mass of suffering ceases.”

Tena kho pana samayena aññataro bhikkhu bhagavato upassuti ṭhito hoti.
Now at that time a certain monk was standing listening in on the Buddha.

Addasā kho bhagavā taṁ bhikkhuṁ upassuti ṭhitaṁ.
The Buddha saw him

Disvāna taṁ bhikkhuṁ etadavoca:
and said,

“assosi no tvaṁ, bhikkhu, imaṁ dhammapariyāyan”ti?
“Monk, did you hear that exposition of the teaching?”

“Evaṁ, bhante”.
“Yes, sir.”

“Uggaṇhāhi tvaṁ, bhikkhu, imaṁ dhammapariyāyaṁ.
“Learn that exposition of the teaching,

Pariyāpuṇāhi tvaṁ, bhikkhu, imaṁ dhammapariyāyaṁ.
memorize it,

Dhārehi tvaṁ, bhikkhu, imaṁ dhammapariyāyaṁ.
and remember it.

Atthasañhitoyaṁ, bhikkhu, dhammapariyāyo ādibrahmacariyako”ti.
That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

Dasamaṁ.

Yogakkhemivaggo paṭhamo.

Tassuddānaṁ

Yogakkhemi upādāya,
Dukkhaṁ loko ca seyyo ca;
Saṁyojanaṁ upādānaṁ,
Dve parijānaṁ upassutīti.

35.114 Paṭhamamārapāsasutta:
Māra's Snare (1st)

"Santi, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
"Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—
If a mendicant approves, welcomes, and keeps clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu āvāsagato mārassa, mārassa vasaṁ gato, paṭimukkassa mārapāso.
they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato …pe….
They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

Santi, bhikkhave, jivhāviññeyyā rasā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sounds … smells … tastes … touches …

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—
ayaṁ vuccati, bhikkhave, bhikkhu āvāsagato mārassa, mārassa vasaṁ gato, paṭimukkassa mārapāso. Baddho so mārabandhanena …pe….

Santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—
If a mendicant approves, welcomes, and keep clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu āvāsagato mārassa, mārassa vasaṁ gato, paṭimukkassa mārapāso.
they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato …pe…
They're bound by Māra, and the Wicked One can do with them what he wants.

Santi ca kho, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—
If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṁ gato, ummukkassa mārapāso.
they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato …pe….
They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

Santi, bhikkhave, jivhāviññeyyā rasā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sounds … smells … tastes … touches …

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—ayaṁ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṁ gato, ummukkassa mārapāso. Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato …pe….

Santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.

There are thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—
If a mendicant doesn’t approve, welcome, and keep clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu nāvāsagato mārassa, na mārassa vasaṁ gato, ummukkassa mārapāso.
they’re called a mendicant not trapped in Māra’s lair, not fallen under Māra’s sway, and released from Māra’s snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato”ti.
They’re free from Māra’s bonds, and the Wicked One cannot do with them what he wants.”

Paṭhamaṁ.

35.115 Dutiyamārapāsasutta:
Māra's Snare (2nd)

"Santi, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
"Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—
If a mendicant approves, welcomes, and keeps clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu baddho cakkhuviññeyyesu rūpesu, āvāsagato mārassa, mārassa vasaṁ gato, paṭimukkassa mārapāso.
they're called a mendicant who is bound when it comes to sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato …pe….
They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

Santi, bhikkhave, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati—
If a mendicant approves, welcomes, and keeps clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu baddho manoviññeyyesu dhammesu, āvāsagato mārassa, mārassa vasaṁ gato, paṭimukkassa mārapāso.

they're called a mendicant who is bound when it comes to thoughts known by the mind. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare.

Baddho so mārabandhanena yathākāmakaraṇīyo pāpimato …pe….
They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

Santi ca kho, bhikkhave, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—
If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu mutto cakkhuviññeyyehi rūpehi, nāvāsagato mārassa, na mārassa vasaṁ gato, ummukkassa mārapāso.
they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato …pe….
They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

Santi, bhikkhave, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi, bhikkhave, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati—
If a mendicant doesn't approve, welcome, and keep clinging to them,

ayaṁ vuccati, bhikkhave, bhikkhu mutto manoviññeyyehi dhammehi, nāvāsagato mārassa, na mārassa vasaṁ gato, ummukkassa mārapāso.

they’re called a mendicant not trapped in Māra’s lair, not fallen under Māra’s sway, and released from Māra’s snare.

Mutto so mārabandhanena na yathākāmakaraṇīyo pāpimato”ti. They’re free from Māra’s bonds, and the Wicked One cannot do with them what he wants.”

Dutiyaṁ.

35.116 Lokantagamanasutta:
Traveling to the End of the World

“Nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.
“Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmī”ti.
But I also say there’s no making an end of suffering without reaching the end of the world.”

Idaṁ vatvā bhagavā uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Blessed One got up from his seat and entered his dwelling.

Atha kho tesaṁ bhikkhūnaṁ acirapakkantassa bhagavato etadahosi:
Soon after the Buddha left, those mendicants considered,

“idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. …

‘“nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyan”ti vadāmi.
Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmī’ti.
Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā”ti?
Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then those mendicants thought,

“ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāmā”ti.
Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodiṁsu.
Then those mendicants went to Ānanda and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ ānandaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṁ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho: ‘nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.
Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmī’ti.
Tesaṁ no, āvuso, amhākaṁ acirapakkantassa bhagavato etadahosi: ‘idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho—

nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.
Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmīti.
Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā'ti?
Tesaṁ no, āvuso, amhākaṁ etadahosi:
'ayaṁ kho, āvuso, āyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāmā'ti.
Vibhajatāyasmā ānando"ti.
"May Venerable Ānanda please explain this."

"Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkammeva, mūlaṁ atikkammeva, khandhaṁ sākhāpalāse sāraṁ pariyesitabbaṁ maññeyya;
"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

evaṁ sampadamidaṁ āyasmantānaṁ satthari sammukhībhūte taṁ bhagavantaṁ atisitvā amhe etamatthaṁ paṭipucchitabbaṁ maññatha.
Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter.

So hāvuso, bhagavā jānaṁ jānāti, passaṁ passati—
For he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the

elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato. So ceva panetassa kālo ahosi yaṁ bhagavantaṁyeva etamatthaṁ paṭipuccheyyātha.
That was the time to approach the Buddha and ask about this matter.

Yathā vo bhagavā byākareyya tathā vo dhāreyyāthā”ti.
You should have remembered it in line with the Buddha’s answer.”

“Addhāvuso ānanda, bhagavā jānaṁ jānāti, passaṁ passati—
“Certainly he is the Buddha, who knows and sees. He is vision, he is knowledge, he is the truth, he is supreme. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of the deathless, the lord of truth, the Realized One.

cakkhubhūto, ñāṇabhūto, dhammabhūto, brahmabhūto, vattā, pavattā, atthassa ninnetā, amatassa dātā, dhammassāmī, tathāgato. So ceva panetassa kālo ahosi yaṁ bhagavantaṁyeva etamatthaṁ paṭipuccheyyāma.
That was the time to approach the Buddha and ask about this matter.

Yathā no bhagavā byākareyya tathā naṁ dhāreyyāma.
We should have remembered it in line with the Buddha’s answer.

Api cāyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha.

Vibhajatāyasmā ānando agaruṁ karitvā”ti.

Please explain this, if it’s no trouble.”

“Tenahāvuso, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṁ.
“Yes, reverend,” they replied.

Āyasmā ānando etadavoca:
Ānanda said this:

“Yaṁ kho vo, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.
‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmī’ti,
But I also say there’s no making an end of suffering without reaching the end of the world.’

imassa khvāhaṁ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ ājānāmi.
This is how I understand the detailed meaning of this passage for recitation.

Yena kho, āvuso, lokasmiṁ lokasaññī hoti lokamānī—
Whatever in the world through which you perceive the world and conceive the world

ayaṁ vuccati ariyassa vinaye loko.

is called the world in the training of the Noble One.

Kena cāvuso, lokasmiṁ lokasaññī hoti lokamānī?
And through what in the world do you perceive the world and conceive the world?

Cakkhunā kho, āvuso, lokasmiṁ lokasaññī hoti lokamānī.
Through the eye in the world you perceive the world and conceive the world.

Sotena kho, āvuso …
Through the ear …

ghānena kho, āvuso …
nose …

jivhāya kho, āvuso, lokasmiṁ lokasaññī hoti lokamānī.
tongue …

Kāyena kho, āvuso …
body …

manena kho, āvuso, lokasmiṁ lokasaññī hoti lokamānī.
mind in the world you perceive the world and conceive the world.

Yena kho, āvuso, lokasmiṁ lokasaññī hoti lokamānī—
Whatever in the world through which you perceive the world and conceive the world

ayaṁ vuccati ariyassa vinaye loko.
is called the world in the training of the Noble One.

Yaṁ kho vo, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
When the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.

‘Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling.

Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmī’ti,
But I also say there’s no making an end of suffering without reaching the end of the world.’

imassa khvāhaṁ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa evaṁ vitthārena atthaṁ ājānāmi.
That is how I understand the detailed meaning of this summary.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṁyeva upasaṅkamitvā etamatthaṁ paṭipuccheyyātha.
If you wish, you may go to the Buddha and ask him about this.

Yathā vo bhagavā byākaroti tathā naṁ dhāreyyāthā”ti.
You should remember it in line with the Buddha’s answer.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Yaṁ kho no, bhante, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho: ‘nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.
Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmī’ti.
Tesaṁ no, bhante, amhākaṁ acirapakkantassa bhagavato etadahosi: ‘idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho—

nāhaṁ, bhikkhave, gamanena lokassa antaṁ ñāteyyaṁ, daṭṭheyyaṁ, patteyyanti vadāmi.
Na ca panāhaṁ, bhikkhave, appatvā lokassa antaṁ dukkhassa antakiriyaṁ vadāmīti.
Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā'ti?
Tesaṁ no, bhante, amhākaṁ etadahosi:
'ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāmā'ti.
Atha kho mayaṁ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipucchimha.
Tesaṁ no, bhante, āyasmatā ānandena imehi ākārehi imehi padehi imehi byañjanehi attho vibhatto"ti.
Then they said, "And Ānanda explained the meaning to us in this manner, with these words and phrases."

"Paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando.
"Mendicants, Ānanda is astute, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṁ paṭipuccheyyātha, ahampi taṁ evamevaṁ byākareyyaṁ yathā taṁ ānandena byākataṁ.
If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

Eso cevetassa attho, evañca naṁ dhāreyyāthā"ti.
That is what it means, and that's how you should remember it."

Tatiyaṁ.

35.117 Kāmaguṇasutta:
The Kinds of Sensual Stimulation

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘yeme pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra me cittaṁ bahulaṁ gacchamānaṁ gaccheyya paccuppannesu vā appaṁ vā anāgatesu’.
‘My mind might often stray towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘yeme pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra me attarūpena appamādo sati cetaso ārakkho karaṇīyo’.
‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’

Tasmātiha, bhikkhave, tumhākampi ye te pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra vo cittaṁ bahulaṁ gacchamānaṁ gaccheyya paccuppannesu vā appaṁ vā anāgatesu.
So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.

Tasmātiha, bhikkhave, tumhākampi ye te pañca kāmaguṇā cetaso samphuṭṭhapubbā atītā niruddhā vipariṇatā, tatra vo attarūpehi

appamādo sati cetaso ārakkho karaṇīyo.
So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished.

Tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe…
So you should understand that dimension where the eye ceases and perception of sights fades away.

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe …pe…
You should understand that dimension where the ear … nose … tongue … body …

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.
mind ceases and perception of thoughts fades away.”

Idaṁ vatvā bhagavā uṭṭhāyāsanā vihāraṁ pāvisi.
When he had spoken, the Blessed One got up from his seat and entered his dwelling.

Atha kho tesaṁ bhikkhūnaṁ acirapakkantassa bhagavato etadahosi:
Soon after the Buddha left, those mendicants considered,

“idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. …

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe…
yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe …pe…
yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.

Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā”ti?
Who can explain in detail the meaning of this brief summary given by the Buddha?”

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then those mendicants thought,

“ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
“This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions.

Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
He is capable of explaining in detail the meaning of this brief summary given by the Buddha.

Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāmā”ti.
Let’s go to him, and ask him about this matter.”

Atha kho te bhikkhū yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodiṁsu.
Then those mendicants went to Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ ānandaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said,

“Idaṁ kho no, āvuso ānanda, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho: ‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe…

yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe …pe…
yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti.
Tesaṁ no, āvuso, amhākaṁ acirapakkantassa bhagavato etadahosi:
'idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
"tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe…
yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati se āyatane veditabbe …pe…
yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe"ti.
Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā'ti?
Tesaṁ no, āvuso, amhākaṁ etadahosi:
'ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāmā'ti.
Vibhajatāyasmā ānando"ti.
"May Venerable Ānanda please explain this."

"Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṁ caramāno mahato rukkhassa …pe…
"Reverends, suppose there was a person in need of heartwood. …"

vibhajatāyasmā ānando agaruṁ karitvā"ti.
"Please explain this, if it's no trouble."

"Tenahāvuso, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī"ti.

“Then listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṁ.
“Yes, reverend,” they replied.

Āyasmā ānando etadavoca:
Ānanda said this:

“Yaṁ kho vo, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail:

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe…
‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body …

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti.
mind ceases and perception of thoughts fades away.’

Imassa khvāhaṁ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ ājānāmi.
And this is how I understand the detailed meaning of this summary.

Saḷāyatananirodhaṁ no etaṁ, āvuso, bhagavatā sandhāya bhāsitaṁ:
The Buddha was referring to the cessation of the six sense fields when he said:

‘tasmātiha, bhikkhave, se āyatane veditabbe, yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe…
‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body …

yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti.
mind ceases and perception of thoughts fades away.'

Ayaṁ kho, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail.

'tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe… yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe'ti.
Imassa khvāhaṁ, āvuso, bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa evaṁ vitthārena atthaṁ ājānāmi.
And this is how I understand the detailed meaning of this summary.

Ākaṅkhamānā ca pana tumhe āyasmanto bhagavantaṁyeva upasaṅkamatha;
If you wish, you may go to the Buddha and ask him about this.

upasaṅkamitvā etamatthaṁ puccheyyātha.
Yathā vo bhagavā byākaroti tathā naṁ dhāreyyāthā"ti.
You should remember it in line with the Buddha's answer."

"Evamāvuso"ti kho te bhikkhū āyasmato ānandassa paṭissutvā uṭṭhāyāsanā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Yaṁ kho no, bhante, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:

‘tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe… yattha jivhā ca nirujjhati, rasasaññā ca nirujjhati, se āyatane veditabbe …pe…
yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe’ti, tesaṁ no, bhante, amhākaṁ acirapakkantassa bhagavato etadahosi:
‘idaṁ kho no, āvuso, bhagavā saṅkhittena uddesaṁ uddisitvā vitthārena atthaṁ avibhajitvā uṭṭhāyāsanā vihāraṁ paviṭṭho:
“tasmātiha, bhikkhave, se āyatane veditabbe yattha cakkhu ca nirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbe …pe… yattha mano ca nirujjhati, dhammasaññā ca nirujjhati, se āyatane veditabbe”ti.
Ko nu kho imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajeyyā’ti?
Tesaṁ no, bhante, amhākaṁ etadahosi:
‘ayaṁ kho āyasmā ānando satthu ceva saṁvaṇṇito, sambhāvito ca viññūnaṁ sabrahmacārīnaṁ.
Pahoti cāyasmā ānando imassa bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṁ avibhattassa vitthārena atthaṁ vibhajituṁ.
Yannūna mayaṁ yenāyasmā ānando tenupasaṅkameyyāma; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipuccheyyāmā’ti.
Atha kho mayaṁ, bhante, yenāyasmā ānando tenupasaṅkamimha; upasaṅkamitvā āyasmantaṁ ānandaṁ etamatthaṁ paṭipucchimha.
Tesaṁ no, bhante, āyasmatā ānandena imehi ākārehi, imehi padehi, imehi byañjanehi attho vibhatto”ti.
Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“Paṇḍito, bhikkhave, ānando; mahāpañño, bhikkhave, ānando.
“Mendicants, Ānanda is astute, he has great wisdom.

Mañcepi tumhe, bhikkhave, etamatthaṁ paṭipuccheyyātha, ahampi taṁ evamevaṁ byākareyyaṁ yathā taṁ ānandena byākataṁ.

If you came to me and asked this question, I would answer it in exactly the same way as Ānanda.

Eso cevetassa attho. Evañca naṁ dhāreyyāthā”ti.
That is what it means, and that’s how you should remember it.”

Catutthaṁ.

35.118 Sakkapañhasutta:
The Question of Sakka

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho sakko devānamindo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho sakko devānamindo bhagavantaṁ etadavoca:
And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

"ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?

Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti?
What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?"

"Santi kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
"Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
their consciousness relies on that and grasps it.

Saupādāno, devānaminda, bhikkhu no parinibbāyati …pe….

A mendicant with grasping does not become extinguished.

Santi kho, devānaminda, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, devānaminda, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
their consciousness relies on that and grasps it.

Saupādāno, devānaminda, bhikkhu no parinibbāyati.
A mendicant with grasping does not become extinguished.

Ayaṁ kho, devānaminda, hetu, ayaṁ paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti.
That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

Santi ca kho, devānaminda, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṁ viññāṇaṁ hoti, na tadupādānaṁ.
their consciousness doesn’t rely on that and grasp it.

Anupādāno, devānaminda, bhikkhu parinibbāyati …pe….
A mendicant free of grasping becomes extinguished.

Santi kho, devānaminda, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, devānaminda, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn't approve, welcome, and keep clinging to them,

Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṁ viññāṇaṁ hoti na tadupādānaṁ.
their consciousness doesn't rely on that and grasp it.

Anupādāno, devānaminda, bhikkhu parinibbāyati.
A mendicant free of grasping becomes extinguished.

Ayaṁ kho, devānaminda, hetu, ayaṁ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti.
That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

Pañcamaṁ.

35.119 Pañcasikhasutta:
The Question of Pañcasikha

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho pañcasikho gandhabbadevaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhito kho pañcasikho gandhabbadevaputto bhagavantaṁ etadavoca:
And then the fairy Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him:

"ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?

Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti?
What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?"

"Santi kho, pañcasikha, cakkhuviññeyyā rūpā …pe…
"Pañcasikha, there are sights known by the eye …

santi kho, pañcasikha, manoviññeyyā dhammā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
their consciousness relies on that and grasps it.

Saupādāno, pañcasikha, bhikkhu no parinibbāyati.
A mendicant with grasping does not become extinguished.

Ayaṁ kho, pañcasikha, hetu, ayaṁ paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti.
That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

Santi ca kho, pañcasikha, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā … pe…
There are sights known by the eye …

santi kho, pañcasikha, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṁ viññāṇaṁ hoti, na tadupādānaṁ.
If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it.

Anupādāno, pañcasikha, bhikkhu parinibbāyati.
A mendicant free of grasping becomes extinguished.

Ayaṁ kho, pañcasikha, hetu, ayaṁ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti.
That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

Chaṭṭhaṁ.

35.120 Sāriputtasaddhivihārikasutta:
Sāriputta and the Pupil

Ekaṁ samayaṁ āyasmā sāriputto sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Atha kho aññataro bhikkhu yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to him,

“saddhivihāriko, āvuso sāriputta, bhikkhu sikkhaṁ paccakkhāya hīnāyāvatto”ti.
“Reverend Sāriputta, a mendicant pupil of mine has resigned the training and returned to a lesser life.”

“Evametaṁ, āvuso, hoti indriyesu aguttadvārassa, bhojane amattaññuno, jāgariyaṁ ananuyuttassa.
“That’s how it is, reverend, when someone doesn’t guard the sense doors, eats too much, and is not committed to wakefulness.

‘So vatāvuso, bhikkhu indriyesu aguttadvāro bhojane amattaññū jāgariyaṁ ananuyutto yāvajīvaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ santānessatī’ti netaṁ ṭhānaṁ vijjati.
It’s not possible for such a mendicant to maintain the full and pure spiritual

life for the rest of their life.

‘So vatāvuso, bhikkhu indriyesu guttadvāro, bhojane mattaññū, jāgariyaṁ anuyutto yāvajīvaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ santānessatī’ti ṭhānametaṁ vijjati.
But it is possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

Kathañcāvuso, indriyesu guttadvāro hoti?
And how does someone guard the sense doors?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti nānubyañjanaggāhī.
When a mendicant sees a sight with the eyes, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.
When they know a thought with their mind, they don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati, rakkhati manindriyaṁ, manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Evaṁ kho, āvuso, indriyesu guttadvāro hoti.
That's how someone guards the sense doors.

Kathañcāvuso, bhojane mattaññū hoti?
And how does someone eat in moderation?

Idhāvuso, bhikkhu paṭisaṅkhā yoniso āhāraṁ āhāreti:
It's when a mendicant reflects properly on the food that they eat:

'neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya, vihiṁsūparatiyā, brahmacariyānuggahāya. Iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā'ti.
'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Evaṁ kho, āvuso, bhojane mattaññū hoti.
That's how someone eats in moderation.

Kathañcāvuso, jāgariyaṁ anuyutto hoti?
And how is someone committed to wakefulness?

Idhāvuso, bhikkhu divasaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

Rattiyā paṭhamaṁ yāmaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
In the evening, they continue to practice walking and sitting meditation.

Rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyaṁ kappeti pāde pādaṁ accādhāya sato sampajāno, uṭṭhānasaññaṁ manasi karitvā.
In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Rattiyā pacchimaṁ yāmaṁ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṁ kho, āvuso, jāgariyaṁ anuyutto hoti.
That's how someone is committed to wakefulness.

Tasmātihāvuso, evaṁ sikkhitabbaṁ:
So you should train like this:

'indriyesu guttadvārā bhavissāma, bhojane mattaññuno, jāgariyaṁ anuyuttā'ti.
'We will guard the sense doors, eat in moderation, and be committed to wakefulness.'

Evañhi vo, āvuso, sikkhitabban"ti.
That's how you should train."

Sattamaṁ.

35.121 Rāhulovādasutta:
Advice to Rāhula

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"paripakkā kho rāhulassa vimuttiparipācaniyā dhammā;
"The qualities that ripen in freedom have ripened in Rāhula.

yannūnāhaṁ rāhulaṁ uttariṁ āsavānaṁ khaye vineyyan"ti.
Why don't I lead him further to the ending of defilements?"

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiyaṁ piṇḍāya caritvā
Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvatthī.

pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ rāhulaṁ āmantesi:
After the meal, on his return from almsround, he addressed Venerable Rāhula,

"gaṇhāhi, rāhula, nisīdanaṁ.
"Rāhula, get your sitting cloth.

Yena andhavanaṁ tenupasaṅkamissāma divāvihārāyā"ti.
Let's go to the Dark Forest for the day's meditation."

“Evaṁ, bhante”ti kho āyasmā rāhulo bhagavato paṭissutvā nisīdanaṁ ādāya bhagavantaṁ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Tena kho pana samayena anekāni devatāsahassāni bhagavantaṁ anubandhāni honti:
Now at that time many thousands of deities followed the Buddha, thinking,

“ajja bhagavā āyasmantaṁ rāhulaṁ uttariṁ āsavānaṁ khaye vinessatī”ti.
“Today the Buddha will lead Rāhula further to the ending of defilements!”

Atha kho bhagavā andhavanaṁ ajjhogāhetvā aññatarasmiṁ rukkhamūle paññatte āsane nisīdi.
Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out.

Āyasmāpi kho rāhulo bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Rāhula bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ rāhulaṁ bhagavā etadavoca:
The Buddha said to him:

“Taṁ kiṁ maññasi, rāhula,
“What do you think, Rāhula?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.

“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”. (…)
“No, sir.”

“Rūpā niccā vā aniccā vā”ti?
“Are sights …

“Aniccā, bhante” …pe….
“Cakkhuviññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
eye consciousness …

“Aniccaṁ, bhante” …pe….
“Cakkhusamphasso nicco vā anicco vā”ti?
eye contact permanent or impermanent?”

“Anicco, bhante” …pe….
“Impermanent, sir.” …

“Yampidaṁ cakkhusamphassapaccayā uppajjati vedanāgataṁ, saññāgataṁ, saṅkhāragataṁ, viññāṇagataṁ, tampi niccaṁ vā aniccaṁ vā”ti?
“Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante” …pe….
“No, sir.”

“Jivhā niccā vā aniccā vā”ti?
“Is the ear … nose … tongue … body …

“Aniccā, bhante” …pe….
“Jivhāviññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante” …pe….
“Jivhāsamphasso nicco vā anicco vā”ti?
“Anicco, bhante” …pe….
“Yampidaṁ jivhāsamphassapaccayā uppajjati vedanāgataṁ, saññāgataṁ, saṅkhāragataṁ, viññāṇagataṁ, tampi niccaṁ vā aniccaṁ vā”ti?
“Aniccaṁ, bhante”.
“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“Dukkhaṁ, bhante”.
“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
‘etaṁ mama, esohamasmi, eso me attā’”ti?
“No hetaṁ, bhante” …pe….
“Mano nicco vā anicco vā”ti?

mind permanent or impermanent?”

“Anicco, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Dhammā niccā vā aniccā vā”ti?
“Are thoughts …

“Aniccā, bhante” …pe….
“Manoviññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
mind consciousness …

“Aniccaṁ, bhante” …pe….
“Manosamphasso nicco vā anicco vā”ti?
mind contact permanent or impermanent?”

“Anicco, bhante” …pe….
“Impermanent, sir.” …

“Yampidaṁ manosamphassapaccayā uppajjati vedanāgataṁ, saññāgataṁ, saṅkhāragataṁ, viññāṇagataṁ, tampi niccaṁ vā aniccaṁ vā”ti?
“Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, rāhula, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṁ cakkhusamphassapaccayā uppajjati vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ tasmimpi nibbindati …pe…
“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned

with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact.

jivhāyapi nibbindati, rasesupi nibbindati, jivhāviññāṇepi nibbindati, jivhāsamphassepi nibbindati, yampidaṁ jivhāsamphassapaccayā uppajjati vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ tasmimpi nibbindati …pe….
They grow disillusioned with the ear … nose … tongue … body …

Manasmimpi nibbindati, dhammesupi nibbindati, manoviññāṇepi nibbindati, manosamphassepi nibbindati, yampidaṁ manosamphassapaccayā uppajjati vedanāgataṁ saññāgataṁ saṅkhāragataṁ viññāṇagataṁ tasmimpi nibbindati.
They grow disillusioned with the mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā rāhulo bhagavato bhāsitaṁ abhinandi.
Satisfied, Venerable Rāhula was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato rāhulassa anupādāya āsavehi cittaṁ vimucci.
And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

Anekānañca devatāsahassānaṁ virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

"yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman"ti.
"Everything that has a beginning has an end."

Aṭṭhamaṁ.

35.122 Saṁyojaniyadhammasutta:
Things Prone to Being Fettered

“Saṁyojaniye ca, bhikkhave, dhamme desessāmi saṁyojanañca.
“Mendicants, I will teach you the things that are prone to being fettered, and the fetter.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, saṁyojaniyā dhammā, katamañca saṁyojanaṁ?
What are the things that are prone to being fettered? And what is the fetter?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, saṁyojaniyā dhammā.
These are called the things that are prone to being fettered.

Yo tattha chandarāgo, taṁ tattha saṁyojanaṁ …pe…
The desire and greed for them is the fetter.

santi, bhikkhave, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, saṁyojaniyā dhammā.
These are called the things that are prone to being fettered.

Yo tattha chandarāgo taṁ tattha saṁyojanan”ti.
The desire and greed for them is the fetter.”

Navamaṁ.

35.123 Upādāniyadhammasutta:
Things Prone to Being Grasped

“Upādāniye ca, bhikkhave, dhamme desessāmi upādānañca.
“Mendicants, I will teach you the things that are prone to being grasped, and the grasping.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, upādāniyā dhammā, katamañca upādānaṁ?
What are the things that are prone to being grasped? And what is the grasping?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, upādāniyā dhammā.
These are called the things that are prone to being grasped.

Yo tattha chandarāgo, taṁ tattha upādānaṁ …pe…
The desire and greed for them is the grasping.

santi, bhikkhave, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime vuccanti, bhikkhave, upādāniyā dhammā.
These are called the things that are prone to being grasped.

Yo tattha chandarāgo taṁ tattha upādānan”ti.
The desire and greed for them is the grasping.”

Dasamaṁ.

Lokakāmaguṇavaggo dutiyo.

Tassuddānaṁ

Mārapāsena dve vuttā,
lokakāmaguṇena ca;
Sakko pañcasikho ceva,
sāriputto ca rāhulo;
Saṁyojanaṁ upādānaṁ,
vaggo tena pavuccatīti.

35.124 Vesālīsutta:
At Vesālī

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho uggo gahapati vesāliko yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uggo gahapati vesāliko bhagavantaṁ etadavoca:
Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?

Ko pana, bhante, hetu, ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantī”ti?
What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”

“Santi kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
“Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it.

Saupādāno, gahapati, bhikkhu no parinibbāyati …pe…
A mendicant with grasping does not become extinguished.

santi kho, gahapati, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it.

Saupādāno, gahapati, bhikkhu no parinibbāyati.
A mendicant with grasping does not become extinguished.

Ayaṁ kho, gahapati, hetu, ayaṁ paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti.
That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

Santi ca kho, gahapati, cakkhuviññeyyā rūpā, iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṁ viññāṇaṁ hoti, na tadupādānaṁ.
If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it.

Anupādāno, gahapati, bhikkhu parinibbāyati …pe…

A mendicant free of grasping becomes extinguished.

santi kho, gahapati, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato. Na tannissitaṁ viññāṇaṁ hoti, na tadupādānaṁ.
If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it.

Anupādāno, gahapati, bhikkhu parinibbāyati.
A mendicant free of grasping becomes extinguished.

Ayaṁ kho, gahapati, hetu ayaṁ paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantī”ti.
That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

Paṭhamaṁ.

35.125 Vajjīsutta:
In the Land of the Vajjis

Ekaṁ samayaṁ bhagavā vajjīsu viharati hatthigāme.
At one time the Buddha was staying in the land of the Vajjis at Elephant Village.

Atha kho uggo gahapati hatthigāmako yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uggo gahapati hatthigāmako bhagavantaṁ etadavoca:
Then the householder Ugga of Elephant Village went up to the Buddha, sat down to one side, and said to him:

“ko nu kho, bhante, hetu ko paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life?

Ko pana, bhante, hetu ko paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantī”ti?
What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” …

(Yathā purimasuttantaṁ, evaṁ vitthāretabbaṁ.)
(Tell in full as in the previous discourse.)

“Ayaṁ kho, gahapati, hetu ayaṁ paccayo yena m’idhekacce sattā diṭṭheva dhamme parinibbāyantī”ti.

Dutiyaṁ.

35.126 Nāḷandasutta:
At Nāḷandā

Ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Atha kho, upāli gahapati, yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho, upāli gahapati, bhagavantaṁ etadavoca:
Then the householder Upāli went up to the Buddha … and asked him,

"ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?

Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti?
What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" …

(Yathā purimasuttantaṁ, evaṁ vitthāretabbaṁ.)
(Tell in full as in SN 35.124.)

"Ayaṁ kho, gahapati, hetu ayaṁ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti.

Tatiyaṁ.

35.127 Bhāradvājasutta:
With Bhāradvāja

Ekaṁ samayaṁ āyasmā piṇḍolabhāradvājo kosambiyaṁ viharati ghositārāme.
At one time Venerable Bhāradvāja the Alms-gatherer was staying near Kosambī, in Ghosita's Monastery.

Atha kho rājā udeno yenāyasmā piṇḍolabhāradvājo tenupasaṅkami; upasaṅkamitvā āyasmatā piṇḍolabhāradvājena saddhiṁ sammodi.
Then King Udena went up to Bhāradvāja the Alms-gatherer and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā udeno āyasmantaṁ piṇḍolabhāradvājaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to him:

"ko nu kho, bho bhāradvāja, hetu ko paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīḷitāvino kāmesu yāvajīvaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ caranti, addhānañca āpādentī"ti?
"Master Bhāradvāja, there are these young monks who are youthful, black-haired, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?"

"Vuttaṁ kho etaṁ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:
"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, mātumattīsu mātucittaṁ upaṭṭhapetha, bhaginimattīsu bhaginicittaṁ upaṭṭhapetha, dhītumattīsu dhītucittaṁ upaṭṭhapethā’ti.
‘Please, monks, think of women your mother’s age as your mother. Think of women your sister’s age as your sister. And think of women your daughter’s age as your daughter.’

Ayaṁ kho, mahārāja, hetu, ayaṁ paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīḷitāvino kāmesu yāvajīvaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ caranti, addhānañca āpādentī”ti.
This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.”

“Lolaṁ kho, bho bhāradvāja, cittaṁ.
“But Master Bhāradvāja, the mind is wanton.

Appekadā mātumattīsupi lobhadhammā uppajjanti, bhaginimattīsupi lobhadhammā uppajjanti, dhītumattīsupi lobhadhammā uppajjanti.
Sometimes thoughts of desire come up even for women your mother’s age, your sister’s age, or your daughter’s age.

Atthi nu kho, bho bhāradvāja, aññho ca hetu, aññho ca paccayo yenime daharā bhikkhū susū kāḷakesā …pe… addhānañca āpādentī”ti?
Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?”

“Vuttaṁ kho etaṁ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:
“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhatha—

‘Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

atthi imasmiṁ kāye kesā lomā nakhā dantā taco maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.
In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

Ayampi kho, mahārāja, hetu, ayaṁ paccayo yenime daharā bhikkhū susū kāḷakesā …pe… addhānañca āpādentī”ti.
This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time.”

“Ye te, bho bhāradvāja, bhikkhū bhāvitakāyā bhāvitasīlā bhāvitacittā bhāvitapaññā, tesaṁ taṁ sukaraṁ hoti.
“This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom.

Ye ca kho te, bho bhāradvāja, bhikkhū abhāvitakāyā abhāvitasīlā abhāvitacittā abhāvitapaññā, tesaṁ taṁ dukkaraṁ hoti.
But it’s hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom.

Appekadā, bho bhāradvāja, asubhato manasi karissāmīti subhatova āgacchati.
Sometimes I plan to focus on something as ugly, but only its beauty comes to mind.

Atthi nu kho, bho bhāradvāja, añño ca kho hetu añño ca paccayo yenime daharā bhikkhū susū kāḷakesā …pe… addhānañca āpādentī”ti?

Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?”

“Vuttaṁ kho etaṁ, mahārāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena:
“Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

‘etha tumhe, bhikkhave, indriyesu guttadvārā viharatha.
‘Please, monks, live with sense doors guarded.

Cakkhunā rūpaṁ disvā mā nimittaggāhino ahuvattha, mānubyañjanaggāhino.
When you see a sight with your eyes, don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjatha. Rakkhatha cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjatha.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint.

Sotena saddaṁ sutvā …pe…
When you hear a sound with your ears …

ghānena gandhaṁ ghāyitvā …
When you smell an odor with your nose …

jivhāya rasaṁ sāyitvā …
When you taste a flavor with your tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When you feel a touch with your body …

manasā dhammaṁ viññāya mā nimittaggāhino ahuvattha, mānubyañjanaggāhino.

When you know a thought with your mind, don’t get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjatha. Rakkhatha manindriyaṁ; manindriye saṁvaraṁ āpajjathā’ti.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.’

Ayampi kho, mahārāja, hetu ayaṁ paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīḷitāvino kāmesu yāvajīvaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ caranti, addhānañca āpādentī”ti.
This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.”

“Acchariyaṁ, bho bhāradvāja; abbhutaṁ, bho bhāradvāja.
“It’s incredible, Master Bhāradvāja, it’s amazing!

Yāva subhāsitañcidaṁ, bho bhāradvāja, tena bhagavatā jānatā passatā arahatā sammāsambuddhena.
How well this was said by the Buddha!

Esova kho, bho bhāradvāja, hetu, esa paccayo yenime daharā bhikkhū susū kāḷakesā bhadrena yobbanena samannāgatā paṭhamena vayasā anikīḷitāvino kāmesu yāvajīvaṁ paripuṇṇaṁ parisuddhaṁ brahmacariyaṁ caranti, addhānañca āpādentīti.
This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.

Ahampi kho, bho bhāradvāja, yasmiṁ samaye arakkhiteneva kāyena, arakkhitāya vācāya, arakkhitena cittena, anupaṭṭhitāya satiyā,

asaṁvutehi indriyehi antepuraṁ pavisāmi, ativiya maṁ tasmiṁ samaye lobhadhammā parisahanti.
For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me.

Yasmiñca khvāhaṁ, bho bhāradvāja, samaye rakkhiteneva kāyena, rakkhitāya vācāya, rakkhitena cittena, upaṭṭhitāya satiyā, saṁvutehi indriyehi antepuraṁ pavisāmi, na maṁ tathā tasmiṁ samaye lobhadhammā parisahanti.
But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me.

Abhikkantaṁ, bho bhāradvāja, abhikkantaṁ, bho bhāradvāja.
Excellent, Master Bhāradvāja! Excellent!

Seyyathāpi, bho bhāradvāja, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhotā bhāradvājena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Bhāradvāja has made the teaching clear in many ways.

Esāhaṁ, bho bhāradvāja, taṁ bhagavantaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ bhāradvājo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Bhāradvāja remember me as a lay follower who has gone for refuge for life."

Catutthaṁ.

35.128 Soṇasutta:
With Soṇa

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho soṇo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho soṇo gahapatiputto bhagavantaṁ etadavoca:
Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

"ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?

Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti?
What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" …

(Yathā purimasuttantaṁ, evaṁ vitthāretabbaṁ.)
(Tell in full as in SN 35.118.)

Ayaṁ kho, soṇa, hetu, ayaṁ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantīti.

Pañcamaṁ.

35.129 Ghositasutta:
With Ghosita

Ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery.

Atha kho ghosito gahapati yenāyasmā ānando tenupasaṅkami …pe… ekamantaṁ nisinno kho ghosito gahapati āyasmantaṁ ānandaṁ etadavoca:
Then the householder Ghosita went up to Venerable Ānanda, and said to him:

"'dhātunānattaṁ, dhātunānattan'ti, bhante ānanda, vuccati.
"Honorable Ānanda, they speak of 'the diversity of elements'.

Kittāvatā nu kho, bhante, dhātunānattaṁ vuttaṁ bhagavatā"ti?
In what way did the Buddha speak of the diversity of elements?"

"Saṁvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā, cakkhuviññāṇañca sukhavedaniyaṁ.
"Householder, the eye element is found, as are agreeable sights, and eye consciousness.

Phassaṁ paṭicca uppajjati sukhā vedanā.
Pleasant feeling arises dependent on a contact to be experienced as pleasant.

Saṁvijjati kho, gahapati, cakkhudhātu, rūpā ca amanāpā, cakkhuviññāṇañca dukkhavedaniyaṁ.
The eye element is found, as are disagreeable sights, and eye consciousness.

Phassaṁ paṭicca uppajjati dukkhā vedanā.
Painful feeling arises dependent on a contact to be experienced as painful.

Saṁvijjati kho, gahapati, cakkhudhātu, rūpā ca manāpā upekkhāvedaniyā, cakkhuviññāṇañca adukkhamasukhavedaniyaṁ.

The eye element is found, as are sights that are a basis for equanimity, and eye consciousness.

Phassaṁ paṭicca uppajjati adukkhamasukhā vedanā …pe…
Neutral feeling arises dependent on a contact to be experienced as neutral.

saṁvijjati kho, gahapati, jivhādhātu, rasā ca manāpā, jivhāviññāṇañca sukhavedaniyaṁ.
The ear … nose … tongue … body …

Phassaṁ paṭicca uppajjati sukhā vedanā.
Saṁvijjati kho, gahapati, jivhādhātu, rasā ca amanāpā, jivhāviññāṇañca dukkhavedaniyaṁ.
Phassaṁ paṭicca uppajjati dukkhā vedanā.
Saṁvijjati kho, gahapati, jivhādhātu, rasā ca upekkhāvedaniyā, jivhāviññāṇañca adukkhamasukhavedaniyaṁ.
Phassaṁ paṭicca uppajjati adukkhamasukhā vedanā …pe…
saṁvijjati kho, gahapati, manodhātu, dhammā ca manāpā, manoviññāṇañca sukhavedaniyaṁ.
mind element is found, as are agreeable thoughts, and mind consciousness.

Phassaṁ paṭicca uppajjati sukhā vedanā.
Pleasant feeling arises dependent on a contact to be experienced as pleasant.

Saṁvijjati kho, gahapati, manodhātu, dhammā ca amanāpā, manoviññāṇañca dukkhavedaniyaṁ.
The mind element is found, as are disagreeable thoughts, and mind consciousness.

Phassaṁ paṭicca uppajjati dukkhā vedanā.
Painful feeling arises dependent on a contact to be experienced as painful.

Saṁvijjati kho, gahapati, manodhātu, dhammā ca upekkhāvedaniyā, manoviññāṇañca adukkhamasukhavedaniyaṁ.
The mind element is found, as are thoughts that are a basis for equanimity, and mind consciousness.

Phassaṁ paṭicca uppajjati adukkhamasukhā vedanā.
Neutral feeling arises dependent on a contact to be experienced as neutral.

Ettāvatā kho, gahapati, dhātunānattaṁ vuttaṁ bhagavatā”ti.
This is how the Buddha spoke of the diversity of elements.”

Chaṭṭhaṁ.

35.130 Hāliddikānisutta:
With Hāliddikāni

Ekaṁ samayaṁ āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate.
At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Atha kho hāliddikāni gahapati yenāyasmā mahākaccāno tenupasaṅkami …pe… ekamantaṁ nisinno kho hāliddikāni gahapati āyasmantaṁ mahākaccānaṁ etadavoca:
Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and asked him,

“vuttamidaṁ, bhante, bhagavatā:
“Sir, this was said by the Buddha:

‘dhātunānattaṁ paṭicca uppajjati phassanānattaṁ; phassanānattaṁ paṭicca uppajjati vedanānānattan’ti.
‘Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.’

Kathaṁ nu kho, bhante, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ; phassanānattaṁ paṭicca uppajjati vedanānānattan”ti?
How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?”

“Idha, gahapati, bhikkhu cakkhunā rūpaṁ disvā ‘manāpaṁ itthetan’ti pajānāti cakkhuviññāṇaṁ sukhavedaniyañca.
“Householder, it’s when a mendicant sees a sight with the eye and understands it to be agreeable.

Phassaṁ paṭicca uppajjati sukhā vedanā.

There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

Cakkhunā kho paneva rūpaṁ disvā ‘amanāpaṁ itthetan’ti pajānāti cakkhuviññāṇaṁ dukkhavedaniyañca.
Then they see a sight and understand it to be disagreeable.

Phassaṁ paṭicca uppajjati dukkhā vedanā.
There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

Cakkhunā kho paneva rūpaṁ disvā ‘upekkhāṭṭhāniyaṁ itthetan’ti pajānāti cakkhuviññāṇaṁ adukkhamasukhavedaniyañca.
Then they see a sight and understand it to be a basis for equanimity.

Phassaṁ paṭicca uppajjati adukkhamasukhā vedanā.
There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

Puna caparaṁ, gahapati, bhikkhu sotena saddaṁ sutvā …pe…
Furthermore, a mendicant hears a sound with the ear …

ghānena gandhaṁ ghāyitvā …pe…
smells an odor with the nose …

jivhāya rasaṁ sāyitvā …pe…
tastes a flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …pe…
feels a touch with the body …

manasā dhammaṁ viññāya ‘manāpaṁ itthetan’ti pajānāti manoviññāṇaṁ sukhavedaniyañca.
knows a thought with the mind and understands it to be agreeable.

Phassaṁ paṭicca uppajjati sukhā vedanā.
There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant.

Manasā kho paneva dhammaṁ viññāya ‘amanāpaṁ itthetan’ti pajānāti manoviññāṇaṁ dukkhavedaniyañca.

Then they know a thought and understand it to be disagreeable.

Phassaṁ paṭicca uppajjati dukkhā vedanā.
There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful.

Manasā kho paneva dhammaṁ viññāya ‘upekkhāṭṭhāniyaṁ itthetan’ti pajānāti manoviññāṇaṁ adukkhamasukhavedaniyañca.
Then they know a thought and understand it to be a basis for equanimity.

Phassaṁ paṭicca uppajjati adukkhamasukhā vedanā.
Neutral feeling arises dependent on a contact to be experienced as neutral.

Evaṁ kho, gahapati, dhātunānattaṁ paṭicca uppajjati phassanānattaṁ; phassanānattaṁ paṭicca uppajjati vedanānānattan”ti.
That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

Sattamaṁ.

35.131 Nakulapitusutta:
Nakula's Father

Ekaṁ samayaṁ bhagavā bhaggesu viharati susumāragire bhesakaḷāvane migadāye.
At one time the Buddha was staying in the land of the Bhaggas on Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Atha kho nakulapitā gahapati yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho nakulapitā gahapati bhagavantaṁ etadavoca:
Then the householder Nakula's father went up to the Buddha … and asked him,

"ko nu kho, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme no parinibbāyanti?
"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life?

Ko pana, bhante, hetu, ko paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti?
What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?"

"Santi kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
"Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
their consciousness relies on that and grasps it.

Saupādāno, gahapati, bhikkhu no parinibbāyati …pe…
A mendicant with grasping does not become extinguished.

santi kho, gahapati, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Tassa taṁ abhinandato abhivadato ajjhosāya tiṭṭhato tannissitaṁ viññāṇaṁ hoti tadupādānaṁ.
their consciousness relies on that and grasps it.

Saupādāno, gahapati, bhikkhu no parinibbāyati.
A mendicant with grasping does not become extinguished.

Ayaṁ kho, gahapati, hetu ayaṁ paccayo yena m’idhekacce sattā diṭṭheva dhamme no parinibbāyanti.
That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

Santi ca kho, gahapati, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn’t approve, welcome, and keep clinging to them,

Tassa taṁ anabhinandato anabhivadato anajjhosāya tiṭṭhato na tannissitaṁ viññāṇaṁ hoti, na tadupādānaṁ.
their consciousness doesn’t rely on that and grasp it.

Anupādāno, gahapati, bhikkhu parinibbāyati …pe…
A mendicant free of grasping becomes extinguished.

santi kho, gahapati, jivhāviññeyyā rasā …pe…
There are sounds … smells … tastes … touches …

santi kho, gahapati, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati.
If a mendicant doesn't approve, welcome, and keep clinging to them,

Tassa taṁ nābhinandato nābhivadato anajjhosāya tiṭṭhato na tannissitaṁ viññāṇaṁ hoti na tadupādānaṁ.
their consciousness doesn't rely on that and grasp it.

Anupādāno, gahapati, bhikkhu parinibbāyati.
A mendicant free of grasping becomes extinguished.

Ayaṁ kho, gahapati, hetu, ayaṁ paccayo yena m'idhekacce sattā diṭṭheva dhamme parinibbāyantī"ti.
That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

Aṭṭhamaṁ.

35.132 Lohiccasutta:
With Lohicca

Ekaṁ samayaṁ āyasmā mahākaccāno avantīsu viharati makkarakate araññakuṭikāyaṁ.
At one time Venerable Mahākaccāna was staying in the land of the Avantis in a wilderness hut near Makkarakaṭa.

Atha kho lohiccassa brāhmaṇassa sambahulā antevāsikā kaṭṭhahārakā māṇavakā yenāyasmato mahākaccānassa araññakuṭikā tenupasaṅkamiṁsu; upasaṅkamitvā parito parito kuṭikāya anucaṅkamanti anuvicaranti uccāsaddā mahāsaddā kānici kānici seleyyakāni karonti:
Then several youths, students of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a dreadful racket and all kinds of jeers:

"ime pana muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, imesaṁ bharatakānaṁ sakkatā garukatā mānitā pūjitā apacitā"ti.
"These shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, the Lord! They're honored, respected, revered, venerated, and esteemed by those who pretend to inherit Vedic culture."

Atha kho āyasmā mahākaccāno vihārā nikkhamitvā te māṇavake etadavoca:
And then Mahākaccāna left his dwelling and said to those brahmin students,

"mā māṇavakā saddamakattha;
"Students, stop being so noisy.

dhammaṁ vo bhāsissāmī"ti.
I will speak to you on the teaching."

Evaṁ vutte, te māṇavakā tuṇhī ahesuṁ.
When this was said, the students fell silent.

Atha kho āyasmā mahākaccāno te māṇavake gāthāhi ajjhabhāsi:
Then Mahākaccāna recited these verses for them.

“Sīluttamā pubbatarā ahesuṁ,
Te brāhmaṇā ye purāṇaṁ saranti;
Guttāni dvārāni surakkhitāni,
Ahesuṁ tesaṁ abhibhuyya kodhaṁ.

“The brahmins of old championed ethics
and remembered the ancient traditions.
Their sense doors were guarded, well protected,
and they had mastered anger.

Dhamme ca jhāne ca ratā ahesuṁ,
Te brāhmaṇā ye purāṇaṁ saranti.

Those brahmins who remembered
    the ancient traditions
enjoyed virtue and absorption.

Ime ca vokkamma japāmaseti,
Gottena mattā visamaṁ caranti;
Kodhābhibhūtā puthuattadaṇḍā,
Virajjamānā sataṇhātaṇhesu.

But these have lost their way. Claiming to recite,
they live out of balance,
    judging everyone by their clan.
Mastered by anger, they take up many arms,
attacking both the strong and the weak.

Aguttadvārassa bhavanti moghā,
Supineva laddhaṁ purisassa vittaṁ;
Anāsakā thaṇḍilasāyikā ca,

Pāto sināñca tayo ca vedā.

All is vain for someone
who doesn't guard the sense doors,
like the wealth a person finds in a dream.
Fasting, sleeping on bare ground,
bathing at dawn, the three Vedas,

Kharājinaṁ jaṭāpaṅko,
mantā sīlabbataṁ tapo;
Kuhanā vaṅkadaṇḍā ca,
udakācamanāni ca;
Vaṇṇā ete brāhmaṇānaṁ,
katā kiñcikkhabhāvanā.

rough hides, dreadlocks, and dirt,
hymns, precepts and observances,
and self-mortification,
those fake bent staffs,
and rinsing with water.
These emblems of the brahmins
are only used to generate profits.

Cittañca susamāhitaṁ,
vippasannamanāvilaṁ;
Akhilaṁ sabbabhūtesu,
so maggo brahmapattiyā"ti.

A mind that's serene,
clear and undisturbed,
kind to all creatures:
that's the path to attainment of Brahmā!"

Atha kho te māṇavakā kupitā anattamanā yena lohicco brāhmaṇo tenupasaṅkamiṁsu; upasaṅkamitvā lohiccaṁ brāhmaṇaṁ etadavocuṁ:

Then those students, offended and upset, went to the brahmin Lohicca and said to him,

“yagghe bhavaṁ jāneyya, samaṇo mahākaccāno brāhmaṇānaṁ mante ekaṁsena apavadati, paṭikkosatī”ti?
“Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!”

Evaṁ vutte, lohicco brāhmaṇo kupito ahosi anattamano.
When they said this, Lohicca was offended and upset.

Atha kho lohiccassa brāhmaṇassa etadahosi:
Then he thought,

“na kho pana metaṁ patirūpaṁ yohaṁ aññadatthu māṇavakānaṁyeva sutvā samaṇaṁ mahākaccānaṁ akkoseyyaṁ paribhāseyyaṁ.
“But it wouldn’t be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I’ve heard from these students.

Yannūnāhaṁ upasaṅkamitvā puccheyyan”ti.
Why don’t I go and ask him about it?”

Atha kho lohicco brāhmaṇo tehi māṇavakehi saddhiṁ yenāyasmā mahākaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahākaccānena saddhiṁ sammodi.
Then the brahmin Lohicca together with those students went to Venerable Mahākaccāna and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho lohicco brāhmaṇo āyasmantaṁ mahākaccānaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him,

“āgamaṁsu nu khvidha, bho kaccāna, amhākaṁ sambahulā antevāsikā kaṭṭhahārakā māṇavakā”ti?

“Master Kaccāna, did several young students of mine come by here collecting firewood?”

“Āgamaṁsu khvidha te, brāhmaṇa, sambahulā antevāsikā kaṭṭhahārakā māṇavakā”ti.
“They did, brahmin.”

“Ahu pana bhoto kaccānassa tehi māṇavakehi saddhiṁ kocideva kathāsallāpo”ti?
“But did you have some discussion with them?”

“Ahu kho me, brāhmaṇa, tehi māṇavakehi saddhiṁ kocideva kathāsallāpo”ti.
“I did.”

“Yathā kathaṁ pana bhoto kaccānassa tehi māṇavakehi saddhiṁ ahosi kathāsallāpo”ti?
“But what kind of discussion did you have with them?”

“Evaṁ kho me, brāhmaṇa, tehi māṇavakehi saddhiṁ ahosi kathāsallāpo:
“This is the discussion I had with these students.” And he repeated the verses in full.

‘Sīluttamā pubbatarā ahesuṁ,
Te brāhmaṇā ye purāṇaṁ saranti;
…pe…
Akhilaṁ sabbabhūtesu,
So maggo brahmapattiyā’ti.

Evaṁ kho me, brāhmaṇa, tehi māṇavakehi saddhiṁ ahosi kathāsallāpo”ti.

“‘Aguttadvāro’ti bhavaṁ kaccāno āha.
“Master Kaccāna spoke of someone who doesn’t guard the sense doors.

Kittāvatā nu kho, bho kaccāna, aguttadvāro hotī”ti?
How do you define someone who doesn’t guard the sense doors?”

“Idha, brāhmaṇa, ekacco cakkhunā rūpaṁ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati, parittacetaso
“Brahmin, take someone who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya piyarūpe dhamme adhimuccati, appiyarūpe ca dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati, parittacetaso

When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṁ kho, brāhmaṇa, aguttadvāro hotī"ti.
That's how someone doesn't guard the sense doors."

"Acchariyaṁ, bho kaccāna, abbhutaṁ, bho kaccāna.
"It's incredible, Master Kaccāna, it's amazing!

Yāvañcidaṁ bhotā kaccānena aguttadvārova samāno aguttadvāroti akkhāto.
How accurately you've explained someone whose sense doors are unguarded!

'Guttadvāro'ti bhavaṁ kaccāno āha.
You also spoke of someone who does guard the sense doors.

Kittāvatā nu kho, bho kaccāna, guttadvāro hotī"ti?
How do you define someone who does guard the sense doors?"

"Idha, brāhmaṇa, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāṇacetaso
"Brahmin, take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati, appamāṇacetaso
When they know a thought with their mind, if it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṁ kho, brāhmaṇa, guttadvāro hotī"ti.
That's how someone guards the sense doors."

"Acchariyaṁ, bho kaccāna, abbhutaṁ, bho kaccāna.
"It's incredible, Master Kaccāna, it's amazing!

Yāvañcidaṁ bhotā kaccānena guttadvārova samāno guttadvāroti akkhāto.

How accurately you've explained someone whose sense doors are guarded!

Abhikkantaṁ, bho kaccāna; abhikkantaṁ, bho kaccāna.
Excellent, Master Kaccāna! Excellent!

Seyyathāpi, bho kaccāna, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhotā kaccānena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kaccāna has made the teaching clear in many ways.

Esāhaṁ, bho kaccāna, taṁ bhagavantaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ kaccāno dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gataṁ.
From this day forth, may Master Kaccāna remember me as a lay follower who has gone for refuge for life.

Yathā ca bhavaṁ kaccāno makkarakate upāsakakulāni upasaṅkamati; evameva lohiccakulaṁ upasaṅkamatu.
Please come to my family just as you go to the families of the lay followers in Makkarakaṭa.

Tattha ye māṇavakā vā māṇavikā vā bhavantaṁ kaccānaṁ abhivādessanti paccuṭṭhissanti āsanaṁ vā udakaṁ vā dassanti, tesaṁ taṁ bhavissati dīgharattaṁ hitāya sukhāyā"ti.
The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness."

Navamaṁ.

35.133 Verahaccānisutta:
Verahaccāni

Ekaṁ samayaṁ āyasmā udāyī kāmaṇḍāyaṁ viharati todeyyassa brāhmaṇassa ambavane.
At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove.

Atha kho verahaccānigottāya brāhmaṇiyā antevāsī māṇavako yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmatā udāyinā saddhiṁ sammodi.
Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi.
When the greetings and polite conversation were over, he sat down to one side.

Ekamantaṁ nisinnaṁ kho taṁ māṇavakaṁ āyasmā udāyī dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.
Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk.

Atha kho so māṇavako āyasmatā udāyinā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā yena verahaccānigottā brāhmaṇī tenupasaṅkami; upasaṅkamitvā verahaccānigottaṁ brāhmaṇiṁ etadavoca:
Then that student went to the brahmin lady of the Verahaccāni clan and said to her,

"yagghe, bhoti, jāneyyāsi.
"Please, madam, you should know this.

Samaṇo udāyī dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetī”ti.
The ascetic Udāyī teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.”

“Tena hi tvaṁ, māṇavaka, mama vacanena samaṇaṁ udāyiṁ nimantehi svātanāya bhattenā”ti.
“Then, student, invite him in my name for tomorrow’s meal.”

“Evaṁ, bhotī”ti kho so māṇavako verahaccānigottāya brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṁ udāyiṁ etadavoca:
“Yes, madam,” he replied. He went to Udāyī and said,

“adhivāsetu kira, bhavaṁ udāyī amhākaṁ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātanāya bhattan”ti.
“Sir, might Master Udāyī please accept an offering of tomorrow’s meal from my teacher’s wife, the brahmin lady of the Verahaccāni clan.”

Adhivāsesi kho āyasmā udāyī tuṇhībhāvena.
Udāyī consented with silence.

Atha kho āyasmā udāyī tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady’s home, and sat down on the seat spread out.

Atha kho verahaccānigottā brāhmaṇī āyasmantaṁ udāyiṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

Atha kho verahaccānigottā brāhmaṇī āyasmantaṁ udāyiṁ bhuttāviṁ onītapattapāṇiṁ pādukā ārohitvā ucce āsane nisīditvā sīsaṁ oguṇṭhitvā āyasmantaṁ udāyiṁ etadavoca:
When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him,

“bhaṇa, samaṇa, dhamman”ti.
“Ascetic, preach the Dhamma.”

“Bhavissati, bhagini, samayo”ti vatvā uṭṭhāyāsanā pakkami.
“There will be an occasion for that, sister,” he replied, then got up from his seat and left.

Dutiyampi kho so māṇavako yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmatā udāyinā saddhiṁ sammodi.
For a second time that student went to Venerable Udāyī …

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho taṁ māṇavakaṁ āyasmā udāyī dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṁsesi.

Dutiyampi kho so māṇavako āyasmatā udāyinā dhammiyā kathāya sandassito samādapito samuttejito sampahaṁsito uṭṭhāyāsanā yena verahaccānigottā brāhmaṇī tenupasaṅkami; upasaṅkamitvā verahaccānigottaṁ brāhmaṇiṁ etadavoca:
And for a second time that student went to the brahmin lady of the Verahaccāni clan …

“yagghe, bhoti, jāneyyāsi.
Samaṇo udāyī dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsetī”ti.

“Evamevaṁ pana tvaṁ, māṇavaka, samaṇassa udāyissa vaṇṇaṁ bhāsasi.
She said to him, “You keep praising the ascetic Udāyī like this.

Samaṇo panudāyī ‘bhaṇa, samaṇa, dhamman’ti vutto samāno ‘bhavissati, bhagini, samayo’ti vatvā uṭṭhāyāsanā pakkanto”ti.
But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left.”

“Tathā hi pana tvaṁ, bhoti, pādukā ārohitvā ucce āsane nisīditvā sīsaṁ oguṇṭhitvā etadavoca:
“Madam, that’s because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach.

‘bhaṇa, samaṇa, dhamman’ti.
Dhammagaruno hi te bhavanto dhammagāravā”ti.
For the masters respect the teaching.”

“Tena hi tvaṁ, māṇavaka, mama vacanena samaṇaṁ udāyiṁ nimantehi svātanāya bhattenā”ti.
“Then, student, invite him in my name for tomorrow’s meal.”

“Evaṁ, bhotī”ti kho so māṇavako verahaccānigottāya brāhmaṇiyā paṭissutvā yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṁ udāyiṁ etadavoca:
“Yes, madam,” he replied. …

“adhivāsetu kira bhavaṁ udāyī amhākaṁ ācariyabhariyāya verahaccānigottāya brāhmaṇiyā svātanāya bhattan”ti.
Adhivāsesi kho āyasmā udāyī tuṇhībhāvena.

Atha kho āyasmā udāyī tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena verahaccānigottāya brāhmaṇiyā nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Atha kho verahaccānigottā brāhmaṇī āyasmantaṁ udāyiṁ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

Atha kho verahaccānigottā brāhmaṇī āyasmantaṁ udāyiṁ bhuttāviṁ onītapattapāṇiṁ pādukā orohitvā nīce āsane nisīditvā sīsaṁ vivaritvā āyasmantaṁ udāyiṁ etadavoca:
When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him,

“kismiṁ nu kho, bhante, sati arahanto sukhadukkhaṁ paññapenti, kismiṁ asati arahanto sukhadukkhaṁ na paññapentī”ti?
“Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn’t exist do the perfected ones not declare that there is pleasure and pain?”

“Cakkhusmiṁ kho, bhagini, sati arahanto sukhadukkhaṁ paññapenti, cakkhusmiṁ asati arahanto sukhadukkhaṁ na paññapenti …pe…
“Sister, when there’s an eye, the perfected ones declare that there is pleasure and pain. When there’s no eye, the perfected ones don’t declare that there is pleasure and pain.

jivhāya sati arahanto sukhadukkhaṁ paññapenti, jivhāya asati arahanto sukhadukkhaṁ na paññapenti …pe….
When there’s an ear … nose … tongue … body …

Manasmiṁ sati arahanto sukhadukkhaṁ paññapenti, manasmiṁ asati arahanto sukhadukkhaṁ na paññapentī”ti.
mind, the perfected ones declare that there is pleasure and pain. When there’s no mind, the perfected ones don’t declare that there is pleasure and pain.”

Evaṁ vutte, verahaccānigottā brāhmaṇī āyasmantaṁ udāyiṁ etadavoca:
When he said this, the brahmin lady said to Udāyī,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante.
“Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā

telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ ayyena udāyinā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Venerable Udāyī has made the teaching clear in many ways.

Esāhaṁ, ayya udāyi, taṁ bhagavantaṁ saraṇaṁ gacchāmi, dhammañca, bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsikaṁ maṁ ayyo udāyī dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Venerable Udāyī remember me as a lay follower who has gone for refuge for life.”

Dasamaṁ.

Gahapativaggo tatiyo.

Tassuddānaṁ

Vesālī vajji nāḷandā,
Bhāradvāja soṇo ca ghosito;
Hāliddiko nakulapitā,
Lohicco verahaccānīti.

35.134 Devadahasutta:
At Devadaha

Ekaṁ samayaṁ bhagavā sakkesu viharati devadahaṁ nāma sakyānaṁ nigamo.
At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“nāhaṁ, bhikkhave, sabbesaṁyeva bhikkhūnaṁ chasu phassāyatanesu appamādena karaṇīyanti vadāmi, na ca panāhaṁ, bhikkhave, sabbesaṁyeva bhikkhūnaṁ chasu phassāyatanesu nāppamādena karaṇīyanti vadāmi.
“When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence.

Ye te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesāhaṁ, bhikkhave, bhikkhūnaṁ chasu phassāyatanesu nāppamādena karaṇīyanti vadāmi.
I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment.

Taṁ kissa hetu?
Why is that?

Kataṁ tesaṁ appamādena, abhabbā te pamajjituṁ.

They've done their work with diligence, and are incapable of negligence.

Ye ca kho te, bhikkhave, bhikkhū sekkhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, tesāhaṁ, bhikkhave, bhikkhūnaṁ chasu phassāyatanesu appamādena karaṇīyanti vadāmi.
I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary.

Taṁ kissa hetu?
Why is that?

Santi, bhikkhave, cakkhuviññeyyā rūpā manoramāpi, amanoramāpi.
There are sights known by the eye that are pleasant and also those that are unpleasant.

Tyāssa phussa phussa cittaṁ na pariyādāya tiṭṭhanti.
Though experiencing them again and again they don't occupy the mind.

Cetaso apariyādānā āraddhaṁ hoti vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ.
Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi.

Imaṁ khvāhaṁ, bhikkhave, appamādaphalaṁ sampassamāno tesaṁ bhikkhūnaṁ chasu phassāyatanesu appamādena karaṇīyanti vadāmi …pe…
Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. …

santi, bhikkhave, manoviññeyyā dhammā manoramāpi amanoramāpi.
There are thoughts known by the mind that are pleasant and also those that are unpleasant.

Tyāssa phussa phussa cittaṁ na pariyādāya tiṭṭhanti.
Though experiencing them again and again they don't occupy the mind.

Cetaso apariyādānā āraddhaṁ hoti vīriyaṁ asallīnaṁ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāraddho, samāhitaṁ cittaṁ ekaggaṁ.
Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi.

Imaṁ khvāhaṁ, bhikkhave, appamādaphalaṁ sampassamāno tesaṁ bhikkhūnaṁ chasu phassāyatanesu appamādena karaṇīyanti vadāmī”ti.
Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.”

Paṭhamaṁ.

35.135 Khaṇasutta:
Opportunity

“Lābhā vo, bhikkhave, suladdhaṁ vo, bhikkhave,
“You’re fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya.
to have the opportunity to lead the spiritual life.

Diṭṭhā mayā, bhikkhave, chaphassāyatanikā nāma nirayā.
I’ve seen the hell called ‘the six fields of contact’.

Tattha yaṁ kiñci cakkhunā rūpaṁ passati aniṭṭharūpaṁyeva passati, no iṭṭharūpaṁ; akantarūpaṁyeva passati, no kantarūpaṁ; amanāparūpaṁyeva passati, no manāparūpaṁ.
There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.

Yaṁ kiñci sotena saddaṁ suṇāti …pe…
Whatever sound you hear …

yaṁ kiñci ghānena gandhaṁ ghāyati …pe…
Whatever odor you smell …

yaṁ kiñci jivhāya rasaṁ sāyati …pe…
Whatever flavor you taste …

yaṁ kiñci kāyena phoṭṭhabbaṁ phusati …pe…
Whatever touch you feel …

yaṁ kiñci manasā dhammaṁ vijānāti aniṭṭharūpaṁyeva vijānāti, no iṭṭharūpaṁ; akantarūpaṁyeva vijānāti, no kantarūpaṁ; amanāparūpaṁyeva vijānāti, no manāparūpaṁ.

Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.

Lābhā vo, bhikkhave, suladdhaṁ vo, bhikkhave,
You're fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāya.
to have the opportunity to lead the spiritual life.

Diṭṭhā mayā, bhikkhave, chaphassāyatanikā nāma saggā.
I've seen the heaven called 'the six fields of contact'.

Tattha yaṁ kiñci cakkhunā rūpaṁ passati iṭṭharūpaṁyeva passati, no aniṭṭharūpaṁ; kantarūpaṁyeva passati, no akantarūpaṁ; manāparūpaṁyeva passati, no amanāparūpaṁ …pe…
There, whatever sight you see with your eye is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant.

yaṁ kiñci jivhāya rasaṁ sāyati …pe…
Whatever sound … odor … flavor … touch …

yaṁ kiñci manasā dhammaṁ vijānāti iṭṭharūpaṁyeva vijānāti, no aniṭṭharūpaṁ; kantarūpaṁyeva vijānāti, no akantarūpaṁ; manāparūpaṁyeva vijānāti, no amanāparūpaṁ.
Whatever thought you know with your mind is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant.

Lābhā vo, bhikkhave, suladdhaṁ vo, bhikkhave,
You're fortunate, mendicants, so very fortunate,

khaṇo vo paṭiladdho brahmacariyavāsāyā"ti.
to have the opportunity to lead the spiritual life."

Dutiyaṁ.

35.136 Paṭhamarūpārāmasutta:
Liking Sights (1st)

“Rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā.
“Mendicants, gods and humans like sights, they love them and enjoy them.

Rūpavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti.
But when sights perish, fade away, and cease, gods and humans live in suffering.

Saddārāmā, bhikkhave, devamanussā saddaratā saddasammuditā.
Gods and humans like sounds …

Saddavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti.
Gandhārāmā …
smells …

rasārāmā …
tastes …

phoṭṭhabbārāmā …
touches …

dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasammuditā.
thoughts, they love them and enjoy them.

Dhammavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti.
But when thoughts perish, fade away, and cease, gods and humans live in suffering.

Tathāgato ca kho, bhikkhave, arahaṁ sammāsambuddho rūpānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā na rūpārāmo na rūparato na rūpasammudito.
The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn't like, love, or enjoy them.

Rūpavipariṇāmavirāganirodhā sukho, bhikkhave, tathāgato viharati.
When sights perish, fade away, and cease, the Realized One lives happily.

Saddānaṁ …
The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds …

gandhānaṁ …
smells …

rasānaṁ …
tastes …

phoṭṭhabbānaṁ …
touches …

dhammānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā na dhammārāmo, na dhammarato, na dhammasammudito.
thoughts, so he doesn't like, love, or enjoy them.

Dhammavipariṇāmavirāganirodhā sukho, bhikkhave, tathāgato viharati".
When thoughts perish, fade away, and cease, the Realized One lives happily."

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

"Rūpā saddā rasā gandhā,
phassā dhammā ca kevalā;

Iṭṭhā kantā manāpā ca,
yāvatatthīti vuccati.

“Sights, sounds, tastes, smells,
touches and thoughts, the lot of them—
they’re likable, desirable, and pleasurable
as long as you can say that they exist.

Sadevakassa lokassa,
ete vo sukhasammatā;
Yattha cete nirujjhanti,
taṁ tesaṁ dukkhasammataṁ.

For all the world with its gods,
this is what they agree is happiness.
And where they cease
is agreed on as suffering for them.

Sukhaṁ diṭṭhamariyebhi,
sakkāyassa nirodhanaṁ;
Paccanīkamidaṁ hoti,
sabbalokena passataṁ.

The noble ones have seen that happiness
is the cessation of identity.
This insight by those who see
contradicts the whole world.

Yaṁ pare sukhato āhu,
tadariyā āhu dukkhato;
Yaṁ pare dukkhato āhu,
tadariyā sukhato vidū.

What others say is happiness
the noble ones say is suffering.
What others say is suffering
the noble ones know as happiness.

Passa dhammaṁ durājānaṁ,
sammūḷhettha aviddasu;
Nivutānaṁ tamo hoti,
andhakāro apassataṁ.

See, this teaching is hard to understand,
it confuses the ignorant.
There is darkness for the shrouded;
blackness for those who don't see.

Satañca vivaṭaṁ hoti,
āloko passatāmiva;
Santike na vijānanti,
maggā dhammassa akovidā.

But the good are open;
like light for those who see.
Though close, they do not understand,
those fools inexpert in the teaching.

Bhavarāgaparetebhi,
bhavarāgānusārībhi;
Māradheyyānupannehi,
nāyaṁ dhammo susambudho.

They're mired in desire to be reborn,
flowing along the stream of lives,
mired in Māra's sway:
this teaching isn't easy for them to understand.

Ko nu aññatra mariyebhi,
Padaṁ sambuddhumarahati;
Yaṁ padaṁ sammadaññāya,
Parinibbanti anāsavā"ti.

Who, apart from the noble ones,
is qualified to understand this state?

Having rightly understood this state,
the undefiled become fully extinguished.”

Tatiyaṁ.

35.137 Dutiyarūpārāmasutta:
Liking Sights (2nd)

“Rūpārāmā, bhikkhave, devamanussā rūparatā rūpasammuditā.
“Mendicants, gods and humans like sights, they love them and enjoy them.

Rūpavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti.
But when sights perish, fade away, and cease, gods and humans live in suffering. …

Saddārāmā …
gandhārāmā …
rasārāmā …
phoṭṭhabbārāmā …
dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasammuditā.
Dhammavipariṇāmavirāganirodhā dukkhā, bhikkhave, devamanussā viharanti.

Tathāgato ca, bhikkhave, arahaṁ sammāsambuddho rūpānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā na rūpārāmo na rūparato na rūpasammudito.
The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them.

Rūpavipariṇāmavirāganirodhā sukho, bhikkhave, tathāgato viharati.
When sights perish, fade away, and cease, the Realized One lives happily. …”

Saddānaṁ …
gandhānaṁ …
rasānaṁ …
phoṭṭhabbānaṁ …

dhammānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā na dhammārāmo na dhammarato na dhammasammudito.
Dhammavipariṇāmavirāganirodhā sukho, bhikkhave, tathāgato viharatī”ti.

Catutthaṁ.

35.138 Paṭhamanatumhākasutta:
Not Yours (1st)

“Yaṁ, bhikkhave, na tumhākaṁ taṁ pajahatha.
“Mendicants, give up what’s not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṁ?
And what isn’t yours?

Cakkhu, bhikkhave, na tumhākaṁ; taṁ pajahatha.
The eye isn’t yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati …pe…
Giving it up will be for your welfare and happiness.

jivhā na tumhākaṁ; taṁ pajahatha.
The ear … nose … tongue … body …

Sā vo pahīnā hitāya sukhāya bhavissati …pe…
mano na tumhākaṁ; taṁ pajahatha.
mind isn’t yours: give it up.

So vo pahīno hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Seyyathāpi, bhikkhave, yaṁ imasmiṁ jetavane
tiṇakaṭṭhasākhāpalāsaṁ taṁ jano hareyya vā ḍaheyya vā
yathāpaccayaṁ vā kareyya, api nu tumhākaṁ evamassa:
Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them. Would you think:

‘amhe jano harati vā ḍahati vā yathāpaccayaṁ vā karotī’”ti?

‘This person is carrying us off, burning us, or doing what they want with us’?”

“No hetaṁ, bhante”.
“No, sir.

“Taṁ kissa hetu”?
Why is that?

“Na hi no etaṁ, bhante, attā vā attaniyaṁ vā”ti.
Because that’s neither self nor belonging to self.”

“Evameva kho, bhikkhave, cakkhu na tumhākaṁ; taṁ pajahatha.
“In the same way, the eye isn’t yours: give it up.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati …pe…
Giving it up will be for your welfare and happiness.

jivhā na tumhākaṁ; taṁ pajahatha.
The ear … nose … tongue … body …

Sā vo pahīnā hitāya sukhāya bhavissati …pe…
mano na tumhākaṁ; taṁ pajahatha.
mind isn’t yours: give it up.

So vo pahīno hitāya sukhāya bhavissatī”ti.
Giving it up will be for your welfare and happiness.”

Pañcamaṁ.

35.139 Dutiyanatumhākasutta:
Not Yours (2nd)

“Yaṁ, bhikkhave, na tumhākaṁ, taṁ pajahatha.
“Mendicants, give up what’s not yours.

Taṁ vo pahīnaṁ hitāya sukhāya bhavissati.
Giving it up will be for your welfare and happiness.

Kiñca, bhikkhave, na tumhākaṁ?
And what isn’t yours?

Rūpā, bhikkhave, na tumhākaṁ;
Sights aren’t yours: give them up.

te pajahatha. Te vo pahīnā hitāya sukhāya bhavissanti.
Giving them up will be for your welfare and happiness.

Saddā …
Sounds,

gandhā …
smells,

rasā …
tastes,

phoṭṭhabbā …
touches,

dhammā na tumhākaṁ; te pajahatha.
and thoughts aren’t yours: give them up.

Te vo pahīnā hitāya sukhāya bhavissanti.
Giving them up will be for your welfare and happiness.

Seyyathāpi, bhikkhave, yaṁ imasmiṁ jetavane tiṇakaṭṭha …pe…

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove …

evameva kho, bhikkhave, rūpā na tumhākaṁ; te pajahatha.
In the same way, sights, sounds, smells, tastes, touches, and thoughts aren't yours: give them up.

Te vo pahīnā hitāya sukhāya bhavissantī"ti ….
Giving them up will be for your welfare and happiness."

Chaṭṭhaṁ.

35.140 Ajjhattaaniccahetusutta:
Interior and Cause Are Impermanent

“Cakkhuṁ, bhikkhave, aniccaṁ.
“Mendicants, the eye is impermanent.

Yopi hetu, yopi paccayo cakkhussa uppādāya, sopi anicco.
The cause and reason that gives rise to the eye is also impermanent.

Aniccasambhūtaṁ, bhikkhave, cakkhu kuto niccaṁ bhavissati …pe…
Since the eye is produced by what is impermanent, how could it be permanent?

jivhā aniccā.
The ear … nose … tongue … body …

Yopi hetu, yopi paccayo jivhāya uppādāya sopi anicco.
Aniccasambhūtā, bhikkhave, jivhā kuto niccā bhavissati …pe…
mano anicco.
mind is impermanent.

Yopi, bhikkhave, hetu yopi paccayo manassa uppādāya, sopi anicco.
The cause and reason that gives rise to the mind is also impermanent.

Aniccasambhūto, bhikkhave, mano kuto nicco bhavissati.
Since the mind is produced by what is impermanent, how could it be permanent?

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… jivhāyapi nibbindati …pe… manasmimpi nibbindati,
Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Sattamaṁ.

35.141 Ajjhattadukkhahetusutta:
Interior and Cause Are Suffering

“Cakkhuṁ, bhikkhave, dukkhaṁ.
“Mendicants, the eye is suffering.

Yopi hetu yopi paccayo cakkhussa uppādāya, sopi dukkho.
The cause and reason that gives rise to the eye is also suffering.

Dukkhasambhūtaṁ, bhikkhave, cakkhu kuto sukhaṁ bhavissati … pe…
Since the eye is produced by what is suffering, how could it be happiness?

jivhā dukkhā.
The ear … nose … tongue … body …

Yopi hetu, yopi paccayo jivhāya uppādāya, sopi dukkho.
Dukkhasambhūtā, bhikkhave, jivhā kuto sukhā bhavissati …pe…
mano dukkho.
mind is suffering.

Yopi hetu yopi paccayo manassa uppādāya, sopi dukkho.
The cause and reason that gives rise to the mind is also suffering.

Dukkhasambhūto, bhikkhave, mano kuto sukho bhavissati.
Since the mind is produced by what is suffering, how could it be happiness?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Aṭṭhamaṁ.

35.142 Ajjhattānattahetusutta:
Interior and Cause Are Not-Self

“Cakkhuṁ, bhikkhave, anattā.
“Mendicants, the eye is not-self.

Yopi hetu, yopi paccayo cakkhussa uppādāya, sopi anattā.
The cause and reason that gives rise to the eye is also not-self.

Anattasambhūtaṁ, bhikkhave, cakkhu kuto attā bhavissati …pe…
Since the eye is produced by what is not-self, how could it be self?

jivhā anattā.
The ear … nose … tongue … body …

Yopi hetu yopi paccayo jivhāya uppādāya, sopi anattā.
Anattasambhūtā, bhikkhave, jivhā kuto attā bhavissati …pe…
mano anattā.
mind is not-self.

Yopi hetu yopi paccayo manassa uppādāya, sopi anattā.
The cause and reason that gives rise to the mind is also not-self.

Anattasambhūto, bhikkhave, mano kuto attā bhavissati.
Since the mind is produced by what is not-self, how could it be self?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Navamaṁ.

35.143 Bāhirāniccahetusutta:
Exterior and Cause Are Impermanent

“Rūpā, bhikkhave, aniccā.
“Mendicants, sights are impermanent.

Yopi hetu, yopi paccayo rūpānaṁ uppādāya, sopi anicco.
The cause and reason that gives rise to sights is also impermanent.

Aniccasambhūtā, bhikkhave, rūpā kuto niccā bhavissanti.
Since sights are produced by what is impermanent, how could they be permanent?

Saddā …
Sounds …

gandhā …
Smells …

rasā …
Tastes …

phoṭṭhabbā …
Touches …

dhammā aniccā.
Thoughts are impermanent.

Yopi hetu, yopi paccayo dhammānaṁ uppādāya, sopi anicco.
The cause and reason that gives rise to thoughts is also impermanent.

Aniccasambhūtā, bhikkhave, dhammā kuto niccā bhavissanti.

Since thoughts are produced by what is impermanent, how could they be permanent?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Dasamaṁ.

35.144 Bāhiradukkhahetusutta:
Exterior and Cause Are Suffering

“Rūpā, bhikkhave, dukkhā.
“Mendicants, sights are suffering.

Yopi hetu, yopi paccayo rūpānaṁ uppādāya, sopi dukkho.
The cause and reason that gives rise to sights is also suffering.

Dukkhasambhūtā, bhikkhave, rūpā kuto sukhā bhavissanti.
Since sights are produced by what is suffering, how could they be happiness?

Saddā …
Sounds …

gandhā …
Smells …

rasā …
Tastes …

phoṭṭhabbā …
Touches …

dhammā dukkhā.
Thoughts are suffering.

Yopi hetu, yopi paccayo dhammānaṁ uppādāya, sopi dukkho.
The cause and reason that gives rise to thoughts is also suffering.

Dukkhasambhūtā, bhikkhave, dhammā kuto sukhā bhavissanti.

Since thoughts are produced by what is suffering, how could they be happiness?

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Ekādasamaṁ.

35.145 Bāhirānattahetusutta:
Exterior and Cause Are Not-Self

“Rūpā, bhikkhave, anattā.
“Mendicants, sights are not-self.

Yopi hetu, yopi paccayo rūpānaṁ uppādāya, sopi anattā.
The cause and reason that gives rise to sights is also not-self.

Anattasambhūtā, bhikkhave, rūpā kuto attā bhavissanti.
Since sights are produced by what is not-self, how could they be self?

Saddā …
Sounds …

gandhā …
Smells …

rasā …
Tastes …

phoṭṭhabbā …
Touches …

dhammā anattā.
Thoughts are not-self.

Yopi hetu, yopi paccayo dhammānaṁ uppādāya, sopi anattā.
The cause and reason that gives rise to thoughts is also not-self.

Anattasambhūtā, bhikkhave, dhammā kuto attā bhavissanti.
Since thoughts are produced by what is not-self, how could they be self?

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako rūpesupi nibbindati, saddesupi … gandhesupi … rasesupi … phoṭṭhabbesupi … dhammesupi nibbindati.
Seeing this …

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānātī"ti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Dvādasamaṁ.

Devadahavaggo catuttho.

Tassuddānaṁ

Devadaho khaṇo rūpā,
dve natumhākameva ca;
Hetunāpi tayo vuttā,
duve ajjhattabāhirāti.

35.146 Kammanirodhasutta:
The Cessation of Action

“Navapurāṇāni, bhikkhave, kammāni desessāmi kammanirodhaṁ kammanirodhagāminiñca paṭipadaṁ.
“Mendicants, I will teach you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmīti.
Listen and pay close attention, I will speak. …

Katamañca, bhikkhave, purāṇakammaṁ?
And what is old action?

Cakkhu, bhikkhave, purāṇakammaṁ abhisaṅkhataṁ abhisañcetayitaṁ vedaniyaṁ daṭṭhabbaṁ …pe…
The eye is old action. It should be seen as produced by choices and intentions, as something to be felt.

jivhā purāṇakammā abhisaṅkhatā abhisañcetayitā vedaniyā daṭṭhabbā …pe…
The ear … nose … tongue … body …

mano purāṇakammo abhisaṅkhato abhisañcetayito vedaniyo daṭṭhabbo.
mind is old action. It should be seen as produced by choices and intentions, as something to be felt.

Idaṁ vuccati, bhikkhave, purāṇakammaṁ.
This is called old action.

Katamañca, bhikkhave, navakammaṁ?

And what is new action?

Yaṁ kho, bhikkhave, etarahi kammaṁ karoti kāyena vācāya manasā,
The deeds you currently perform by way of body, speech, and mind.

idaṁ vuccati, bhikkhave, navakammaṁ.
This is called new action.

Katamo ca, bhikkhave, kammanirodho?
And what is the cessation of action?

Yo kho, bhikkhave, kāyakammavacīkammamanokammassa nirodhā vimuttiṁ phusati,
When you experience freedom due to the cessation of deeds by body, speech, and mind.

ayaṁ vuccati, bhikkhave, kammanirodho.
This is called the cessation of action.

Katamā ca, bhikkhave, kammanirodhagāminī paṭipadā?
And what's the practice that leads to the cessation of action?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, kammanirodhagāminī paṭipadā.
This is called the practice that leads to the cessation of action.

Iti kho, bhikkhave, desitaṁ mayā purāṇakammaṁ, desitaṁ navakammaṁ, desito kammanirodho, desitā kammanirodhagāminī paṭipadā.
So, mendicants, I've taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

Yaṁ kho, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchāvippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī"ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Paṭhamaṁ.

35.147 Aniccanibbānasappāyasutta:
The Impermanent as Conducive to Extinguishment

“Nibbānasappāyaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṁ suṇātha …pe…
Listen …

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

Idha, bhikkhave, bhikkhu cakkhuṁ aniccanti passati, rūpā aniccāti passati, cakkhuviññāṇaṁ aniccanti passati, cakkhusamphasso aniccoti passati. Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti passati …pe…
It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

jivhā aniccāti passati, rasā aniccāti passati, jivhāviññāṇaṁ aniccanti passati, jivhāsamphasso aniccoti passati, yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti passati …pe…
They see that the ear … nose … tongue … body …

mano aniccoti passati, dhammā aniccāti passati, manoviññāṇaṁ aniccanti passati, manosamphasso aniccoti passati, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti passati.
mind, thoughts, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises

conditioned by mind contact is also impermanent.

Ayaṁ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.
This is that practice that’s conducive to extinguishment.”

Dutiyaṁ.

35.148 Dukkhanibbānasappāyasutta:
The Suffering as Conducive to Extinguishment

“Nibbānasappāyaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṁ suṇātha …pe…
Listen …

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

Idha, bhikkhave, cakkhuṁ dukkhanti passati, rūpā dukkhāti passati, cakkhuviññāṇaṁ dukkhanti passati, cakkhusamphasso dukkhoti passati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhanti passati …pe…
It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering.

jivhā dukkhāti passati …pe…
They see that the ear … nose … tongue … body …

mano dukkhoti passati, dhammā dukkhāti passati, manoviññāṇaṁ dukkhanti passati, manosamphasso dukkhoti passati, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhanti passati.
mind, thoughts, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering.

Ayaṁ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.
This is that practice that’s conducive to extinguishment.”

Tatiyaṁ.

35.149 Anattanibbānasappāyasutta:
Not-Self as Conducive to Extinguishment

“Nibbānasappāyaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṁ suṇātha …pe…
Listen …

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

Idha, bhikkhave, bhikkhu cakkhuṁ anattāti passati, rūpā anattāti passati, cakkhuviññāṇaṁ anattāti passati, cakkhusamphasso anattāti passati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattāti passati …pe…
It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self.

mano anattāti passati, dhammā anattāti passati, manoviññāṇaṁ anattāti passati, manosamphasso anattāti passati, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattāti passati.
They see that the ear … nose … tongue … body … mind, thoughts, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self.

Ayaṁ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.

This is that practice that’s conducive to extinguishment.”

Catutthaṁ.

35.150 Nibbānasappāyapaṭipadāsutta:
A Practice Conducive to Extinguishment

“Nibbānasappāyaṁ vo, bhikkhave, paṭipadaṁ desessāmi.
“Mendicants, I will teach you a practice that’s conducive to extinguishment.

Taṁ suṇātha …pe…
Listen …

katamā ca sā, bhikkhave, nibbānasappāyā paṭipadā?
And what is that practice that’s conducive to extinguishment?

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

cakkhu niccaṁ vā aniccaṁ vā”ti?
Is the eye permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Rūpā niccā vā aniccā vā”ti?
“Are sights …

“Aniccā, bhante”.
“Cakkhuviññāṇaṁ …
eye consciousness …

cakkhusamphasso …pe…
eye contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi niccaṁ vā aniccaṁ vā”ti?
The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?

‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati …pe…
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati …pe…
Being disillusioned, desire fades away. When desire fades away they’re freed. …

nāparaṁ itthattāyāti pajānāti.
They understand: ‘… there is no return to any state of existence.’

Ayaṁ kho sā, bhikkhave, nibbānasappāyā paṭipadā”ti.
This is that practice that’s conducive to extinguishment.”

Pañcamaṁ.

35.151 Antevāsikasutta:
A Student

“Anantevāsikamidaṁ, bhikkhave, brahmacariyaṁ vussati anācariyakaṁ.
“Mendicants, this spiritual life is lived without a resident student and without a teaching master.

Santevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṁ na phāsu viharati.
A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

Anantevāsiko, bhikkhave, bhikkhu anācariyako sukhaṁ phāsu viharati.
A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

Kathañca, bhikkhu, santevāsiko sācariyako dukkhaṁ na phāsu viharati?
And how does a mendicant who lives with a resident student and a teaching master live in suffering and discomfort?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṁ disvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.
When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.
Those qualities reside within. Since they have bad unskillful qualities residing within,

Tasmā santevāsikoti vuccati.
they’re said to have a resident student.

Te naṁ samudācaranti, samudācaranti naṁ pāpakā akusalā dhammāti.
Those qualities master them. Since they're mastered by bad unskillful qualities,

Tasmā sācariyakoti vuccati …pe….
they're said to have a teaching master.

Puna caparaṁ, bhikkhave, bhikkhuno jivhāya rasaṁ sāyitvā uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.
Furthermore, when a mendicant hears … smells … tastes … touches …

Tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti. Tasmā santevāsikoti vuccati.
Te naṁ samudācaranti, samudācaranti naṁ pāpakā akusalā dhammāti. Tasmā sācariyakoti vuccati …pe….
Puna caparaṁ, bhikkhave, bhikkhuno manasā dhammaṁ viññāya uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.
knows a thought with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters.

Tyāssa anto vasanti, antassa vasanti pāpakā akusalā dhammāti.
Those qualities reside within. Since they have bad unskillful qualities residing within,

Tasmā santevāsikoti vuccati.
they're said to have a resident student.

Te naṁ samudācaranti, samudācaranti naṁ pāpakā akusalā dhammāti.
Those qualities master them. Since they're mastered by bad unskillful qualities,

Tasmā sācariyakoti vuccati.
they're said to have a teaching master.

Evaṁ kho, bhikkhave, bhikkhu santevāsiko sācariyako dukkhaṁ, na phāsu viharati.

That’s how a mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

Kathañca, bhikkhave, bhikkhu anantevāsiko anācariyako sukhaṁ phāsu viharati?
And how does a mendicant who lives without a resident student and a teaching master live in happiness and comfort?

Idha, bhikkhave, bhikkhuno cakkhunā rūpaṁ disvā na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.
When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters.

Tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.
Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within,

Tasmā anantevāsikoti vuccati.
they’re said to not have a resident student.

Te naṁ na samudācaranti, na samudācaranti naṁ pāpakā akusalā dhammāti.
Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities,

Tasmā anācariyakoti vuccati …pe….
they’re said to not have a teaching master.

Puna caparaṁ, bhikkhave, bhikkhuno jivhāya rasaṁ sāyitvā na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.
Furthermore, when a mendicant hears … smells … tastes … touches …

Tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti. Tasmā anantevāsikoti vuccati.
Te naṁ na samudācaranti, na samudācaranti naṁ pāpakā akusalā dhammāti. Tasmā anācariyakoti vuccati …pe….
Puna caparaṁ, bhikkhave, bhikkhuno manasā dhammaṁ viññāya na uppajjanti pāpakā akusalā dhammā sarasaṅkappā saṁyojaniyā.

knows a thought with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters.

Tyāssa na anto vasanti, nāssa anto vasanti pāpakā akusalā dhammāti.
Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within,

Tasmā anantevāsikoti vuccati.
they’re said to not have a resident student.

Te naṁ na samudācaranti, na samudācaranti naṁ pāpakā akusalā dhammāti.
Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities,

Tasmā anācariyakoti vuccati.
they’re said to not have a teaching master.

Evaṁ kho, bhikkhave, bhikkhu anantevāsiko anācariyako sukhaṁ phāsu viharati.
That’s how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

Anantevāsikamidaṁ, bhikkhave, brahmacariyaṁ vussati.
This spiritual life is lived without a resident student and without a teaching master.

Anācariyakaṁ santevāsiko, bhikkhave, bhikkhu sācariyako dukkhaṁ, na phāsu viharati.
A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

Anantevāsiko, bhikkhave, bhikkhu anācariyako sukhaṁ phāsu viharatī”ti.
A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.”

Chaṭṭhaṁ.

35.152 Kimatthiyabrahmacariyasutta:
What's the Purpose of the Spiritual Life?

"Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
"Mendicants, if wanderers who follow another religion were to ask you:

'kimatthiyaṁ, āvuso, samaṇe gotame brahmacariyaṁ vussatī'ti?
'Reverends, what's the purpose of leading the spiritual life under the ascetic Gotama?'

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
You should answer them:

'dukkhassa kho, āvuso, pariññāya bhagavati brahmacariyaṁ vussatī'ti.
'The purpose of leading the spiritual life under the Buddha is to completely understand suffering.'

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
If wanderers of other religions were to ask you:

'katamaṁ panāvuso, dukkhaṁ, yassa pariññāya samaṇe gotame brahmacariyaṁ vussatī'ti?
'Reverends, what is that suffering?'

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
You should answer them:

'Cakkhu kho, āvuso, dukkhaṁ;
'The eye is suffering.

tassa pariññāya bhagavati brahmacariyaṁ vussati.

The purpose of leading the spiritual life under the Buddha is to completely understand this.

Rūpā dukkhā;
Sights …

tesaṁ pariññāya bhagavati brahmacariyaṁ vussati.
Cakkhuviññāṇaṁ dukkhaṁ;
Eye consciousness …

tassa pariññāya bhagavati brahmacariyaṁ vussati.
Cakkhusamphasso dukkho;
Eye contact …

tassa pariññāya bhagavati brahmacariyaṁ vussati.
Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ;
The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṁ vussati …pe…
The purpose of leading the spiritual life under the Buddha is to completely understand this.

jivhā dukkhā …
The ear … nose … tongue … body …

mano dukkho;
mind …

tassa pariññāya bhagavati brahmacariyaṁ vussati …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ;
The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering.

tassa pariññāya bhagavati brahmacariyaṁ vussati.
The purpose of living the spiritual life under the Buddha is to completely understand this.

Idaṁ kho, āvuso, dukkhaṁ;

This is that suffering.

yassa pariññāya bhagavati brahmacariyaṁ vussatī’ti.
The purpose of leading the spiritual life under the Buddha is to completely understand this.’

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā”ti.
When questioned by wanderers of other religions, that’s how you should answer them.”

Sattamaṁ.

35.153 Atthinukhopariyāyasutta:
Is There a Method?

“Atthi nu kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṁ byākareyya:
“Mendicants, is there a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment? That is:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti?
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

“Bhagavaṁmūlakā no, bhante, dhammā, bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
“Well then, mendicants, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“atthi, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṁ byākareyya:
“There is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

‘“khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti pajānāmī’ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Katamo ca, bhikkhave, pariyāyo, yaṁ pariyāyaṁ āgamma bhikkhu aññatreva saddhāya …pe… aññatra diṭṭhinijjhānakkhantiyā aññaṁ byākaroti: ‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī’ti?
And what is that method?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā santaṁ vā ajjhattaṁ rāgadosamohaṁ, atthi me ajjhattaṁ rāgadosamohoti pajānāti;
Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’

asantaṁ vā ajjhattaṁ rāgadosamohaṁ, natthi me ajjhattaṁ rāgadosamohoti pajānāti.
When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’

Yaṁ taṁ, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā santaṁ vā ajjhattaṁ rāgadosamohaṁ, atthi me ajjhattaṁ rāgadosamohoti pajānāti; asantaṁ vā ajjhattaṁ rāgadosamohaṁ, natthi me ajjhattaṁ rāgadosamohoti pajānāti. Api nu me, bhikkhave, dhammā saddhāya vā

veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?
Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

“No hetaṁ, bhante”.
“No, sir.”

“Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?
“Aren’t they understood by seeing them with wisdom?”

“Evaṁ, bhante”.
“Yes, sir.”

“Ayaṁ kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṁ byākaroti:
“This is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

‘“khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti pajānāmī’ti …pe….
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Puna caparaṁ, bhikkhave, bhikkhu jivhāya rasaṁ sāyitvā santaṁ vā ajjhattaṁ …pe… rāgadosamohoti pajānāti; asantaṁ vā ajjhattaṁ rāgadosamohaṁ, natthi me ajjhattaṁ rāgadosamohoti pajānāti.
Furthermore, a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch …

Yaṁ taṁ, bhikkhave, jivhāya rasaṁ sāyitvā santaṁ vā ajjhattaṁ rāgadosamohaṁ, atthi me ajjhattaṁ rāgadosamohoti pajānāti; asantaṁ vā ajjhattaṁ rāgadosamohaṁ, natthi me ajjhattaṁ rāgadosamohoti pajānāti; api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?
“No hetaṁ, bhante”.
“Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?
“Evaṁ, bhante”.
“Ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṁ byākaroti: ‘“khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti pajānāmī’ti …pe….
Puna caparaṁ, bhikkhave, bhikkhu manasā dhammaṁ viññāya santaṁ vā ajjhattaṁ rāgadosamohaṁ, atthi me ajjhattaṁ rāgadosamohoti pajānāti;
knows a thought with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’

asantaṁ vā ajjhattaṁ rāgadosamohaṁ, natthi me ajjhattaṁ rāgadosamohoti pajānāti.
When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’

Yaṁ taṁ, bhikkhave, bhikkhu manasā dhammaṁ viññāya santaṁ vā ajjhattaṁ rāgadosamohaṁ, atthi me ajjhattaṁ rāgadosamohoti pajānāti; asantaṁ vā ajjhattaṁ rāgadosamohaṁ, natthi me ajjhattaṁ rāgadosamohoti pajānāti; api nu me, bhikkhave, dhammā saddhāya vā veditabbā, ruciyā vā veditabbā, anussavena vā veditabbā, ākāraparivitakkena vā veditabbā, diṭṭhinijjhānakkhantiyā vā veditabbā”ti?
Since this is so, are these things understood by faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?”

“No hetaṁ, bhante”.
“No, sir.”

“Nanume, bhikkhave, dhammā paññāya disvā veditabbā”ti?
“Aren’t they understood by seeing them with wisdom?”

“Evaṁ, bhante”.
“Yes, sir.”

“Ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṁ byākaroti:
“This too is a method—apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration—that a mendicant can rely on to declare their enlightenment. That is:

‘“khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti pajānāmī’ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

Aṭṭhamaṁ.

35.154 Indriyasampannasutta:
Endowed With Faculties

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“‘indriyasampanno, indriyasampanno’ti, bhante, vuccati.
“Sir, they speak of someone who is ‘accomplished regarding the faculties’.

Kittāvatā nu kho, bhante, indriyasampanno hotī”ti?
How is someone accomplished regarding the faculties defined?”

“Cakkhundriye ce, bhikkhu, udayabbayānupassī viharanto cakkhundriye nibbindati …pe…
“Mendicant, if someone meditates observing rise and fall in the eye faculty, they grow disillusioned with the eye faculty.

jivhindriye ce, bhikkhu, udayabbayānupassī viharanto jivhindriye nibbindati …pe…
If they meditate observing rise and fall in the ear faculty … nose faculty … tongue faculty … body faculty …

manindriye ce, bhikkhu, udayabbayānupassī viharanto manindriye nibbindati.
mind faculty, they grow disillusioned with the mind faculty.

Nibbindaṁ virajjati …pe… vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. … When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ettāvatā kho, bhikkhu, indriyasampanno hotī”ti.
This is how someone who is accomplished regarding the faculties is defined.”

Navamaṁ.

35.155 Dhammakathikapucchasutta:
A Dhamma Speaker

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“‘dhammakathiko, dhammakathiko’ti, bhante, vuccati.
“Sir, they speak of a ‘Dhamma speaker’.

Kittāvatā nu kho, bhante, dhammakathiko hotī”ti?
How is a Dhamma speaker defined?”

“Cakkhussa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Cakkhussa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Cakkhussa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāya …pe…
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

jivhāya ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya …pe…
If a mendicant teaches Dhamma for disillusionment with the ear … nose … tongue … body …

manassa ce, bhikkhu, nibbidāya virāgāya nirodhāya dhammaṁ deseti, ‘dhammakathiko bhikkhū’ti alaṁvacanāya.
mind, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

Manassa ce, bhikkhu, nibbidāya virāgāya nirodhāya paṭipanno hoti, ‘dhammānudhammappaṭipanno bhikkhū’ti alaṁvacanāya.
If they practice for disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

Manassa ce, bhikkhu, nibbidā virāgā nirodhā anupādāvimutto hoti, ‘diṭṭhadhammanibbānappatto bhikkhū’ti alaṁvacanāyā”ti.
If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

Dasamaṁ.

Navapurāṇavaggo pañcamo.

Tassuddānaṁ

Kammaṁ cattāri sappāyā,
anantevāsi kimatthiyā;
Atthi nu kho pariyāyo,
indriyakathikena cāti.

Saḷāyatanavagge tatiyapaṇṇāsako samatto.

Tassa vagguddānaṁ

Yogakkhemi ca loko ca,
Gahapati devadahena ca;
Navapurāṇena paṇṇāso,
Tatiyo tena vuccatīti.

35.156 Ajjhattanandikkhayasutta:
The Interior and the End of Relishing

“Aniccaṁyeva, bhikkhave, bhikkhu cakkhuṁ aniccanti passati, sāssa hoti sammādiṭṭhi.
“Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṁ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccati …pe…
When relishing and greed end, the mind is said to be well freed.

aniccaṁyeva, bhikkhave, bhikkhu jivhaṁ aniccanti passati, sāssa hoti sammādiṭṭhi.
The ear … nose … tongue … body …

Sammā passaṁ nibbindati.
Nandikkhayā rāgakkhayo;
rāgakkhayā …pe…
cittaṁ suvimuttanti vuccati …pe…
aniccaṁyeva, bhikkhave, bhikkhu manaṁ aniccanti passati, sāssa hoti sammādiṭṭhi.
mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view.

Sammā passaṁ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;

When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccatī”ti.
When relishing and greed end, the mind is said to be well freed.”

Paṭhamaṁ.

35.157 Bāhiranandikkhayasutta:
The Exterior and the End of Relishing

“Anicceyeva, bhikkhave, bhikkhu rūpe aniccāti passati, sāssa hoti sammādiṭṭhi.
“Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view.

Sammā passaṁ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccati.
When relishing and greed end, the mind is said to be well freed.

Anicceyeva, bhikkhave, bhikkhu sadde …
Sounds …

gandhe …
Smells …

rase …
Tastes …

phoṭṭhabbe …
Touches …

dhamme aniccāti passati, sāssa hoti sammādiṭṭhi.
Thoughts really are impermanent. A mendicant sees that they are impermanent: that’s their right view.

Sammā passaṁ nibbindati.
Seeing rightly, they grow disillusioned.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccatī”ti.
When relishing and greed end, the mind is said to be well freed.”

Dutiyaṁ.

35.158 Ajjhattaaniccanandikkhayasutta:
Focus, the Interior, and the End of Relishing

“Cakkhuṁ, bhikkhave, yoniso manasi karotha, cakkhāniccatañca yathābhūtaṁ samanupassatha.
“Mendicants, properly attend to the eye. Truly see the impermanence of the eye.

Cakkhuṁ, bhikkhave, bhikkhu yoniso manasikaronto, cakkhāniccatañca yathābhūtaṁ samanupassanto cakkhusmimpi nibbindati.
When a mendicant does this, they grow disillusioned with the eye.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccati.
When relishing and greed end, the mind is said to be well freed.

Sotaṁ, bhikkhave, yoniso manasi karotha …
Properly attend to the ear …

ghānaṁ …
nose …

jivhaṁ, bhikkhave, yoniso manasi karotha, jivhāniccatañca yathābhūtaṁ samanupassatha.
tongue …

Jivhaṁ, bhikkhave, bhikkhu yoniso manasikaronto, jivhāniccatañca yathābhūtaṁ samanupassanto jivhāyapi nibbindati.
Nandikkhayā rāgakkhayo;
rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccati.
Kāyaṁ …

body …

manaṁ, bhikkhave, yoniso manasi karotha, manāniccatañca yathābhūtaṁ samanupassatha.
mind. Truly see the impermanence of the mind.

Manaṁ, bhikkhave, bhikkhu yoniso manasikaronto, manāniccatañca yathābhūtaṁ samanupassanto manasmimpi nibbindati.
When a mendicant does this, they grow disillusioned with the mind.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccatī”ti.
When relishing and greed end, the mind is said to be well freed.”

Tatiyaṁ.

35.159 Bāhiraaniccanandikkhayasutta:
Focus, the Exterior, and the End of Relishing

“Rūpe, bhikkhave, yoniso manasi karotha, rūpāniccatañca yathābhūtaṁ samanupassatha.
“Mendicants, properly attend to sights. Truly see the impermanence of sights.

Rūpe, bhikkhave, bhikkhu yoniso manasikaronto, rūpāniccatañca yathābhūtaṁ samanupassanto rūpesupi nibbindati.
When a mendicant does this, they grow disillusioned with sights.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends. When greed ends, relishing ends.

rāgakkhayā nandikkhayo.
Nandirāgakkhayā cittaṁ suvimuttanti vuccati.
When relishing and greed end, the mind is said to be well freed.

Sadde …
Properly attend to sounds …

gandhe …
smells …

rase …
tastes …

phoṭṭhabbe …
touches …

dhamme, bhikkhave, yoniso manasi karotha, dhammāniccatañca yathābhūtaṁ samanupassatha.
thoughts. Truly see the impermanence of thoughts.

Dhamme, bhikkhave, bhikkhu yoniso manasikaronto, dhammāniccatañca yathābhūtaṁ samanupassanto dhammesupi

nibbindati.
When a mendicant does this, they grow disillusioned with thoughts.

Nandikkhayā rāgakkhayo;
When relishing ends, greed ends.

rāgakkhayā nandikkhayo.
When greed ends, relishing ends.

Nandirāgakkhayā cittaṁ suvimuttanti vuccatī”ti.
When relishing and greed end, the mind is said to be well freed.”

Catutthaṁ.

35.160 Jīvakambavanasamādhisutta:
On Immersion at Jīvaka's Mango Grove

Ekaṁ samayaṁ bhagavā rājagahe viharati jīvakambavane.
At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"bhikkhavo"ti …pe…

"samādhiṁ, bhikkhave, bhāvetha.
"Mendicants, develop immersion.

Samāhitassa, bhikkhave, bhikkhuno yathābhūtaṁ okkhāyati.
For a mendicant with immersion, things become truly clear.

Kiñca yathābhūtaṁ okkhāyati?
And what becomes truly clear?

Cakkhuṁ aniccanti yathābhūtaṁ okkhāyati, rūpā aniccāti yathābhūtaṁ okkhāyati, cakkhuviññāṇaṁ aniccanti yathābhūtaṁ okkhāyati, cakkhusamphasso aniccoti yathābhūtaṁ okkhāyati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti yathābhūtaṁ okkhāyati …pe…
It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent.

jivhā aniccāti yathābhūtaṁ okkhāyati …pe…
It becomes truly clear that the ear … nose … tongue … body …

mano aniccoti yathābhūtaṁ okkhāyati, dhammā aniccāti yathābhūtaṁ okkhāyati …pe…
mind, thoughts, mind consciousness, and mind contact are impermanent.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti yathābhūtaṁ okkhāyati.
And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

Samādhiṁ, bhikkhave, bhāvetha.
Mendicants, develop immersion.

Samāhitassa, bhikkhave, bhikkhuno yathābhūtaṁ okkhāyatī”ti.
For a mendicant with immersion, things become truly clear.”

Pañcamaṁ.

35.161 Jīvakambavanapaṭisallānasutta:
On Retreat at Jīvaka's Mango Grove

Ekaṁ samayaṁ bhagavā rājagahe viharati jīvakambavane.
At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove.

Tatra kho bhagavā bhikkhū āmantesi …pe…
There the Buddha addressed the mendicants:

"paṭisallāne, bhikkhave, yogamāpajjatha.
"Mendicants, meditate in retreat.

Paṭisallīnassa, bhikkhave, bhikkhuno yathābhūtaṁ okkhāyati.
For a mendicant who meditates in retreat, things become truly clear.

Kiñca yathābhūtaṁ okkhāyati?
And what becomes truly clear?

Cakkhuṁ aniccanti yathābhūtaṁ okkhāyati, rūpā aniccāti yathābhūtaṁ okkhāyati, cakkhuviññāṇaṁ aniccanti yathābhūtaṁ okkhāyati, cakkhusamphasso aniccoti yathābhūtaṁ okkhāyati, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti yathābhūtaṁ okkhāyati …pe…
It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. …

mano aniccoti yathābhūtaṁ okkhāyati, dhammā …
It becomes truly clear that the mind, thoughts, mind consciousness, and mind contact are impermanent.

manoviññāṇaṁ …

manosamphasso …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccanti yathābhūtaṁ okkhāyati.
And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

Paṭisallāne, bhikkhave, yogamāpajjatha.
Mendicants, meditate in retreat.

Paṭisallīnassa, bhikkhave, bhikkhuno yathābhūtaṁ okkhāyatī”ti.
For a mendicant who meditates in retreat, things become truly clear.”

Chaṭṭhaṁ.

35.162 Koṭṭhikaaniccasutta:
With Koṭṭhita on Impermanence

Atha kho āyasmā mahākoṭṭhiko yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā koṭṭhiko bhagavantaṁ etadavoca:
Then Venerable Mahākoṭṭhita went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, koṭṭhika, aniccaṁ tatra te chando pahātabbo.
“Koṭṭhita, you should give up desire for what is impermanent.

Kiñca, koṭṭhika, aniccaṁ?
And what is impermanent?

Cakkhu kho, koṭṭhika, aniccaṁ; tatra te chando pahātabbo.
The eye,

Rūpā aniccā; tatra te chando pahātabbo.
sights,

Cakkhuviññāṇaṁ aniccaṁ; tatra te chando pahātabbo.
eye consciousness,

Cakkhusamphasso anicco; tatra te chando pahātabbo.
and eye contact are impermanent: you should give up desire for them.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ; tatra te chando pahātabbo …pe…
The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it.

jivhā aniccā; tatra te chando pahātabbo.
The ear … nose … tongue … body …

Rasā aniccā; tatra te chando pahātabbo.
Jivhāviññāṇaṁ aniccaṁ; tatra te chando pahātabbo.
Jivhāsamphasso anicco; tatra te chando pahātabbo.
Yampidaṁ jivhāsamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ; tatra te chando pahātabbo …pe…
mano anicco; tatra te chando pahātabbo.
The mind,

Dhammā aniccā; tatra te chando pahātabbo.
thoughts,

Manoviññāṇaṁ aniccaṁ; tatra te chando pahātabbo.
mind consciousness,

Manosamphasso anicco; tatra te chando pahātabbo.
and mind contact are impermanent: you should give up desire for them.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ; tatra te chando pahātabbo.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it.

Yaṁ kho, koṭṭhika, aniccaṁ tatra te chando pahātabbo”ti.
Koṭṭhita, you should give up desire for what is impermanent.”

Sattamaṁ.

35.163 Koṭṭhikadukkhasutta:
With Koṭṭhita on Suffering

Atha kho āyasmā mahākoṭṭhiko …pe… bhagavantaṁ etadavoca:
Then Venerable Mahākoṭṭhita … said to the Buddha:

“sādhu me, bhante …pe… vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Yaṁ kho, koṭṭhika, dukkhaṁ tatra te chando pahātabbo.
“Koṭṭhita, you should give up desire for what is suffering.

Kiñca, koṭṭhika, dukkhaṁ?
And what is suffering?

Cakkhu kho, koṭṭhika, dukkhaṁ; tatra te chando pahātabbo.
The eye,

Rūpā dukkhā; tatra te chando pahātabbo.
sights,

Cakkhuviññāṇaṁ dukkhaṁ; tatra te chando pahātabbo.
eye consciousness,

Cakkhusamphasso dukkho; tatra te chando pahātabbo.
and eye contact are suffering: you should give up desire for them.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ; tatra te chando pahātabbo …pe…
The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it.

jivhā dukkhā; tatra te chando pahātabbo …pe…

The ear … nose … tongue … body …

mano dukkho; tatra te chando pahātabbo.
The mind,

Dhammā dukkhā; tatra te chando pahātabbo.
thoughts,

Manoviññāṇaṁ dukkhaṁ; tatra te chando pahātabbo.
mind consciousness,

Manosamphasso dukkho; tatra te chando pahātabbo.
and mind contact are suffering: you should give up desire for them.

Yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhaṁ; tatra te chando pahātabbo.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it.

Yaṁ kho, koṭṭhika, dukkhaṁ tatra te chando pahātabbo”ti.
Koṭṭhita, you should give up desire for what is suffering.”

Aṭṭhamaṁ.

35.164 Koṭṭhikaanattasutta:
With Koṭṭhita on Not-Self

Ekamantaṁ …pe…
vihareyyanti.

“Yo kho, koṭṭhika, anattā tatra te chando pahātabbo.
“Koṭṭhita, you should give up desire for what is not-self.

Ko ca, koṭṭhika, anattā?
And what is not-self?

Cakkhu kho, koṭṭhika, anattā; tatra te chando pahātabbo.
The eye,

Rūpā anattā; tatra te chando pahātabbo.
sights,

Cakkhuviññāṇaṁ anattā; tatra te chando pahātabbo.
eye consciousness,

Cakkhusamphasso anattā; tatra te chando pahātabbo.
and eye contact are not-self: you should give up desire for them.

Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattā; tatra te chando pahātabbo …pe…
The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it.

jivhā anattā; tatra te chando pahātabbo …pe…
The ear … nose … tongue … body …

mano anattā; tatra te chando pahātabbo.
The mind,

Dhammā anattā; tatra te chando pahātabbo.
thoughts,

Manoviññāṇaṁ …
mind consciousness,

manosamphasso …
and mind contact …

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattā; tatra te chando pahātabbo.
The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also not-self: you should give up desire for it.

Yo kho, koṭṭhika, anattā, tatra te chando pahātabbo”ti.
Koṭṭhita, you should give up desire for what is not-self.”

Navamaṁ.

35.165 Micchādiṭṭhipahānasutta:
Giving Up Wrong View

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe…
Then a mendicant went up to the Buddha …

ekamantaṁ nisinno so bhikkhu bhagavantaṁ etadavoca:
and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato micchādiṭṭhi pahīyatī”ti?
“Sir, how does one know and see so that wrong view is given up?”

“Cakkhuṁ kho, bhikkhu, aniccato jānato passato micchādiṭṭhi pahīyati.
“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, wrong view is given up. …

Rūpe aniccato jānato passato micchādiṭṭhi pahīyati.
Cakkhuviññāṇaṁ aniccato jānato passato micchādiṭṭhi pahīyati.
Cakkhusamphassaṁ aniccato jānato passato micchādiṭṭhi pahīyati … pe…

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccato jānato passato micchādiṭṭhi pahīyati.
And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, wrong view is given up.

Evaṁ kho, bhikkhu, jānato evaṁ passato micchādiṭṭhi pahīyatī”ti.
This is how to know and see so that wrong view is given up.”

Dasamaṁ.

35.166 Sakkāyadiṭṭhipahānasutta:
Giving Up Identity View

Atha kho aññataro bhikkhu …pe…
Then a mendicant went up to the Buddha …

etadavoca:
and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato sakkāyadiṭṭhi pahīyatī”ti?
“Sir, how does one know and see so that identity view is given up?”

“Cakkhuṁ kho, bhikkhu, dukkhato jānato passato sakkāyadiṭṭhi pahīyati.
“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, identity view is given up. …

Rūpe dukkhato jānato passato sakkāyadiṭṭhi pahīyati.
Cakkhuviññāṇaṁ dukkhato jānato passato sakkāyadiṭṭhi pahīyati.
Cakkhusamphassaṁ dukkhato jānato passato sakkāyadiṭṭhi pahīyati
…pe…

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi dukkhato jānato passato sakkāyadiṭṭhi pahīyati.
And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as suffering, identity view is given up.

Evaṁ kho, bhikkhu, jānato evaṁ passato sakkāyadiṭṭhi pahīyatī”ti.
This is how to know and see so that identity view is given up.”

Ekādasamaṁ.

35.167 Attānudiṭṭhipahānasutta:
Giving Up View of Self

Atha kho aññataro bhikkhu …pe…
Then a mendicant went up to the Buddha …

etadavoca:
and said to him:

“kathaṁ nu kho, bhante, jānato kathaṁ passato attānudiṭṭhi pahīyatī”ti?
“Sir, how does one know and see so that view of self is given up?”

“Cakkhuṁ kho, bhikkhu, anattato jānato passato attānudiṭṭhi pahīyati.
“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, view of self is given up. …

Rūpe anattato jānato passato attānudiṭṭhi pahīyati.
Cakkhuviññāṇaṁ anattato jānato passato attānudiṭṭhi pahīyati.
Cakkhusamphassaṁ anattato jānato passato attānudiṭṭhi pahīyati.
Yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattato jānato passato attānudiṭṭhi pahīyati …pe…
jivhaṁ anattato jānato passato attānudiṭṭhi pahīyati …pe…

manaṁ anattato jānato passato attānudiṭṭhi pahīyati.
Dhamme …
manoviññāṇaṁ …
manosamphassaṁ …
yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi anattato jānato passato attānudiṭṭhi pahīyatī”ti.

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as not-self, view of self is given up.”

Dvādasamaṁ.

Nandikkhayavaggo paṭhamo.

Tassuddānaṁ

Nandikkhayena cattāro,
jīvakambavane duve;
Koṭṭhikena tayo vuttā,
micchā sakkāya attanoti.

35.168 Ajjhattaaniccachandasutta:
Desire for the Impermanent Interior

“Yaṁ, bhikkhave, aniccaṁ, tatra vo chando pahātabbo.
“Mendicants, you should give up desire for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Cakkhu, bhikkhave, aniccaṁ; tatra vo chando pahātabbo …pe…
The eye, ear, nose, tongue, body, and mind are impermanent:

jivhā aniccā; tatra vo chando pahātabbo …pe…
mano anicco; tatra vo chando pahātabbo.
you should give up desire for them.

Yaṁ, bhikkhave, aniccaṁ, tatra vo chando pahātabbo”ti.
You should give up desire for what is impermanent.”

35.169 Ajjhattaaniccarāgasutta:
Greed for the Impermanent Interior

“Yaṁ, bhikkhave, aniccaṁ, tatra vo rāgo pahātabbo.
“Mendicants, you should give up greed for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Cakkhu, bhikkhave, aniccaṁ;
The eye, ear, nose, tongue, body, and mind are impermanent …”

tatra vo rāgo pahātabbo …pe…
jivhā aniccā;
tatra vo rāgo pahātabbo …pe…
mano anicco;
tatra vo rāgo pahātabbo.
Yaṁ, bhikkhave, aniccaṁ, tatra vo rāgo pahātabbo”ti.

35.170 Ajjhattaaniccachandarāgasutta:
Desire and Greed for the Impermanent Interior

“Yaṁ, bhikkhave, aniccaṁ, tatra vo chandarāgo pahātabbo.
“Mendicants, you should give up desire and greed for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Cakkhu, bhikkhave, aniccaṁ;
The eye, ear, nose, tongue, body, and mind are impermanent …”

tatra vo chandarāgo pahātabbo …pe…
jivhā aniccā;
tatra vo chandarāgo pahātabbo …pe…
mano anicco;
tatra vo chandarāgo pahātabbo.
Yaṁ, bhikkhave, aniccaṁ, tatra vo chandarāgo pahātabbo”ti.

35.171–173 Dukkhachandādisutta:
Desire, Etc. for the Suffering Interior

“Yaṁ, bhikkhave, dukkhaṁ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Mendicants, you should give up desire … greed … desire and greed for what is suffering.

Kiñca, bhikkhave, dukkhaṁ?
And what is suffering?

Cakkhu, bhikkhave, dukkhaṁ; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe…
The eye, ear, nose,

jivhā dukkhā …pe…
tongue, body,

mano dukkho; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
and mind are suffering …”

Yaṁ, bhikkhave, dukkhaṁ tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

35.174–176 Anattachandādisutta:
Desire, Etc. for the Not-Self Interior

“Yo, bhikkhave, anattā, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Mendicants, you should give up desire … greed … desire and greed for what is not-self.

Ko ca, bhikkhave, anattā?
And what is not-self?

Cakkhu, bhikkhave, anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe…
The eye, ear, nose, tongue, body, and mind are not-self …”

jivhā anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo …pe…
mano anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Yo, bhikkhave, anattā tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

35.177–179 Bāhirāniccachandādisutta:
Desire, Etc. for the Impermanent Exterior

“Yaṁ, bhikkhave, aniccaṁ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Mendicants, you should give up desire … greed … desire and greed for what is impermanent.

Kiñca, bhikkhave, aniccaṁ?
And what is impermanent?

Rūpā, bhikkhave, aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Sights,

Saddā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
sounds,

Gandhā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
smells,

Rasā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
tastes,

Phoṭṭhabbā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
touches,

Dhammā aniccā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
and thoughts are impermanent …”

Yaṁ, bhikkhave, aniccaṁ tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

35.180–182 Bāhiradukkhachandādisutta:
Desire, Etc. for the Suffering Exterior

“Yaṁ, bhikkhave, dukkhaṁ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Mendicants, you should give up desire … greed … desire and greed for what is suffering.

Kiñca, bhikkhave, dukkhaṁ?
And what is suffering?

Rūpā, bhikkhave, dukkhā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Sights,

Saddā …
sounds,

gandhā …
smells,

rasā …
tastes,

phoṭṭhabbā …
touches,

dhammā dukkhā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
and thoughts are suffering …”

Yaṁ, bhikkhave, dukkhaṁ, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

35.183–185 Bāhirānattachandādisutta:
Desire, Etc. for the Not-Self Exterior

“Yo, bhikkhave, anattā, tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
“Mendicants, you should give up desire … greed … desire and greed for what is not-self.

Ko ca, bhikkhave, anattā?
And what is not-self?

Rūpā, bhikkhave, anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Sights, sounds, smells, tastes, touches, and thoughts are not-self …”

Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā anattā; tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo.
Yo, bhikkhave, anattā tatra vo chando pahātabbo, rāgo pahātabbo, chandarāgo pahātabbo”ti.

35.186 Ajjhattātītāniccasutta:
The Interior Was Impermanent in the Past

“Cakkhu, bhikkhave, aniccaṁ atītaṁ …pe… jivhā aniccā atītā …pe… mano anicco atīto.
“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati …pe… jivhāyapi nibbindati …pe… manasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

35.187 Ajjhattānāgatāniccasutta:
The Interior Will Be Impermanent in the Future

“Cakkhu, bhikkhave, aniccaṁ anāgataṁ …pe… jivhā aniccā anāgatā …pe… mano anicco anāgato.
“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent …”

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

35.188 Ajjhattapaccuppannāniccasutta:
The Interior Is Impermanent in the Present

“Cakkhu, bhikkhave, aniccaṁ paccuppannaṁ …pe… jivhā aniccā paccuppannā …pe… mano anicco paccuppanno.
“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent …”

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

35.189–191 Ajjhattātītādidukkhasutta:
The Interior as Suffering in the Three Times

“Cakkhu, bhikkhave, dukkhaṁ atītaṁ anāgataṁ paccuppannaṁ … pe… jivhā dukkhā atītā anāgatā paccuppannā …pe… mano dukkho atīto anāgato paccuppanno.
“Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering …”

Evaṁ passaṁ, bhikkhave …pe…
nāparaṁ itthattāyāti pajānātī”ti.

35.192–194 Ajjhattātītādianattasutta:
The Interior as Not-Self in the Three Times

**“Cakkhu, bhikkhave, anattā atītaṁ anāgataṁ paccuppannaṁ …pe…
jivhā anattā …pe… mano anattā atīto anāgato paccuppanno.**
“Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self …”

**Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.**

35.195–197 Bāhirātītādianiccasutta:
The Exterior as Impermanent in the Three Times

“Rūpā, bhikkhave, aniccā atītā anāgatā paccuppannā. Saddā … gandhā … rasā … phoṭṭhabbā … dhammā aniccā atītā anāgatā paccuppannā.
“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are impermanent …”

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

35.198–200 Bāhirātītādidukkhasutta:
The Exterior as Suffering in the Three Times

“Rūpā, bhikkhave, dukkhā atītā anāgatā paccuppannā. Saddā … gandhā … rasā … phoṭṭhabbā … dhammā dukkhā atītā anāgatā paccuppannā.
“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are suffering …”

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

35.201–203 Bāhirātītādianattasutta:
The Exterior as Not-Self in the Three Times

“Rūpā, bhikkhave, anattā atītā anāgatā paccuppannā. Saddā … gandhā … rasā … phoṭṭhabbā … dhammā anattā atītā anāgatā paccuppannā.
“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are not-self …”

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī”ti.

35.204 Ajjhattātītayadaniccasutta:
The Interior and What's Impermanent in the Past

"Cakkhu, bhikkhave, aniccaṁ atītaṁ.
"Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

Yadaniccaṁ, taṁ dukkhaṁ.
What's impermanent is suffering.

Yaṁ dukkhaṁ, tadanattā.
What's suffering is not-self.

Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

jivhā aniccā atītā.
Yadaniccaṁ, taṁ dukkhaṁ.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
mano anicco atīto.
Yadaniccaṁ, taṁ dukkhaṁ.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.205 Ajjhattānāgatayadaniccasutta:
The Interior and What's Impermanent in the Future

"Cakkhu, bhikkhave, aniccaṁ anāgataṁ.
"Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent.

Yadaniccaṁ, taṁ dukkhaṁ.
What's impermanent is suffering …"

Yaṁ dukkhaṁ, tadanattā.
Yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
jivhā aniccā anāgatā.
Yadaniccaṁ, taṁ dukkhaṁ.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
mano anicco anāgato.
Yadaniccaṁ, taṁ dukkhaṁ.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ, bhikkhave …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.206 Ajjhattapaccuppannayadaniccasutta:
The Interior and What's Impermanent in the Present

"Cakkhu, bhikkhave, aniccaṁ paccuppannaṁ.
"Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent.

Yadaniccaṁ, taṁ dukkhaṁ.
What's impermanent is suffering. …"

Yaṁ dukkhaṁ, tadanattā.
Yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
jivhā aniccā paccuppannā.
Yadaniccaṁ, taṁ dukkhaṁ.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
mano anicco paccuppanno.
Yadaniccaṁ taṁ dukkhaṁ.
Yaṁ dukkhaṁ tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.207–209 Ajjhattātītādiyaṁdukkhasutta:
The Interior and What's Suffering in the Three Times

"Cakkhu, bhikkhave, dukkhaṁ atītaṁ anāgataṁ paccuppannaṁ.
"Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering.

Yaṁ dukkhaṁ, tadanattā.
What's suffering is not-self …"

Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
jivhā dukkhā …pe…
mano dukkho atīto anāgato paccuppanno.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.210–212 Ajjhattātītādiyadanattasutta:
The Interior and What's Not-Self in the Three Times

"Cakkhu, bhikkhave, anattā atītaṁ anāgataṁ paccuppannaṁ.
"Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self.

Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ …pe…
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

jivhā anattā …pe…
mano anattā atīto anāgato paccuppanno.
Yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.213–215 Bāhirātītādiyadaniccasutta:
The Exterior and What's Impermanent in the Three Times

"Rūpā, bhikkhave, aniccā atītā anāgatā paccuppannā.
"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are impermanent.

Yadaniccaṁ, taṁ dukkhaṁ.
What's impermanent is suffering …"

Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā aniccā atītā anāgatā paccuppannā.
Yadaniccaṁ taṁ dukkhaṁ.
Yaṁ dukkhaṁ tadanattā.
Yadanattā taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.216–218 Bāhirātītādiyaṁdukkhasutta:

The Exterior and What's Suffering in the Three Times

"Rūpā, bhikkhave, dukkhā atītā anāgatā paccuppannā.
"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are suffering.

Yaṁ dukkhaṁ, tadanattā.
What's suffering is not-self …"

Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā dukkhā atītā anāgatā paccuppannā.
Yaṁ dukkhaṁ, tadanattā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.219–221 Bāhirātītādiyadanattasutta:
The Exterior and What's Not-Self in the Three Times

"Rūpā, bhikkhave, anattā atītā anāgatā paccuppannā.
"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and thoughts are not-self.

Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

Saddā …
gandhā …
rasā …
phoṭṭhabbā …
dhammā anattā atītā anāgatā paccuppannā.
Yadanattā, taṁ 'netaṁ mama, nesohamasmi, na meso attā'ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.

Evaṁ passaṁ …pe…
nāparaṁ itthattāyāti pajānātī"ti.

35.222 Ajjhattāyatanaaniccasutta:
The Interior as Impermanent

“Cakkhu, bhikkhave, aniccaṁ …pe… jivhā aniccā …pe… mano anicco.
“Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

35.223 Ajjhattāyatanadukkhasutta:
The Interior as Suffering

“Cakkhu, bhikkhave, dukkhaṁ …pe… jivhā dukkhā …pe… mano dukkho.
“Mendicants, the eye, ear, nose, tongue, body, and mind are suffering.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

35.224 Ajjhattāyatanaanattasutta:
The Interior as Not-Self

“Cakkhu, bhikkhave, anattā …pe… jivhā anattā …pe… mano anattā.
“Mendicants, the eye, ear, nose, tongue, body, and mind are not-self.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

35.225 Bāhirāyatanaaniccasutta:
The Exterior as Impermanent

“Rūpā, bhikkhave, aniccā. Saddā … gandhā … rasā … phoṭṭhabbā … dhammā aniccā.
“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are impermanent.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

35.226 Bāhirāyatanadukkhasutta:
The Exterior as Suffering

“Rūpā, bhikkhave, dukkhā. Saddā … gandhā … rasā … phoṭṭhabbā … dhammā dukkhā.
“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are suffering.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

35.227 Bāhirāyatanaanattasutta:
The Exterior as Not-Self

“Rūpā, bhikkhave, anattā. Saddā … gandhā … rasā … phoṭṭhabbā … dhammā anattā.
“Mendicants, sights, sounds, smells, tastes, touches, and thoughts are not-self.

Evaṁ passaṁ …pe…
Seeing this …

nāparaṁ itthattāyāti pajānātī”ti.
They understand: ‘… there is no return to any state of existence.’”

Saṭṭhipeyyālo samatto.

Tassuddānaṁ

Chandenaṭṭhārasa honti,
atītena ca dve nava;
Yadaniccāṭṭhārasa vuttā,
tayo ajjhattabāhirā;
Peyyālo saṭṭhiko vutto,
buddhenādiccabandhunāti.

Suttantāni saṭṭhi.

35.228 Paṭhamasamuddasutta:
The Ocean (1st)

“‘Samuddo, samuddo’ti, bhikkhave, assutavā puthujjano bhāsati.
“Mendicants, an unlearned ordinary person speaks of the ocean.

Neso, bhikkhave, ariyassa vinaye samuddo.
But that’s not the ocean in the training of the Noble One.

Mahā eso, bhikkhave, udakarāsi mahāudakaṇṇavo.
That’s just a large body of water, a large sea of water.

Cakkhu, bhikkhave, purisassa samuddo;
For a person, the eye is an ocean,

tassa rūpamayo vego.
and its currents are made of sights.

Yo taṁ rūpamayaṁ vegaṁ sahati, ayaṁ vuccati, bhikkhave, atari cakkhusamuddaṁ saūmiṁ sāvaṭṭaṁ sagāhaṁ sarakkhasaṁ;
Someone who can withstand those currents is said to have crossed over the ocean of the eye, with its waves and whirlpools, its saltwater crocodiles and monsters.

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo …pe…
Crossed over, the brahmin stands on the far shore.

jivhā, bhikkhave, purisassa samuddo;
For a person, the ear … nose … tongue … body …

tassa rasamayo vego.
Yo taṁ rasamayaṁ vegaṁ sahati, ayaṁ vuccati, bhikkhave, atari jivhāsamuddaṁ saūmiṁ sāvaṭṭaṁ sagāhaṁ sarakkhasaṁ;
tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo …pe…
mano, bhikkhave, purisassa samuddo;

mind is an ocean,

tassa dhammamayo vego.
and its currents are made of thoughts.

Yo taṁ dhammamayaṁ vegaṁ sahati, ayaṁ vuccati, bhikkhave, atari manosamuddaṁ saūmiṁ sāvaṭṭaṁ sagāhaṁ sarakkhasaṁ;
Someone who can withstand those currents is said to have crossed over the ocean of the mind, with its waves and whirlpools, its saltwater crocodiles and monsters.

tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo”ti.
Crossed over, the brahmin stands on the far shore.”

Idamavoca …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

“Yo imaṁ samuddaṁ sagāhaṁ sarakkhasaṁ,
Saūmiṁ sāvaṭṭaṁ sabhayaṁ duttaraṁ accatari;
Sa vedagū vusitabrahmacariyo,
Lokantagū pāragatoti vuccatī”ti.

“A knowledge master who’s crossed
the ocean so hard to cross,
with its saltwater crocodiles and monsters,
its waves, whirlpools, and dangers;
they’ve completed the spiritual journey,
and gone to the end of the world,
they’re called ‘one who has gone beyond’.”

Paṭhamaṁ.

35.229 Dutiyasamuddasutta:
The Ocean (2nd)

“‘Samuddo, samuddo’ti, bhikkhave, assutavā puthujjano bhāsati.
“Mendicants, an unlearned ordinary person speaks of the ocean.

Neso, bhikkhave, ariyassa vinaye samuddo.
But that’s not the ocean in the training of the Noble One.

Mahā eso, bhikkhave, udakarāsi mahāudakaṇṇavo.
That’s just a large body of water, a large sea of water.

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ayaṁ vuccati, bhikkhave, ariyassa vinaye samuddo.
This is called the ocean in the training of the Noble One.

Etthāyaṁ sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā yebhuyyena samunnā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā, apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattati …pe….
And it’s here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It’s become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

Santi, bhikkhave, jivhāviññeyyā rasā …pe… santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.

There are sounds … smells … tastes … touches … thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ayaṁ vuccati, bhikkhave, ariyassa vinaye samuddo.
This is called the ocean in the training of the Noble One.

Etthāyaṁ sadevako loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā yebhuyyena samunnā tantākulakajātā kulagaṇṭhikajātā muñjapabbajabhūtā apāyaṁ duggatiṁ vinipātaṁ saṁsāraṁ nātivattatīti.
And it's here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It's become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn't escape the places of loss, the bad places, the underworld, transmigration.

Yassa rāgo ca doso ca,
Avijjā ca virājitā;
So imaṁ samuddaṁ sagāhaṁ sarakkhasaṁ,
Saūmibhayaṁ duttaraṁ accatari.

Those in whom greed, hate, and ignorance
have faded away;
have crossed the ocean so hard to cross,
with its saltwater crocodiles and monsters,
   its waves and dangers.

Saṅgātigo maccujaho nirupadhi,
Pahāsi dukkhaṁ apunabbhavāya;
Atthaṅgato so na puneti,
Amohayī maccurājanti brūmī"ti.

They've escaped their chains, given up death,
   and have no attachments.
They've given up suffering,
   so there are no more future lives.
They've come to an end, and cannot be measured;

and they’ve confounded the King of Death, I say.”

Dutiyaṁ.

35.230 Bāḷisikopamasutta:
The Simile of the Fisherman

“Seyyathāpi, bhikkhave, bāḷisiko āmisagatabaḷisaṁ gambhīre udakarahade pakkhipeyya.
“Mendicants, suppose a fisherman was to cast a baited hook into a deep lake.

Tamenaṁ aññataro āmisacakkhu maccho gileyya.
Seeing the bait, a fish would swallow it.

Evañhi so, bhikkhave, maccho gilitabaḷiso bāḷisikassa anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo bāḷisikassa.
And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

Evameva kho, bhikkhave, chayime baḷisā lokasmiṁ anayāya sattānaṁ vadhāya pāṇinaṁ.
In the same way, there are these six hooks in the world that mean tragedy and slaughter for living creatures.

Katame cha?
What six?

Santi, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Ayaṁ vuccati, bhikkhave, bhikkhu gilitabaḷiso, mārassa anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo pāpimato …pe…

they’re called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

santi, bhikkhave, jivhāviññeyyā rasā …pe….
There are sounds … smells … tastes … touches …

Santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce, bhikkhu, abhinandati abhivadati ajjhosāya tiṭṭhati.
If a mendicant approves, welcomes, and keeps clinging to them,

Ayaṁ vuccati, bhikkhave, bhikkhu gilitabaḷiso mārassa anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo pāpimato.
they’re called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

Santi ca, bhikkhave, cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce, bhikkhu, nābhinandati nābhivadati nājjhosāya tiṭṭhati. Ayaṁ vuccati, bhikkhave, bhikkhu na gilitabaḷiso mārassa abhedi baḷisaṁ paribhedi baḷisaṁ na anayaṁ āpanno na byasanaṁ āpanno na yathākāmakaraṇīyo pāpimato …pe….
If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t swallowed Māra’s hook. They’ve broken the hook, destroyed it. They haven’t met with tragedy and disaster, and the Wicked One cannot do with them what he wants.

Santi, bhikkhave, jivhāviññeyyā rasā …pe….
There are sounds … smells … tastes … touches …

Santi, bhikkhave, manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
thoughts known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Tañce bhikkhu nābhinandati nābhivadati nājjhosāya tiṭṭhati, ayaṁ vuccati, bhikkhave, bhikkhu na gilitabaḷiso mārassa abhedi baḷisaṁ paribhedi baḷisaṁ na anayaṁ āpanno na byasanaṁ āpanno na yathākāmakaraṇīyo pāpimato”ti.
If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t swallowed Māra’s hook. They’ve broken the hook, destroyed it. They haven’t met with tragedy and disaster, and the Wicked One cannot do with them what he wants.”

Tatiyaṁ.

35.231 Khīrarukkhopamasutta:
The Simile of the Latex-Producing Tree

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno tassa parittā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti pariyādiyantevassa cittaṁ; ko pana vādo adhimattānaṁ.
“Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo, so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno …pe….
Because they still have greed, hate, and delusion, and have not given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu yo rāgo so atthi …pe….
When it comes to sounds … smells … tastes … touches …

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi manoviññeyyā dhammā manassa āpāthaṁ āgacchanti pariyādiyantevassa cittaṁ; ko pana vādo adhimattānaṁ.
thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo, so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno.
Because they still have greed, hate, and delusion, and have not given them up.

Seyyathāpi, bhikkhave, khīrarukkho assattho vā nigrodho vā pilakkho vā udumbaro vā daharo taruṇo komārako.
Suppose there was a latex-producing tree—such as a peepal, a banyan, a wavy leaf fig, or a cluster fig—that's a tender young sapling.

Tamenaṁ puriso tiṇhāya kuṭhāriyā yato yato ābhindeyya āgaccheyya khīran"ti?
If a man were to chop it here and there with a sharp axe, would latex come out?"

"Evaṁ, bhante".
"Yes, sir.

"Taṁ kissa hetu"?
Why is that?

"Yañhi, bhante, khīraṁ taṁ atthī"ti.
Because it still has latex."

"Evameva kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti pariyādiyantevassa cittaṁ; ko pana vādo adhimattānaṁ.
"In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno …pe….
Because they still have greed, hate, and delusion, and have not given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu yo rāgo so atthi …pe….
When it comes to sounds … smells … tastes … touches …

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno, tassa parittā cepi manoviññeyyā dhammā manassa āpāthaṁ āgacchanti pariyādiyantevassa cittaṁ; ko pana vādo adhimattānaṁ.
thoughts known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial thoughts come into the range of the mind they overcome their mind, let alone those that are compelling.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo so atthi, yo doso so atthi, yo moho so atthi, yo rāgo so appahīno, yo doso so appahīno, yo moho so appahīno.
Because they still have greed, hate, and delusion, and have not given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti nevassa cittaṁ pariyādiyanti; ko pana vādo parittānaṁ.
Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling

sights come into their range of vision they don’t overcome their mind, let alone those that are trivial.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno …pe….
Because they have no greed, hate, and delusion left, and have given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu …pe… manoviññeyyesu dhammesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi manoviññeyyā dhammā manassa āpāthaṁ āgacchanti nevassa cittaṁ pariyādiyanti; ko pana vādo parittānaṁ.
When it comes to sounds … smells … tastes … touches … thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, let alone those that are trivial.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno.
Because they have no greed, hate, and delusion left, and have given them up.

Seyyathāpi, bhikkhave, khīrarukkho assattho vā nigrodho vā pilakkho vā udumbaro vā sukkho kolāpo terovassiko.
Suppose there was a latex-producing tree—such as a peepal, a banyan, a wavy leaf fig, or a cluster fig—that’s dried up, withered, and decrepit.

Tamenaṁ puriso tiṇhāya kuṭhāriyā yato yato ābhindeyya āgaccheyya khīran”ti?

If a man were to chop it here and there with a sharp axe, would latex come out?”

“No hetaṁ, bhante”.
“No, sir.

“Taṁ kissa hetu”?
Why is that?

“Yañhi, bhante, khīraṁ taṁ natthī”ti.
Because it has no latex left.”

“Evameva kho, bhikkhave, yassa kassaci bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi cakkhuviññeyyā rūpā cakkhussa āpāthaṁ āgacchanti nevassa cittaṁ pariyādiyanti; ko pana vādo parittānaṁ.
“In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, let alone those that are trivial.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno …pe….
Because they have no greed, hate, and delusion left, and have given them up.

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu …pe….
When it comes to sounds … smells … tastes … touches …

Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā manoviññeyyesu dhammesu yo rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno, tassa adhimattā cepi manoviññeyyā dhammā manassa

āpāthaṁ āgacchanti, nevassa cittaṁ pariyādiyanti; ko pana vādo parittānaṁ.
thoughts known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling thoughts come into the range of the mind they don’t overcome their mind, let alone those that are trivial.

Taṁ kissa hetu?
Why is that?

Yo, bhikkhave, rāgo so natthi, yo doso so natthi, yo moho so natthi, yo rāgo so pahīno, yo doso so pahīno, yo moho so pahīno”ti.
Because they have no greed, hate, and delusion left, and have given them up.”

Catutthaṁ.

35.232 Koṭṭhikasutta:
With Koṭṭhita

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Kiṁ nu kho, āvuso sāriputta, cakkhu rūpānaṁ saṁyojanaṁ, rūpā cakkhussa saṁyojanaṁ …pe…
“Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye?

jivhā rasānaṁ saṁyojanaṁ, rasā jivhāya saṁyojanaṁ …pe…
Is the ear … nose … tongue … body …

mano dhammānaṁ saṁyojanaṁ, dhammā manassa saṁyojanan”ti?
mind the fetter of thoughts, or are thoughts the fetter of the mind?”

“Na kho, āvuso koṭṭhika, cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ.
“Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ …pe…
The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṁ saṁyojanaṁ, na rasā jivhāya saṁyojanaṁ.
The ear … nose … tongue … body …

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ …pe…
na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ.
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ.
The fetter there is the desire and greed that arises from the pair of them.

Seyyathāpi, āvuso, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṁyuttā assu.
Suppose there was a black ox and a white ox yoked by a single harness or yoke.

Yo nu kho evaṁ vadeyya:
Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṁyojanaṁ, odāto balībaddo kāḷassa balībaddassa saṁyojanan’ti, sammā nu kho so vadamāno vadeyyā”ti?
the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No hetaṁ, āvuso”.
“No, reverend.

“Na kho, āvuso, kāḷo balībaddo odātassa balībaddassa saṁyojanaṁ, na odāto balībaddo kāḷassa balībaddassa saṁyojanaṁ.
The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

Yena ca kho te ekena dāmena vā yottena vā saṁyuttā taṁ tattha saṁyojanaṁ.
The yoke there is the single harness or yoke that they're yoked by."

Evameva kho, āvuso, na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ.
"In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ …pe…
The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṁ saṁyojanaṁ …pe…
The ear … nose … tongue … body …

na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ.
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ.
The fetter there is the desire and greed that arises from the pair of them.

Cakkhu vā, āvuso, rūpānaṁ saṁyojanaṁ abhavissa, rūpā vā cakkhussa saṁyojanaṁ, nayidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, āvuso, na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ;
However, since this is not the case, but

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya …pe….

the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

Jivhā, āvuso, rasānaṁ saṁyojanaṁ abhavissa, rasā vā jivhāya saṁyojanaṁ, nayidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
If the ear … nose … tongue … body …

Yasmā ca kho, āvuso, na jivhā rasānaṁ saṁyojanaṁ, na rasā jivhāya saṁyojanaṁ; yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya …pe….
Mano vā, āvuso, dhammānaṁ saṁyojanaṁ abhavissa, dhammā vā manassa saṁyojanaṁ, nayidaṁ brahmacariyavāso paññāyetha sammā dukkhakkhayāya.
mind were the fetter of thoughts, or if thoughts were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found.

Yasmā ca kho, āvuso, na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ;
However, since this is not the case, but

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ, tasmā brahmacariyavāso paññāyati sammā dukkhakkhayāya.
the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

Imināpetaṁ, āvuso, pariyāyena veditabbaṁ yathā na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ.
This too is a way to understand how this is so.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ …pe…
na jivhā rasānaṁ saṁyojanaṁ …pe…

na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ.
Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ.

Saṁvijjati kho, āvuso, bhagavato cakkhu.
The Buddha has an eye

Passati bhagavā cakkhunā rūpaṁ.
with which he sees a sight.

Chandarāgo bhagavato natthi.
But he has no desire and greed,

Suvimuttacitto bhagavā.
for his mind is well freed.

Saṁvijjati kho, āvuso, bhagavato sotaṁ.
The Buddha has an ear …

Suṇāti bhagavā sotena saddaṁ.
Chandarāgo bhagavato natthi.
Suvimuttacitto bhagavā.
Saṁvijjati kho, āvuso, bhagavato ghānaṁ.
nose …

Ghāyati bhagavā ghānena gandhaṁ.
Chandarāgo bhagavato natthi.
Suvimuttacitto bhagavā.
Saṁvijjati kho, āvuso, bhagavato jivhā.
tongue …

Sāyati bhagavā jivhāya rasaṁ.
Chandarāgo bhagavato natthi.
Suvimuttacitto bhagavā.
Saṁvijjati kho, āvuso, bhagavato kāyo.
The Buddha has a body

Phusati bhagavā kāyena phoṭṭhabbaṁ.
with which he senses touch.

Chandarāgo bhagavato natthi.
But he has no desire and greed,

Suvimuttacitto bhagavā.
for his mind is well freed.

Saṁvijjati kho, āvuso, bhagavato mano.
The Buddha has a mind

Vijānāti bhagavā manasā dhammaṁ.
with which he knows thought.

Chandarāgo bhagavato natthi.
But he has no desire and greed,

Suvimuttacitto bhagavā.
for his mind is well freed.

Iminā kho etaṁ, āvuso, pariyāyena veditabbaṁ yathā na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ;
This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ.
The fetter there is the desire and greed that arises from the pair of them.

Na sotaṁ …
The ear …

na ghānaṁ …
nose …

na jivhā rasānaṁ saṁyojanaṁ, na rasā jivhāya saṁyojanaṁ;
tongue …

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ.
Na kāyo …
body …

na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ;
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanan”ti.
The fetter there is the desire and greed that arises from the pair of them.”

Pañcamaṁ.

35.233 Kāmabhūsutta:
With Kāmabhū

Ekaṁ samayaṁ āyasmā ca ānando āyasmā ca kāmabhū kosambiyaṁ viharanti ghositārāme.
At one time the venerables Ānanda and Kāmabhū were staying near Kosambī, in Ghosita's Monastery.

Atha kho āyasmā kāmabhū sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then in the late afternoon, Venerable Kāmabhū came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā kāmabhū āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Kiṁ nu kho, āvuso ānanda, cakkhu rūpānaṁ saṁyojanaṁ, rūpā cakkhussa saṁyojanaṁ …pe…
"Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye?

jivhā rasānaṁ saṁyojanaṁ, rasā jivhāya saṁyojanaṁ …pe…
Is the ear … nose … tongue … body …

mano dhammānaṁ saṁyojanaṁ, dhammā manassa saṁyojanan"ti?
mind the fetter of thoughts, or are thoughts the fetter of the mind?"

"Na kho, āvuso kāmabhū, cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ.

“Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanaṁ …pe…
The fetter there is the desire and greed that arises from the pair of them.

na jivhā rasānaṁ saṁyojanaṁ, na rasā jivhāya saṁyojanaṁ …pe…
The ear … nose … tongue … body …

na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ.
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

Yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ.
The fetter there is the desire and greed that arises from the pair of them.

Seyyathāpi, āvuso, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṁyuttā assu.
Suppose there was a black ox and a white ox yoked by a single harness or yoke.

Yo nu kho evaṁ vadeyya:
Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṁyojanaṁ, odāto balībaddo kāḷassa balībaddassa saṁyojanan’ti, sammā nu kho so vadamāno vadeyyā”ti?
the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No hetaṁ, āvuso”.
“No, reverend.

“Na kho, āvuso, kāḷo balībaddo odātassa balībaddassa saṁyojanaṁ, napi odāto balībaddo kāḷassa balībaddassa saṁyojanaṁ.
The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

Yena ca kho te ekena dāmena vā yottena vā saṁyuttā, taṁ tattha saṁyojanaṁ.
The yoke there is the single harness or yoke that they're yoked by."

Evameva kho, āvuso, na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ …pe…
"In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

na jivhā …pe…
The ear … nose … tongue … body …

na mano …pe…
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo, taṁ tattha saṁyojanan"ti.
The fetter there is the desire and greed that arises from the pair of them."

Chaṭṭhaṁ.

35.234 Udāyīsutta:
With Udāyī

Ekaṁ samayaṁ āyasmā ca ānando āyasmā ca udāyī kosambiyaṁ viharanti ghositārāme.
At one time the venerables Ānanda and Udāyī were staying near Kosambī, in Ghosita's Monastery.

Atha kho āyasmā udāyī sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then in the late afternoon, Venerable Udāyī came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā udāyī āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Yatheva nu kho, āvuso ānanda, ayaṁ kāyo bhagavatā anekapariyāyena akkhāto vivaṭo pakāsito:
"Reverend Ānanda, the Buddha has explained, opened, and illuminated in many ways how this body is not-self.

'itipāyaṁ kāyo anattā'ti, sakkā evameva viññāṇaṁ pidaṁ ācikkhituṁ desetuṁ paññapetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ: 'itipidaṁ viññāṇaṁ anattā'"ti?
Is it possible to explain consciousness in the same way? To teach, assert, establish, clarify, analyze, and reveal how consciousness is not-self?"

"Yatheva kho, āvuso udāyī, ayaṁ kāyo bhagavatā anekapariyāyena akkhāto vivaṭo pakāsito:

‘itipāyaṁ kāyo anattā’ti, sakkā evameva viññāṇaṁ pidaṁ ācikkhituṁ desetuṁ paññapetuṁ paṭṭhapetuṁ vivarituṁ vibhajituṁ uttānīkātuṁ: ‘itipidaṁ viññāṇaṁ anattā’”ti.
“It is possible, Reverend Udāyī.

“Cakkhuñca, āvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇan”ti?
Does eye consciousness arise dependent on the eye and sights?”

“Evamāvuso”ti.
“Yes, reverend.”

“Yo cāvuso, hetu, yo ca paccayo cakkhuviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbaṁ sabbathā sabbaṁ aparisesaṁ nirujjheyya. Api nu kho cakkhuviññāṇaṁ paññāyethā”ti?
“If the cause and reason that gives rise to eye consciousness were to totally and utterly cease without anything left over, would eye consciousness still be found?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Imināpi kho etaṁ, āvuso, pariyāyena bhagavatā akkhātaṁ vivaṭaṁ pakāsitaṁ: ‘itipidaṁ viññāṇaṁ anattā’”ti …pe….
“In this way, too, it can be understood how consciousness is not-self.

“Jivhañcāvuso, paṭicca rase ca uppajjati jivhāviññāṇan”ti?
Does ear … nose … tongue … body …

“Evamāvuso”ti.
“Yo cāvuso, hetu yo ca paccayo jivhāviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbaṁ sabbathā sabbaṁ aparisesaṁ nirujjheyya, api nu kho jivhāviññāṇaṁ paññāyethā”ti?
“No hetaṁ, āvuso”.
“Imināpi kho etaṁ, āvuso, pariyāyena bhagavatā akkhātaṁ vivaṭaṁ pakāsitaṁ: ‘itipidaṁ viññāṇaṁ anattā’”ti …pe….

“Manañcāvuso, paṭicca dhamme ca uppajjati manoviññāṇan”ti?
mind consciousness arise dependent on the mind and thoughts?”

“Evamāvuso”ti.
“Yes, reverend.”

“Yo cāvuso, hetu, yo ca paccayo manoviññāṇassa uppādāya, so ca hetu, so ca paccayo sabbena sabbaṁ sabbathā sabbaṁ aparisesaṁ nirujjheyya, api nu kho manoviññāṇaṁ paññāyethā”ti?
“If the cause and reason that gives rise to mind consciousness were to totally and utterly cease without anything left over, would mind consciousness still be found?”

“No hetaṁ, āvuso”.
“No, reverend.”

“Imināpi kho etaṁ, āvuso, pariyāyena bhagavatā akkhātaṁ vivaṭaṁ pakāsitaṁ: ‘itipidaṁ viññāṇaṁ anattā’ti.
“In this way, too, it can be understood how consciousness is not-self.

Seyyathāpi, āvuso, puriso sāratthiko sāragavesī sārapariyesanaṁ caramāno tiṇhaṁ kuṭhāriṁ ādāya vanaṁ paviseyya. So tattha passeyya mahantaṁ kadalikkhandhaṁ ujuṁ navaṁ akukkukajātaṁ. Tamenaṁ mūle chindeyya; mūle chetvā agge chindeyya; agge chetvā pattavaṭṭiṁ vinibbhujeyya. So tattha pheggumpi nādhigaccheyya, kuto sāraṁ.
Suppose there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana tree, straight and young and grown free of defects. They’d cut it down at the base, cut off the root, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood.

Evameva kho, āvuso, bhikkhu chasu phassāyatanesu nevattānaṁ na attaniyaṁ samanupassati.

In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self.

So evaṁ asamanupassanto na kiñci loke upādiyati.
So seeing, they don’t grasp anything in the world.

Anupādiyaṁ na paritassati. Aparitassaṁ paccattaññeva parinibbāyati.
Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānātī”ti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Sattamaṁ.

35.235 Ādittapariyāyasutta:
The Exposition on Burning

“Ādittapariyāyaṁ vo, bhikkhave, dhammapariyāyaṁ desessāmi.
“Mendicants, I will teach you an exposition of the teaching on burning.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, ādittapariyāyo, dhammapariyāyo?
And what is the exposition of the teaching on burning?

Varaṁ, bhikkhave, tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya cakkhundriyaṁ sampalimaṭṭhaṁ, na tveva cakkhuviññeyyesu rūpesu anubyañjanaso nimittaggāho.
You’d be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing and glowing, than getting caught up in the features by way of the details in sights known by the eye.

Nimittassādagathitaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, anubyañjanassādagathitaṁ vā tasmiñce samaye kālaṁ kareyya, ṭhānametaṁ vijjati, yaṁ dvinnaṁ gatīnaṁ aññataraṁ gatiṁ gaccheyya—
For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations:

nirayaṁ vā, tiracchānayoniṁ vā.
hell or the animal realm.

Imaṁ khvāhaṁ, bhikkhave, ādīnavaṁ disvā evaṁ vadāmi.
I speak having seen this drawback.

Varaṁ, bhikkhave, tiṇhena ayosaṅkunā ādittena sampajjalitena sajotibhūtena sotindriyaṁ sampalimaṭṭhaṁ, na tveva sotaviññeyyesu

saddesu anubyañjanaso nimittaggāho.
You'd be better off mutilating your ear faculty with a sharp iron spike …

Nimittassādagathitaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, anubyañjanassādagathitaṁ vā tasmiñce samaye kālaṁ kareyya, ṭhānametaṁ vijjati, yaṁ dvinnaṁ gatīnaṁ aññataraṁ gatiṁ gaccheyya—
nirayaṁ vā tiracchānayoniṁ vā.
Imaṁ khvāhaṁ, bhikkhave, ādīnavaṁ disvā evaṁ vadāmi.

Varaṁ, bhikkhave, tiṇhena nakhacchedanena āditтena sampajjalitena sajotibhūtena ghānindriyaṁ sampalimaṭṭhaṁ, na tveva ghānaviññeyyesu gandhesu anubyañjanaso nimittaggāho.
You'd be better off mutilating your nose faculty with a sharp nail cutter …

Nimittassādagathitaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, anubyañjanassādagathitaṁ vā tasmiñce samaye kālaṁ kareyya.
Ṭhānametaṁ vijjati, yaṁ dvinnaṁ gatīnaṁ aññataraṁ gatiṁ gaccheyya—
nirayaṁ vā tiracchānayoniṁ vā.
Imaṁ khvāhaṁ, bhikkhave, ādīnavaṁ disvā evaṁ vadāmi.

Varaṁ, bhikkhave, tiṇhena khurena āditтena sampajjalitena sajotibhūtena jivhindriyaṁ sampalimaṭṭhaṁ, na tveva jivhāviññeyyesu rasesu anubyañjanaso nimittaggāho.
You'd be better off mutilating your tongue faculty with a sharp razor …

Nimittassādagathitaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, anubyañjanassādagathitaṁ vā tasmiñce samaye kālaṁ kareyya.
Ṭhānametaṁ vijjati, yaṁ dvinnaṁ gatīnaṁ aññataraṁ gatiṁ gaccheyya—
nirayaṁ vā tiracchānayoniṁ vā.
Imaṁ khvāhaṁ, bhikkhave, ādīnavaṁ disvā evaṁ vadāmi.

Varaṁ, bhikkhave, tiṇhāya sattiyā āditтāya sampajjalitāya sajotibhūtāya kāyindriyaṁ sampalimaṭṭhaṁ, na tveva kāyaviññeyyesu

phoṭṭhabbesu anubyañjanaso nimittaggāho.
You'd be better off mutilating your body faculty with a sharp spear, burning, blazing and glowing, than getting caught up in the features by way of the details in touches known by the body.

Nimittassādagathitaṁ vā, bhikkhave, viññāṇaṁ tiṭṭhamānaṁ tiṭṭheyya, anubyañjanassādagathitaṁ vā tasmiñce samaye kālaṁ kareyya.
For if you die at a time when your consciousness is still tied to gratification in the features or details, it's possible you'll go to one of two destinations:

Ṭhānametaṁ vijjati, yaṁ dvinnaṁ gatīnaṁ aññataraṁ gatiṁ gaccheyya—
nirayaṁ vā tiracchānayoniṁ vā.
hell or the animal realm.

Imaṁ khvāhaṁ, bhikkhave, ādīnavaṁ disvā evaṁ vadāmi.
I speak having seen this drawback.

Varaṁ, bhikkhave, sottaṁ.
You'd be better off sleeping.

Sottaṁ kho panāhaṁ, bhikkhave, vañjhaṁ jīvitānaṁ vadāmi, aphalaṁ jīvitānaṁ vadāmi, momūhaṁ jīvitānaṁ vadāmi, na tveva tathārūpe vitakke vitakkeyya yathārūpānaṁ vitakkānaṁ vasaṁ gato saṅghaṁ bhindeyya.
For I say that sleep is useless, fruitless, and unconsciousness for the living. But while you're asleep you won't fall under the sway of such thoughts that would make you create a schism in the Saṅgha.

Imaṁ khvāhaṁ, bhikkhave, vañjhaṁ jīvitānaṁ ādīnavaṁ disvā evaṁ vadāmi.
I speak having seen this drawback.

Tattha, bhikkhave, sutavā ariyasāvako iti paṭisañcikkhati:
A learned noble disciple reflects on this:

'tiṭṭhatu tāva tattāya ayosalākāya ādittāya sampajjalitāya sajotibhūtāya cakkhundriyaṁ sampalimaṭṭhaṁ.

‘Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing and glowing!

Handāhaṁ idameva manasi karomi—
I’d better focus on the fact that

iti cakkhu aniccaṁ, rūpā aniccā, cakkhuviññāṇaṁ aniccaṁ, cakkhusamphasso anicco, yampidaṁ cakkhusamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ’.
the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

Tiṭṭhatu tāva tiṇhena ayosaṅkunā āditтena sampajjalitena sajotibhūtena sotindriyaṁ sampalimaṭṭhaṁ.
Forget mutilating the ear faculty with a sharp iron spike, burning, blazing and glowing!

Handāhaṁ idameva manasi karomi—
I’d better focus on the fact that

iti sotaṁ aniccaṁ, saddā aniccā, sotaviññāṇaṁ aniccaṁ, sotasamphasso anicco, yampidaṁ sotasamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ.
the ear, sounds, ear consciousness, and ear contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by ear contact is also impermanent.

Tiṭṭhatu tāva tiṇhena nakhacchedanena āditтena sampajjalitena sajotibhūtena ghānindriyaṁ sampalimaṭṭhaṁ.
Forget mutilating the nose faculty with a sharp nail cutter, burning, blazing and glowing!

Handāhaṁ idameva manasi karomi—
I’d better focus on the fact that

iti ghānaṁ aniccaṁ, gandhā aniccā, ghānaviññāṇaṁ aniccaṁ, ghānasamphasso anicco, yampidaṁ ghānasamphassapaccayā uppajjati vedayitaṁ …pe… tampi aniccaṁ.
the nose, smells, nose consciousness, and nose contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by nose contact is also impermanent.

Tiṭṭhatu tāva tiṇhena khurena āditena sampajjalitena sajotibhūtena jivhindriyaṁ sampalimaṭṭhaṁ.
Forget mutilating the tongue faculty with a sharp razor, burning, blazing and glowing!

Handāhaṁ idameva manasi karomi—
I'd better focus on the fact that

iti jivhā aniccā, rasā aniccā, jivhāviññāṇaṁ aniccaṁ, jivhāsamphasso anicco, yampidaṁ jivhāsamphassapaccayā uppajjati …pe… tampi aniccaṁ.
the tongue, tastes, tongue consciousness, and tongue contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by tongue contact is also impermanent.

Tiṭṭhatu tāva tiṇhāya sattiyā āditāya sampajjalitāya sajotibhūtāya kāyindriyaṁ sampalimaṭṭhaṁ.
Forget mutilating the body faculty with a sharp spear, burning, blazing and glowing!

Handāhaṁ idameva manasi karomi—
I'd better focus on the fact that

iti kāyo anicco, phoṭṭhabbā aniccā, kāyaviññāṇaṁ aniccaṁ, kāyasamphasso anicco, yampidaṁ kāyasamphassapaccayā uppajjati vedayitaṁ …pe… tampi aniccaṁ.
the body, touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by body contact is also impermanent.

Tiṭṭhatu tāva sottaṁ.
Forget sleeping!

Handāhaṁ idameva manasi karomi—
I'd better focus on the fact that

iti mano anicco, dhammā aniccā, manoviññāṇaṁ aniccaṁ, manosamphasso anicco, yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tampi aniccaṁ".
the mind, thoughts, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.'

Evaṁ passaṁ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati …pe…
Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

yampidaṁ manosamphassapaccayā uppajjati vedayitaṁ sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā tasmimpi nibbindati.
They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any

state of existence.’

Ayaṁ kho, bhikkhave, ādittapariyāyo, dhammapariyāyo”ti.
This is the exposition of the teaching on burning.”

Aṭṭhamaṁ.

35.236 Paṭhamahatthapādopamasutta:
The Simile of Hands and Feet (1st)

“Hatthesu, bhikkhave, sati ādānanikkhepanaṁ paññāyati;
“Mendicants, when there are hands, picking up and putting down are found.

pādesu sati abhikkamapaṭikkamo paññāyati;
When there are feet, coming and going are found.

pabbesu sati samiñjanapasāraṇaṁ paññāyati;
When there are joints, contracting and extending are found.

kucchismiṁ sati jighacchā pipāsā paññāyati.
When there’s a belly, hunger and thirst are found.

Evameva kho, bhikkhave, cakkhusmiṁ sati cakkhusamphassapaccayā uppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe…
In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact.

jivhāya sati jivhāsamphassapaccayā uppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe…
When there’s an ear … nose … tongue … body …

manasmiṁ sati manosamphassapaccayā uppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe….
mind, pleasure and pain arise internally conditioned by mind contact.

Hatthesu, bhikkhave, asati ādānanikkhepanaṁ na paññāyati;
When there are no hands, picking up and putting down aren’t found.

pādesu asati abhikkamapaṭikkamo na paññāyati;
When there are no feet, coming and going aren’t found.

pabbesu asati samiñjanapasāraṇaṁ na paññāyati;

When there are no joints, contracting and extending aren’t found.

kucchismiṁ asati jighacchā pipāsā na paññāyati.
When there’s no belly, hunger and thirst aren’t found.

Evameva kho, bhikkhave, cakkhusmiṁ asati cakkhusamphassapaccayā nuppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe…
In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact.

jivhāya asati jivhāsamphassapaccayā nuppajjati …pe…
When there’s no ear … nose … tongue … body …

manasmiṁ asati manosamphassapaccayā nuppajjati ajjhattaṁ sukhaṁ dukkhan”ti.
mind, pleasure and pain don’t arise internally conditioned by mind contact.”

Navamaṁ.

35.237 Dutiyahatthapādopamasutta:
The Simile of Hands and Feet (2nd)

“Hatthesu, bhikkhave, sati ādānanikkhepanaṁ hoti;
“Mendicants, when there are hands, there’s picking up and putting down.

pādesu sati abhikkamapaṭikkamo hoti;
When there are feet, there’s coming and going.

pabbesu sati samiñjanapasāraṇaṁ hoti;
When there are joints, there’s contracting and extending.

kucchismiṁ sati jighacchā pipāsā hoti.
When there’s a belly, there’s hunger and thirst.

Evameva kho, bhikkhave, cakkhusmiṁ sati cakkhusamphassapaccayā uppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe…
In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact.

jivhāya sati …pe…
When there’s an ear … nose … tongue … body …

manasmiṁ sati manosamphassapaccayā uppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe….
mind, pleasure and pain arise internally conditioned by mind contact.

Hatthesu, bhikkhave, asati ādānanikkhepanaṁ na hoti;
When there are no hands, there’s no picking up and putting down.

pādesu asati abhikkamapaṭikkamo na hoti;
When there are no feet, there’s no coming and going.

pabbesu asati samiñjanapasāraṇaṁ na hoti;
When there are no joints, there’s no contracting and extending.

kucchismiṁ asati jighacchā pipāsā na hoti.
When there’s no belly, there’s no hunger and thirst.

Evameva kho, bhikkhave, cakkhusmiṁ asati cakkhusamphassapaccayā nuppajjati ajjhattaṁ sukhaṁ dukkhaṁ …pe…
In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact.

jivhāya asati jivhāsamphassapaccayā nuppajjati …pe…
When there’s no ear … nose … tongue … body …

manasmiṁ asati manosamphassapaccayā nuppajjati ajjhattaṁ sukhaṁ dukkhan”ti.
mind, pleasure and pain don’t arise internally conditioned by mind contact.”

Dasamaṁ.

Samuddavaggo tatiyo.

Tassuddānaṁ

Dve samuddā bāḷisiko,
khīrarukkhena koṭṭhiko;
Kāmabhū udāyī ceva,
ādittena ca aṭṭhamaṁ;
Hatthapādūpamā dveti,
vaggo tena pavuccatīti.

35.238 Āsīvisopamasutta:
The Simile of the Vipers

“Seyyathāpi, bhikkhave, cattāro āsīvisā uggatejā ghoravisā.
“Mendicants, suppose there were four lethal poisonous vipers.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.
Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘ime te, ambho purisa, cattāro āsīvisā uggatejā ghoravisā kālena kālaṁ vuṭṭhāpetabbā, kālena kālaṁ nhāpetabbā, kālena kālaṁ bhojetabbā, kālena kālaṁ saṁvesetabbā.
‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep.

Yadā ca kho te, ambho purisa, imesaṁ catunnaṁ āsīvisānaṁ uggatejānaṁ ghoravisānaṁ aññataro vā aññataro vā kuppissati, tato tvaṁ, ambho purisa, maraṇaṁ vā nigacchasi, maraṇamattaṁ vā dukkhaṁ.
But when one or other of these four poisonous vipers gets angry with you, you’ll meet with death or deadly pain.

Yaṁ te, ambho purisa, karaṇīyaṁ taṁ karohī’ti.
So then, mister, do what has to be done.’

Atha kho so, bhikkhave, puriso bhīto catunnaṁ āsīvisānaṁ uggatejānaṁ ghoravisānaṁ yena vā tena vā palāyetha.
Then that man, terrified of those four poisonous vipers, would flee this way or that.

Tamenaṁ evaṁ vadeyyuṁ:
They'd say to him,

'ime kho, ambho purisa, pañca vadhakā paccatthikā piṭṭhito piṭṭhito anubandhā, yattheva naṁ passissāma tattheva jīvitā voropessāmāti.
'Mister, there are five deadly enemies chasing you, thinking: "When we catch sight of him, we'll murder him right there!"

Yaṁ te, ambho purisa, karaṇīyaṁ taṁ karohī'ti.
So then, mister, do what has to be done.'

Atha kho so, bhikkhave, puriso bhīto catunnaṁ āsīvisānaṁ uggatejānaṁ ghoravisānaṁ, bhīto pañcannaṁ vadhakānaṁ paccatthikānaṁ yena vā tena vā palāyetha.
Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that.

Tamenaṁ evaṁ vadeyyuṁ:
They'd say to him,

'ayaṁ te, ambho purisa, chaṭṭho antaracaro vadhako ukkhittāsiko piṭṭhito piṭṭhito anubandho yattheva naṁ passissāmi tattheva siro pātessāmīti.
'Mister, there's a sixth hidden killer chasing you with a drawn sword, thinking: "When I catch sight of him, I'll chop off his head right there!"

Yaṁ te, ambho purisa, karaṇīyaṁ taṁ karohī'ti.
So then, mister, do what has to be done.'

Atha kho so, bhikkhave, puriso bhīto catunnaṁ āsīvisānaṁ uggatejānaṁ ghoravisānaṁ, bhīto pañcannaṁ vadhakānaṁ paccatthikānaṁ, bhīto chaṭṭhassa antaracarassa vadhakassa ukkhittāsikassa yena vā tena vā palāyetha.
Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer, would flee this way or that.

So passeyya suññaṁ gāmaṁ.

He’d see an empty village.

Yaññadeva gharaṁ paviseyya rittakaññeva paviseyya tucchakaññeva paviseyya suññakaññeva paviseyya.
But whatever house he enters is vacant, deserted, and empty.

Yaññadeva bhājanaṁ parimaseyya rittakaññeva parimaseyya tucchakaññeva parimaseyya suññakaññeva parimaseyya.
And whatever vessel he touches is vacant, hollow, and empty.

Tamenaṁ evaṁ vadeyyuṁ:
They’d say to him,

‘idāni, ambho purisa, imaṁ suññaṁ gāmaṁ corā gāmaghātakā pavisanti.
‘Mister, there are bandits who raid villages, and they’re striking now.

Yaṁ te, ambho purisa, karaṇīyaṁ taṁ karohī’ti.
So then, mister, do what has to be done.’

Atha kho so, bhikkhave, puriso bhīto catunnaṁ āsīvisānaṁ uggatejānaṁ ghoravisānaṁ, bhīto pañcannaṁ vadhakānaṁ paccatthikānaṁ, bhīto chaṭṭhassa antaracarassa vadhakassa ukkhittāsikassa, bhīto corānaṁ gāmaghātakānaṁ yena vā tena vā palāyetha.
Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that.

So passeyya mahantaṁ udakaṇṇavaṁ orimaṁ tīraṁ sāsaṅkaṁ sappaṭibhayaṁ, pārimaṁ tīraṁ khemaṁ appaṭibhayaṁ.
He’d see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril.

Na cassa nāvā santāraṇī uttarasetu vā apārā pāraṁ gamanāya.
But there’s no ferryboat or bridge for crossing over.

Atha kho, bhikkhave, tassa purisassa evamassa:
Then that man thought,

‘ayaṁ kho mahāudakaṇṇavo orimaṁ tīraṁ sāsaṅkaṁ sappaṭibhayaṁ, pārimaṁ tīraṁ khemaṁ appaṭibhayaṁ, natthi ca nāvā santāraṇī uttarasetu vā apārā pāraṁ gamanāya.
Yannūnāhaṁ tiṇakaṭṭhasākhāpalāsaṁ saṅkaḍḍhitvā kullaṁ bandhitvā taṁ kullaṁ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṁ gaccheyyan’ti.
‘Why don’t I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

Atha kho so, bhikkhave, puriso tiṇakaṭṭhasākhāpalāsaṁ saṅkaḍḍhitvā kullaṁ bandhitvā taṁ kullaṁ nissāya hatthehi ca pādehi ca vāyamamāno sotthinā pāraṁ gaccheyya, tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo.
And so that man did exactly that. Having crossed over and gone beyond, the brahmin stands on the far shore.

Upamā kho myāyaṁ, bhikkhave, katā atthassa viññāpanāya.
I’ve made up this simile to make a point.

Ayañcettha attho—
And this is the point.

cattāro āsīvisā uggatejā ghoravisāti kho, bhikkhave, catunnetaṁ mahābhūtānaṁ adhivacanaṁ—
‘Four lethal poisonous vipers’ is a term for the four primary elements:

pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.
the elements of earth, water, fire, and air.

Pañca vadhakā paccatthikāti kho, bhikkhave, pañcannetaṁ upādānakkhandhānaṁ adhivacanaṁ, seyyathidaṁ—
‘Five deadly enemies’ is a term for the five grasping aggregates, that is:

rūpupādānakkhandhassa, vedanupādānakkhandhassa, saññupādānakkhandhassa, saṅkhārupādānakkhandhassa, viññāṇupādānakkhandhassa.
form, feeling, perception, choices, and consciousness.

Chaṭṭho antaracaro vadhako ukkhittāsikoti kho, bhikkhave, nandīrāgassetaṁ adhivacanaṁ.
‘The sixth hidden killer with a drawn sword’ is a term for relishing and greed.

Suñño gāmoti kho, bhikkhave, channetaṁ ajjhattikānaṁ āyatanānaṁ adhivacanaṁ.
‘Empty village’ is a term for the six interior sense fields.

Cakkhuto cepi naṁ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyati …pe…
If an astute, competent, clever person investigates this in relation to the eye, it appears vacant, hollow, and empty.

jivhāto cepi naṁ, bhikkhave …pe…
If an astute, competent, clever person investigates this in relation to the ear … nose … tongue … body …

manato cepi naṁ, bhikkhave, paṇḍito byatto medhāvī upaparikkhati rittakaññeva khāyati, tucchakaññeva khāyati, suññakaññeva khāyati.
mind, it appears vacant, hollow, and empty.

Corā gāmaghātakāti kho, bhikkhave, channetaṁ bāhirānaṁ āyatanānaṁ adhivacanaṁ.
‘Bandits who raid villages’ is a term for the six exterior sense fields.

Cakkhu, bhikkhave, haññati manāpāmanāpesu rūpesu;
The eye is struck by both agreeable and disagreeable sights.

sotaṁ, bhikkhave …pe…
The ear …

ghānaṁ, bhikkhave …pe…
nose …

jivhā, bhikkhave, haññati manāpāmanāpesu rasesu;
tongue …

kāyo, bhikkhave …pe…
body …

mano, bhikkhave, haññati manāpāmanāpesu dhammesu.
mind is struck by both agreeable and disagreeable thoughts.

Mahā udakaṇṇavoti kho, bhikkhave, catunnetaṁ oghānaṁ adhivacanaṁ—
‘Large deluge’ is a term for the four floods:

kāmoghassa, bhavoghassa, diṭṭhoghassa, avijjoghassa.
the floods of sensual pleasures, desire to be reborn, views, and ignorance.

Orimaṁ tīraṁ sāsaṅkaṁ sappaṭibhayanti kho, bhikkhave, sakkāyassetaṁ adhivacanaṁ.
‘The near shore that’s dubious and perilous’ is a term for identity.

Pārimaṁ tīraṁ khemaṁ appaṭibhayanti kho, bhikkhave, nibbānassetaṁ adhivacanaṁ.
‘The far shore, a sanctuary free of peril’ is a term for extinguishment.

Kullanti kho, bhikkhave, ariyassetaṁ aṭṭhaṅgikassa maggassa adhivacanaṁ, seyyathidaṁ—
‘The raft’ is a term for the noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Tassa hatthehi ca pādehi ca vāyāmoti kho, bhikkhave, vīriyārambhassetaṁ adhivacanaṁ.

‘Paddling with hands and feet’ is a term for being energetic.

Tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇoti kho, bhikkhave, arahato etaṁ adhivacanan”ti.
‘Crossed over, gone beyond, the brahmin stands on the shore’ is a term for a perfected one.”

Paṭhamaṁ.

35.239 Rathopamasutta:
The Simile of the Chariot

“Tīhi, bhikkhave, dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṁ khayāya.
“Mendicants, when a mendicant has three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.

Katamehi tīhi?
What three?

Indriyesu guttadvāro hoti, bhojane mattaññū, jāgariyaṁ anuyutto.
They guard the sense doors, eat in moderation, and are committed to wakefulness.

Kathañca, bhikkhave, bhikkhu indriyesu guttadvāro hoti?
And how does a mendicant guard the sense doors?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā na nimittaggāhī hoti, nānubyañjanaggāhī;
When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ. Tassa saṁvarāya paṭipajjati; rakkhati cakkhundriyaṁ; cakkhundriye saṁvaraṁ āpajjati.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;
When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjati; rakkhati manindriyaṁ; manindriye saṁvaraṁ āpajjati.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Seyyathāpi, bhikkhave, subhūmiyaṁ cātumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo. Tamenaṁ dakkho yoggācariyo assadammasārathi abhiruhitvā vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena patodaṁ gahetvā, yenicchakaṁ yadicchakaṁ sāreyyapi paccāsāreyyapi.
Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes.

Evameva kho, bhikkhave, bhikkhu imesaṁ channaṁ indriyānaṁ ārakkhāya sikkhati, saṁyamāya sikkhati, damāya sikkhati, upasamāya sikkhati.
In the same way, a mendicant trains to protect, control, tame, and pacify these six senses.

Evaṁ kho, bhikkhave, bhikkhu indriyesu guttadvāro hoti.
That's how a mendicant guards the sense doors.

Kathañca, bhikkhave, bhikkhu bhojane mattaññū hoti?
And how does a mendicant eat in moderation?

Idha, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṁ āhāreti:
It's when a mendicant reflects properly on the food that they eat:

'neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṁsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā'ti.
'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Seyyathāpi, bhikkhave, puriso vaṇaṁ ālimpeyya yāvadeva rohanatthāya, seyyathā vā pana akkhaṁ abbhañjeyya yāvadeva bhārassa nittharaṇatthāya;
It's like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load.

evaṁ kho, bhikkhave, bhikkhu paṭisaṅkhā yoniso āhāraṁ āhāreti:
In the same way, a mendicant reflects properly on the food that they eat:

‘neva davāya, na madāya, na maṇḍanāya, na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā, yāpanāya, vihiṁsūparatiyā, brahmacariyānuggahāya, iti purāṇañca vedanaṁ paṭihaṅkhāmi, navañca vedanaṁ na uppādessāmi, yātrā ca me bhavissati, anavajjatā ca phāsuvihāro cā’ti.
‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Evaṁ kho, bhikkhave, bhikkhu bhojane mattaññū hoti.
That’s how a mendicant eats in moderation.

Kathañca, bhikkhave, bhikkhu jāgariyaṁ anuyutto hoti?
And how is a mendicant committed to wakefulness?

Idha, bhikkhave, bhikkhu divasaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles.

Rattiyā paṭhamaṁ yāmaṁ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
In the evening, they continue to practice walking and sitting meditation.

Rattiyā majjhimaṁ yāmaṁ dakkhiṇena passena sīhaseyyaṁ kappeti pāde pādaṁ accādhāya sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Rattiyā pacchimaṁ yāmaṁ paccuṭṭhāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṁ parisodheti.
In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evaṁ kho, bhikkhave, bhikkhu jāgariyaṁ anuyutto hoti.
This is how a mendicant is committed to wakefulness.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu diṭṭheva dhamme sukhasomanassabahulo viharati, yoni cassa āraddhā hoti āsavānaṁ khayāyā”ti.
When a mendicant has these three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

Dutiyaṁ.

35.240 Kummopamasutta:
The Simile of the Tortoise

“Bhūtapubbaṁ, bhikkhave, kummo kacchapo sāyanhasamayaṁ anunadītīre gocarapasuto ahosi.
“Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon.

Siṅgālopi kho, bhikkhave, sāyanhasamayaṁ anunadītīre gocarapasuto ahosi.
At the same time, a jackal was also hunting along the river bank.

Addasā kho, bhikkhave, kummo kacchapo siṅgālaṁ dūratova gocarapasutaṁ.
The tortoise saw the jackal off in the distance hunting,

Disvāna soṇḍipañcamāni aṅgāni sake kapāle samodahitvā appossukko tuṇhībhūto saṅkasāyati.
so it drew its limbs and neck inside its shell, and kept passive and silent.

Siṅgālopi kho, bhikkhave, addasa kummaṁ kacchapaṁ dūratova gocarapasutaṁ.
But the jackal also saw the tortoise off in the distance grazing.

Disvāna yena kummo kacchapo tenupasaṅkami; upasaṅkamitvā kummaṁ kacchapaṁ paccupaṭṭhito ahosi:
So it went up to the tortoise and waiting nearby, thinking,

‘yadāyaṁ kummo kacchapo soṇḍipañcamānaṁ aṅgānaṁ aññataraṁ vā aññataraṁ vā aṅgaṁ abhininnāmessati, tattheva naṁ gahetvā uddālitvā khādissāmī’ti.
‘When that tortoise sticks one or other of its limbs or neck out from its shell, I’ll grab it right there, rip it out, and eat it!’

Yadā kho, bhikkhave, kummo kacchapo soṇḍipañcamānaṁ aṅgānaṁ aññataraṁ vā aññataraṁ vā aṅgaṁ na abhininnāmi, atha siṅgālo kummamhā nibbijja pakkāmi, otāraṁ alabhamāno.
But when that tortoise didn't stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn't find a vulnerability.

Evameva kho, bhikkhave, tumhepi māro pāpimā satataṁ samitaṁ paccupaṭṭhito:
In the same way, Māra the Wicked is always waiting nearby, thinking:

'appeva nāmāhaṁ imesaṁ cakkhuto vā otāraṁ labheyyaṁ …pe…
'Hopefully I can find a vulnerability in the eye,

jivhāto vā otāraṁ labheyyaṁ …pe…
ear, nose, tongue, body, or

manato vā otāraṁ labheyyan'ti.
mind.'

Tasmātiha, bhikkhave, indriyesu guttadvārā viharatha.
That's why you should live with sense doors guarded.

Cakkhunā rūpaṁ disvā mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino.
When you see a sight with your eyes, don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ cakkhundriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjatha, rakkhatha cakkhundriyaṁ, cakkhundriye saṁvaraṁ āpajjatha.
If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint.

Sotena saddaṁ sutvā …
When you hear a sound with your ears …

ghānena gandhaṁ ghāyitvā …
When you smell an odor with your nose …

jivhāya rasaṁ sāyitvā …
When you taste a flavor with your tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When you feel a touch with your body …

manasā dhammaṁ viññāya mā nimittaggāhino ahuvattha, mā anubyañjanaggāhino.
When you know a thought with your mind, don't get caught up in the features and details.

Yatvādhikaraṇamenaṁ manindriyaṁ asaṁvutaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ, tassa saṁvarāya paṭipajjatha, rakkhatha manindriyaṁ, manindriye saṁvaraṁ āpajjatha.
If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint.

Yato tumhe, bhikkhave, indriyesu guttadvārā viharissatha, atha tumhehipi māro pāpimā nibbijja pakkamissati, otāraṁ alabhamāno—
When you live with your sense doors guarded, Māra will leave you disappointed, since he can't find a vulnerability,

kummamhāva siṅgāloti.
just like the jackal left the tortoise.

Kummova aṅgāni sake kapāle,
Samodahaṁ bhikkhu manovitakke;
Anissito aññamaheṭhayāno,
Parinibbuto nūpavadeyya kañcī"ti.

A mendicant should collect their thoughts

as a tortoise draws its limbs into its shell.
Independent, not disturbing others,
quenched: they wouldn’t blame anyone.”

Tatiyaṁ.

35.241 Paṭhamadārukkhandhopamasutta:
The Simile of the Tree Trunk (1st)

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati gaṅgāya nadiyā tīre.
At one time the Buddha was staying near Kosambī on the bank of the Ganges river.

Addasā kho bhagavā mahantaṁ dārukkhandhaṁ gaṅgāya nadiyā sotena vuyhamānaṁ.
Seeing a large tree trunk being carried along by the current,

Disvāna bhikkhū āmantesi:
he addressed the mendicants,

“passatha no tumhe, bhikkhave, amuṁ mahantaṁ dārukkhandhaṁ gaṅgāya nadiyā sotena vuyhamānan”ti?
“Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?”

“Evaṁ, bhante”.
“Yes, sir.”

“Sace so, bhikkhave, dārukkhandho na orimaṁ tīraṁ upagacchati, na pārimaṁ tīraṁ upagacchati, na majjhe saṁsīdissati, na thale ussīdissati, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissati;
“Mendicants, assume that that tree trunk doesn’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn’t get taken by humans or non-humans or caught up in a whirlpool, and that it doesn’t rot away.

evañhi so, bhikkhave, dārukkhandho samuddaninno bhavissati samuddapoṇo samuddapabbhāro.

In that case, that tree trunk will slant, slope, and incline towards the ocean.

Taṁ kissa hetu?
Why is that?

Samuddaninno, bhikkhave, gaṅgāya nadiyā soto samuddapoṇo samuddapabbhāro.
Because the current of the Ganges river slants, slopes, and inclines towards the ocean.

Evameva kho, bhikkhave, sace tumhepi na orimaṁ tīraṁ upagacchatha, na pārimaṁ tīraṁ upagacchatha;
In the same way, assume that you don't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don't get taken by humans or non-humans or caught up in a whirlpool, and that you don't rot away.

na majjhe saṁsīdissatha, na thale ussīdissatha, na manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūtī bhavissatha;
evaṁ tumhe, bhikkhave, nibbānaninnā bhavissatha nibbānapoṇā nibbānapabbhārā.
In that case, you will slant, slope, and incline towards extinguishment.

Taṁ kissa hetu?
Why is that?

Nibbānaninnā, bhikkhave, sammādiṭṭhi nibbānapoṇā nibbānapabbhārā"ti.
Because right view slants, slopes, and inclines towards extinguishment."

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha:

"kiṁ nu kho, bhante, orimaṁ tīraṁ, kiṁ pārimaṁ tīraṁ, ko majjhe saṁsādo, ko thale ussādo, ko manussaggāho, ko amanussaggāho, ko āvaṭṭaggāho, ko antopūtibhāvo"ti?
"But sir, what's the near shore and what's the far shore? What's sinking in the middle? What's getting stranded on high ground? What's getting taken

by humans or non-humans? What's getting caught up in a whirlpool? And what's rotting away?"

"'Orimaṁ tīran'ti kho, bhikkhu, channetaṁ ajjhattikānaṁ āyatanānaṁ adhivacanaṁ.
"'The near shore', mendicant, is a term for the six interior sense fields.

'Pārimaṁ tīran'ti kho, bhikkhu, channetaṁ bāhirānaṁ āyatanānaṁ adhivacanaṁ.
'The far shore' is a term for the six exterior sense fields.

'Majjhe saṁsādo'ti kho, bhikkhu, nandīrāgassetaṁ adhivacanaṁ.
'Sinking in the middle' is a term for greed and relishing.

'Thale ussādo'ti kho, bhikkhu, asmimānassetaṁ adhivacanaṁ.
'Stranded on high ground' is a term for the conceit 'I am'.

Katamo ca, bhikkhu, manussaggāho?
And what's getting taken by humans?

Idha, bhikkhu, gihīhi saṁsaṭṭho viharati, sahanandī sahasokī, sukhitesu sukhito, dukkhitesu dukkhito, uppannesu kiccakaraṇīyesu attanā tesu yogaṁ āpajjati.
It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business.

Ayaṁ vuccati, bhikkhu, manussaggāho.
That's called getting taken by humans.

Katamo ca, bhikkhu, amanussaggāho?
And what's getting taken by non-humans?

Idha, bhikkhu, ekacco aññataraṁ devanikāyaṁ paṇidhāya brahmacariyaṁ carati: 'imināhaṁ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti.

It’s when someone leads the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’

Ayaṁ vuccati, bhikkhu, amanussaggāho.
That’s called getting taken by non-humans.

‘Āvaṭṭaggāho’ti kho, bhikkhu, pañcannetaṁ kāmaguṇānaṁ adhivacanaṁ.
‘Caught up in a whirlpool’ is a term for the five kinds of sensual stimulation.

Katamo ca, bhikkhu, antopūtibhāvo?
And what’s rotting away?

Idha, bhikkhu, ekacco dussīlo hoti pāpadhammo asucisaṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacāripaṭiñño antopūti avassuto kasambujāto.
It’s when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved.

Ayaṁ vuccati, bhikkhu, ‘antopūtibhāvo’”ti.
This is called ‘rotting away’.”

Tena kho pana samayena nando gopālako bhagavato avidūre ṭhito hoti.
Now at that time Nanda the cowherd was sitting not far from the Buddha.

Atha kho nando gopālako bhagavantaṁ etadavoca:
Then he said to the Buddha:

“ahaṁ kho, bhante, na orimaṁ tīraṁ upagacchāmi, na pārimaṁ tīraṁ upagacchāmi, na majjhe saṁsīdissāmi, na thale ussīdissāmi, na maṁ manussaggāho gahessati, na amanussaggāho gahessati, na āvaṭṭaggāho gahessati, na antopūti bhavissāmi.
“I won’t collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won’t get taken by humans or non-

humans or caught up in a whirlpool, and I won’t rot away.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Tena hi tvaṁ, nanda, sāmikānaṁ gāvo niyyātehī”ti.
“Well then, Nanda, return the cows to their owners.”

“Gamissanti, bhante, gāvo vacchagiddhiniyo”ti.
“Sir, the cows will go back by themselves, since they love their calves.”

“Niyyāteheva tvaṁ, nanda, sāmikānaṁ gāvo”ti.
“Still, Nanda, you should return them to their owners.”

Atha kho nando gopālako sāmikānaṁ gāvo niyyātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him,

“niyyātitā, bhante, sāmikānaṁ gāvo.
“Sir, I have returned the cows to their owners.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
May I receive the going forth, the ordination in the Buddha’s presence?”

Alattha kho nando gopālako bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the cowherd Nanda received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno ca panāyasmā nando eko vūpakaṭṭho …pe…
Not long after his ordination,

aññataro ca panāyasmā nando arahataṁ ahosīti.
Venerable Nanda became one of the perfected.

Catutthaṁ.

35.242 Dutiyadārukkhandhopamasutta:
The Simile of the Tree Trunk (2nd)

Ekaṁ samayaṁ bhagavā kimilāyaṁ viharati gaṅgāya nadiyā tīre.
At one time the Buddha was staying near Kimibilā on the bank of the Ganges river.

Addasā kho bhagavā mahantaṁ dārukkhandhaṁ gaṅgāya nadiyā sotena vuyhamānaṁ.
Seeing a large tree trunk being carried along by the current,

Disvāna bhikkhū āmantesi:
he addressed the mendicants:

“passatha no tumhe, bhikkhave, amuṁ mahantaṁ dārukkhandhaṁ gaṅgāya nadiyā sotena vuyhamānan”ti?
“Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?”

“Evaṁ, bhante” …pe…
“Yes, sir,” they replied. …

evaṁ vutte, āyasmā kimilo bhagavantaṁ etadavoca:
When this was said, Venerable Kimbila said to the Buddha:

“kiṁ nu kho, bhante, orimaṁ tīraṁ …pe…
“But sir, what’s the near shore and what’s the far shore? What’s sinking in the middle? What’s getting stranded on high ground? What’s getting taken by humans or non-humans? What’s getting caught up in a whirlpool? And what’s rotting away?” …

“katamo ca, kimila, antopūtibhāvo.
“And what, Kimbila, is rotting away?

Idha, kimila, bhikkhu aññataraṁ saṅkiliṭṭhaṁ āpattiṁ āpanno hoti yathārūpāya āpattiyā na vuṭṭhānaṁ paññāyati.
It’s when a mendicant has committed the kind of corrupt offense from which there is no rehabilitation.

Ayaṁ vuccati, kimila, antopūtibhāvo”ti.
This is called ‘rotting away’.”

Pañcamaṁ.

35.243 Avassutapariyāyasutta:
The Explanation on the Corrupt

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena kāpilavatthavānaṁ sakyānaṁ navaṁ santhāgāraṁ acirakāritaṁ hoti anajjhāvuṭṭhaṁ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.
Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.

Atha kho kāpilavatthavā sakyā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho kāpilavatthavā sakyā bhagavantaṁ etadavocuṁ:
Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him,

“idha, bhante, kāpilavatthavānaṁ sakyānaṁ navaṁ santhāgāraṁ acirakāritaṁ anajjhāvuṭṭhaṁ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.
“Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all.

Taṁ, bhante, bhagavā paṭhamaṁ paribhuñjatu.
May the Buddha be the first to use it,

Bhagavatā paṭhamaṁ paribhuttaṁ pacchā kāpilavatthavā sakyā paribhuñjissanti.

and only then will the Sakyans of Kapilavatthu use it.

Tadassa kāpilavatthavānaṁ sakyānaṁ dīgharattaṁ hitāya sukhāyā”ti.
That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.”

Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho kāpilavatthavā sakyā bhagavato adhivāsanaṁ viditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā yena navaṁ santhāgāraṁ tenupasaṅkamiṁsu; upasaṅkamitvā sabbasanthariṁ santhāgāraṁ santharitvā āsanāni paññāpetvā udakamaṇikaṁ patiṭṭhāpetvā telappadīpaṁ āropetvā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ etadavocuṁ:
Knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha and told him of their preparations, saying,

“sabbasantharisanthataṁ, bhante, santhāgāraṁ, āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telappadīpo āropito.
Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
“Please, sir, come at your convenience.”

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṁ bhikkhusaṅghena yena navaṁ santhāgāraṁ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā santhāgāraṁ pavisitvā majjhimaṁ thambhaṁ nissāya puratthābhimukho nisīdi.
Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

Bhikkhusaṅghopi kho pāde pakkhāletvā santhāgāraṁ pavisitvā pacchimaṁ bhittiṁ nissāya puratthābhimukho nisīdi bhagavantaṁyeva purakkhatvā.

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

Kāpilavatthavā sakyā pāde pakkhāletvā santhāgāraṁ pavisitvā puratthimaṁ bhittiṁ nissāya pacchimābhimukhā nisīdiṁsu bhagavantaṁyeva purakkhatvā.
The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

Atha kho bhagavā kāpilavatthave sakye bahudeva rattiṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uyyojesi:
The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them, saying,

“abhikkantā kho, gotamā, ratti.
“The night is getting late, Gotamas.

Yassadāni kālaṁ maññathā”ti.
Please go at your convenience.”

“Evaṁ, bhante”ti kho kāpilavatthavā sakyā bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkamiṁsu.
“Yes, sir,” replied the Sakyans. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Atha kho bhagavā acirapakkantesu kāpilavatthavesu sakyesu āyasmantaṁ mahāmoggallānaṁ āmantesi:
And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna,

“vigatathinamiddho kho, moggallāna, bhikkhusaṅgho.
“Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness.

Paṭibhātu taṁ, moggallāna, bhikkhūnaṁ dhammī kathā.
Give them some Dhamma talk as you feel inspired.

Piṭṭhi me āgilāyati;
My back is sore,

tamahaṁ āyamissāmī”ti.
I’ll stretch it.”

“Evaṁ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paccassosi.
“Yes, sir,” Mahāmoggallāna replied.

Atha kho bhagavā catugguṇaṁ saṅghāṭiṁ paññapetvā dakkhiṇena passena sīhaseyyaṁ kappesi, pāde pādaṁ accādhāya, sato sampajāno uṭṭhānasaññaṁ manasi karitvā.
And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:
There Venerable Mahāmoggallāna addressed the mendicants:

“āvuso bhikkhave”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:
Venerable Mahāmoggallāna said this:

“avassutapariyāyañca vo, āvuso, desessāmi, anavassutapariyāyañca.
“I will teach you the explanation of the corrupt and the uncorrupted.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evamāvuso”ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṁ.
“Yes, reverend,” they replied.

Āyasmā mahāmoggallāno etadavoca:

Venerable Mahāmoggallāna said this:

“Kathaṁ, āvuso, avassuto hoti?
“And how is someone corrupt?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassatī viharati parittacetaso,
Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti … pe…
And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṁ sāyitvā …pe…
They hear a sound … smell an odor … taste a flavor … feel a touch …

manasā dhammaṁ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassatī ca viharati parittacetaso,
know a thought with the mind. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Ayaṁ vuccati, āvuso, bhikkhu avassuto cakkhuviññeyyesu rūpesu … pe…

This is called a mendicant who is corrupt when it comes to sights known by the eye,

avassuto jivhāviññeyyesu rasesu …pe…
sounds … smells … tastes … touches …

avassuto manoviññeyyesu dhammesu.
thoughts known by the mind.

Evaṁvihāriñcāvuso, bhikkhuṁ cakkhuto cepi naṁ māro upasaṅkamati labhateva māro otāraṁ, labhati māro ārammaṇaṁ … pe…
When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them.

jivhāto cepi naṁ māro upasaṅkamati, labhateva māro otāraṁ, labhati māro ārammaṇaṁ …pe…
If Māra comes at them through the ear … nose … tongue … body …

manato cepi naṁ māro upasaṅkamati, labhateva māro otāraṁ, labhati māro ārammaṇaṁ.
mind he finds a vulnerability and gets hold of them.

Seyyathāpi, āvuso, naḷāgāraṁ vā tiṇāgāraṁ vā sukkhaṁ kolāpaṁ terovassikaṁ.
Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit.

Puratthimāya cepi naṁ disāya puriso ādittāya tiṇukkāya upasaṅkameyya, labhetheva aggi otāraṁ, labhetha aggi ārammaṇaṁ;
If a person came to it with a burning grass torch from the east,

pacchimāya cepi naṁ disāya puriso ādittāya tiṇukkāya upasaṅkameyya …pe…
west,

uttarāya cepi naṁ disāya …pe…
north,

dakkhiṇāya cepi naṁ disāya …pe…

south,

heṭṭhimato cepi naṁ …pe…
below,

uparimato cepi naṁ …
above,

yato kutoci cepi naṁ puriso ādittāya tiṇukkāya upasaṅkameyya, labhetheva aggi otāraṁ labhetha aggi ārammaṇaṁ.
or from anywhere, the fire would find a vulnerability, it would get a foothold.

Evameva kho, āvuso, evaṁvihāriṁ bhikkhuṁ cakkhuto cepi naṁ māro upasaṅkamati, labhateva māro otāraṁ, labhati māro ārammaṇaṁ … pe…
In the same way, when a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them.

jivhāto cepi naṁ māro upasaṅkamati …pe…
If Māra comes at them through the ear … nose … tongue … body …

manato cepi naṁ māro upasaṅkamati, labhateva māro otāraṁ, labhati māro ārammaṇaṁ.
mind he finds a vulnerability and gets hold of them.

Evaṁvihāriñcāvuso, bhikkhuṁ rūpā adhibhaṁsu, na bhikkhu rūpe adhibhosi;
When a mendicant lives like this, they’re mastered by sights,

saddā bhikkhuṁ adhibhaṁsu, na bhikkhu sadde adhibhosi;
sounds,

gandhā bhikkhuṁ adhibhaṁsu, na bhikkhu gandhe adhibhosi;
smells,

rasā bhikkhuṁ adhibhaṁsu, na bhikkhu rase adhibhosi;
tastes,

phoṭṭhabbā bhikkhuṁ adhibhaṁsu, na bhikkhu phoṭṭhabbe adhibhosi;

touches,

dhammā bhikkhuṁ adhibhaṁsu, na bhikkhu dhamme adhibhosi.
and thoughts, they don't master these things.

Ayaṁ vuccatāvuso, bhikkhu rūpādhibhūto, saddādhibhūto, gandhādhibhūto, rasādhibhūto, phoṭṭhabbādhibhūto, dhammādhibhūto, adhibhūto, anadhibhū, adhibhaṁsu naṁ pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatiṁ jātijarāmaraṇiyā.
This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and thoughts. They're mastered, not a master. Bad, unskillful qualities have mastered them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

Evaṁ kho, āvuso, avassuto hoti.
That's how someone is corrupt.

Kathañcāvuso, anavassuto hoti?
And how is someone uncorrupted?

Idhāvuso, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti …pe…
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṁ sāyitvā …pe…

They hear a sound … smell an odor … taste a flavor … feel a touch …

manasā dhammaṁ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Ayaṁ vuccatāvuso, bhikkhu anavassuto cakkhuviññeyyesu rūpesu … pe…
This is called a mendicant who is uncorrupted when it comes to sights known by the eye,

anavassuto manoviññeyyesu dhammesu.
sounds … smells … tastes … touches … thoughts known by the mind.

Evaṁvihāriñcāvuso, bhikkhuṁ cakkhuto cepi naṁ māro upasaṅkamati, neva labhati māro otāraṁ, na labhati māro ārammaṇaṁ …pe…
When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them.

jivhāto cepi naṁ māro upasaṅkamati …pe…
If Māra comes at them through the ear … nose … tongue … body …

manato cepi naṁ māro upasaṅkamati, neva labhati māro otāraṁ, na labhati māro ārammaṇaṁ.
mind he doesn't find a vulnerability or get hold of them.

Seyyathāpi, āvuso, kūṭāgāraṁ vā sālā vā bahalamattikā addāvalepanā.
Suppose there was a bungalow or hall made of thick clay with its plaster

still wet.

Puratthimāya cepi naṁ disāya puriso āditтāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṁ, na labhetha aggi ārammaṇaṁ …pe…
If a person came to it with a burning grass torch from the east,

pacchimāya cepi naṁ …
west,

uttarāya cepi naṁ …
north,

dakkhiṇāya cepi naṁ …
south,

heṭṭhimato cepi naṁ …
below,

uparimato cepi naṁ …
above,

yato kutoci cepi naṁ puriso āditтāya tiṇukkāya upasaṅkameyya, neva labhetha aggi otāraṁ, na labhetha aggi ārammaṇaṁ.
or from anywhere, the fire wouldn’t find a vulnerability, it would get no foothold.

Evameva kho, āvuso, evaṁvihāriṁ bhikkhuṁ cakkhuto cepi naṁ māro upasaṅkamati, neva labhati māro otāraṁ, na labhati māro ārammaṇaṁ …pe…
In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn’t find a vulnerability or get hold of them.

manato cepi naṁ māro upasaṅkamati, neva labhati māro otāraṁ, na labhati māro ārammaṇaṁ.
If Māra comes at them through the ear … nose … tongue … body … mind he doesn’t find a vulnerability or get hold of them.

Evaṁvihārī cāvuso, bhikkhu rūpe adhibhosi, na rūpā bhikkhuṁ adhibhaṁsu;

When a mendicant lives like this, they master sights,

sadde bhikkhu adhibhosi, na saddā bhikkhuṁ adhibhaṁsu;
sounds,

gandhe bhikkhu adhibhosi, na gandhā bhikkhuṁ adhibhaṁsu;
smells,

rase bhikkhu adhibhosi, na rasā bhikkhuṁ adhibhaṁsu;
tastes,

phoṭṭhabbe bhikkhu adhibhosi, na phoṭṭhabbā bhikkhuṁ adhibhaṁsu;
touches,

dhamme bhikkhu adhibhosi, na dhammā bhikkhuṁ adhibhaṁsu.
and thoughts, they're not mastered by these things.

Ayaṁ vuccatāvuso, bhikkhu rūpādhibhū, saddādhibhū, gandhādhibhū, rasādhibhū, phoṭṭhabbādhibhū, dhammādhibhū, adhibhū, anadhibhūto, adhibhosi te pāpake akusale dhamme saṅkilesike ponobhavike sadare dukkhavipāke āyatiṁ jātijarāmaraṇiye.
This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and thoughts. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

Evaṁ kho, āvuso, anavassuto hotī"ti.
That's how someone is uncorrupted."

Atha kho bhagavā uṭṭhahitvā āyasmantaṁ mahāmoggallānaṁ āmantesi:
Then the Buddha got up and said to Venerable Mahāmoggallāna:

"sādhu sādhu, moggallāna.
"Good, good, Moggallāna!

Sādhu kho tvaṁ, moggallāna, bhikkhūnaṁ avassutapariyāyañca anavassutapariyāyañca abhāsī"ti.

It’s good that you’ve taught this explanation of the corrupt and the uncorrupted.”

Idamavoca āyasmā mahāmoggallāno.
This is what Venerable Mahāmoggallāna said,

Samanuññho satthā ahosi.
and the teacher approved.

Attamanā te bhikkhū āyasmato mahāmoggallānassa bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what Mahāmoggallāna said.

Chaṭṭhaṁ.

35.244 Dukkhadhammasutta:
Entailing Suffering

“Yato kho, bhikkhave, bhikkhu sabbesaṁyeva dukkhadhammānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti.
“Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering,

Tathā kho panassa kāmā diṭṭhā honti, yathāssa kāme passato, yo kāmesu kāmacchando kāmasneho kāmamucchā kāmapariḷāho, so nānuseti.
then they’ve seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

Tathā kho panassa cāro ca vihāro ca anubuddho hoti, yathā carantaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā nānusenti.
And they’ve awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and aversion don’t overwhelm them.

Kathañca, bhikkhave, sabbesaṁyeva dukkhadhammānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti?
And how does a mendicant truly understand the origin and ending of all things that entail suffering?

‘Iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …
Such is feeling …

iti saññā …
perception …

iti saṅkhārā …
choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti—
consciousness, such is the origin of consciousness, such is the ending of consciousness.’

evaṁ kho, bhikkhave, bhikkhu sabbesaṁyeva dukkhadhammānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti.
That’s how a mendicant truly understands the origin and ending of all things that entail suffering.

Kathañca, bhikkhave, bhikkhuno kāmā diṭṭhā honti? Yathāssa kāme passato, yo kāmesu kāmacchando kāmasneho kāmamucchā kāmapariḷāho, so nānuseti.
And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures?

Seyyathāpi, bhikkhave, aṅgārakāsu sādhikaporisā puṇṇā aṅgārānaṁ vītaccikānaṁ vītadhūmānaṁ. Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo. Tamenaṁ dve balavanto purisā nānābāhāsu gahetvā, taṁ aṅgārakāsuṁ upakaḍḍheyyuṁ. So iticīticeva kāyaṁ sannāmeyya.
Suppose there was a pit of glowing coals deeper than a man’s height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Then two strong men would grab each arm and drag them towards the pit of glowing coals. They’d writhe and struggle to and fro.

Taṁ kissa hetu?
Why is that?

Ñātañhi, bhikkhave, tassa purisassa imañcāhaṁ aṅgārakāsuṁ papatissāmi, tatonidānaṁ maraṇaṁ vā nigacchissāmi maraṇamattaṁ vā dukkhanti.

For that person knows, ‘If I fall in that pit of glowing coals, that will result in my death or deadly pain.’

Evameva kho, bhikkhave, bhikkhuno aṅgārakāsūpamā kāmā diṭṭhā honti, yathāssa kāme passato, yo kāmesu kāmacchando kāmasneho kāmamucchā kāmapariḷāho, so nānuseti.
In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

Kathañca, bhikkhave, bhikkhuno cāro ca vihāro ca anubuddho hoti, yathā carantaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā nānussavanti?
And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and aversion don’t overwhelm them?

Seyyathāpi, bhikkhave, puriso bahukaṇṭakaṁ dāyaṁ paviseyya. Tassa puratopi kaṇṭako, pacchatopi kaṇṭako, uttaratopi kaṇṭako, dakkhiṇatopi kaṇṭako, heṭṭhatopi kaṇṭako, uparitopi kaṇṭako. So satova abhikkameyya, satova paṭikkameyya: ‘mā maṁ kaṇṭako’ti.
Suppose a person was to enter a thicket full of thorns. They’d have thorns in front and behind, to the left and right, below and above. So they’d go forward mindfully and come back mindfully, thinking, ‘May I not get any thorns!’

Evameva kho, bhikkhave, yaṁ loke piyarūpaṁ sātarūpaṁ, ayaṁ vuccati ariyassa vinaye kaṇṭako”ti.
In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the Noble One.

Iti viditvā saṁvaro ca asaṁvaro ca veditabbo.
When they understand what a thorn is, they should understand restraint and lack of restraint.

Kathañca, bhikkhave, asaṁvaro hoti?
And how is someone unrestrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,
Take a mendicant who sees a sight with the eye. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti … pe…
And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṁ sāyitvā …pe…
They hear a sound … smell an odor … taste a flavor … feel a touch …

manasā dhammaṁ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,
know a thought with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṁ kho, bhikkhave, asaṁvaro hoti.
This is how someone is unrestrained.

Kathañca, bhikkhave, saṁvaro hoti?
And how is someone restrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti …pe…
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṁ sāyitvā …pe…
They hear a sound … smell an odor … taste a flavor … feel a touch …

manasā dhammaṁ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
know a thought with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Evaṁ kho, bhikkhave, saṁvaro hoti.
This is how someone is restrained.

Tassa ce, bhikkhave, bhikkhuno evaṁ carato evaṁ viharato kadāci karahaci satisammosā uppajjanti, pāpakā akusalā sarasaṅkappā

saṁyojaniyā, dandho, bhikkhave, satuppādo. Atha kho naṁ khippameva pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Seyyathāpi, bhikkhave, puriso divasaṁsantatte ayokaṭāhe dve vā tīṇi vā udakaphusitāni nipāteyya. Dandho, bhikkhave, udakaphusitānaṁ nipāto, atha kho naṁ khippameva parikkhayaṁ pariyādānaṁ gaccheyya.
Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.

Evameva kho, bhikkhave, tassa ce bhikkhuno evaṁ carato, evaṁ viharato kadāci karahaci satisammosā uppajjanti pāpakā akusalā sarasaṅkappā saṁyojaniyā, dandho, bhikkhave, satuppādo. Atha kho naṁ khippameva pajahati vinodeti byantīkaroti anabhāvaṁ gameti.
In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Evaṁ kho, bhikkhave, bhikkhuno cāro ca vihāro ca anubuddho hoti; yathā carantaṁ viharantaṁ abhijjhādomanassā pāpakā akusalā dhammā nānussavanti.
This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of desire and aversion don't overwhelm them.

Tañce, bhikkhave, bhikkhuṁ evaṁ carantaṁ evaṁ viharantaṁ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā, bhogehi

abhihaṭṭhuṁ pavāreyyuṁ:
While that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family would invite them to accept wealth, saying,

‘ehi, bho purisa, kiṁ te ime kāsāvā anudahanti,
‘Please, mister, why let these ocher robes torment you?

kiṁ muṇḍo kapālamanucarasi,
Why follow the practice of shaving your head and carrying an alms bowl?

ehi hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’ti.
Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, bhikkhave, bhikkhu evaṁ caranto evaṁ viharanto sikkhaṁ paccakkhāya hīnāyāvattissatīti netaṁ ṭhānaṁ vijjati.
But it’s simply impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā. Atha mahājanakāyo āgaccheyya kuddālapiṭakaṁ ādāya: ‘mayaṁ imaṁ gaṅgaṁ nadiṁ pacchāninnaṁ karissāma pacchāpoṇaṁ pacchāpabbhāran’ti.
Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho so mahājanakāyo gaṅgaṁ nadiṁ pacchāninnaṁ kareyya pacchāpoṇaṁ pacchāpabbhāran”ti?
Would they still succeed?”

“No hetaṁ, bhante”.
“No, sir.

“Taṁ kissa hetu”?

Why is that?

“Gaṅgā, bhante, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
The Ganges river slants, slopes, and inclines to the east.

sā na sukarā pacchāninnā kātuṁ pacchāpoṇā pacchāpabbhārā.
It’s not easy to make it slant, slope, and incline to the west.

Yāvadeva ca pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.
That large crowd will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, tañce bhikkhuṁ evaṁ carantaṁ evaṁ viharantaṁ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā bhogehi abhihaṭṭhuṁ pavāreyyuṁ:
“In the same way, while that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying,

‘ehi, bho purisa, kiṁ te ime kāsāvā anudahanti,
‘Please, mister, why let these ocher robes torment you?

kiṁ muṇḍo kapālamanucarasi,
Why follow the practice of shaving your head and carrying an alms bowl?

ehi hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’ti.
Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, bhikkhave, bhikkhu evaṁ caranto evaṁ viharanto sikkhaṁ paccakkhāya hīnāyāvattissatīti netaṁ ṭhānaṁ vijjati.
But it’s simply impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

Taṁ kissa hetu?
Why is that?

Yañhi taṁ, bhikkhave, cittaṁ dīgharattaṁ vivekaninnaṁ vivekapoṇaṁ vivekapabbhāraṁ, tathā hīnāyāvattissatīti netaṁ ṭhānaṁ vijjatī”ti.
Because for a long time that mendicant’s mind has slanted, sloped, and

inclined to seclusion. So it’s impossible for them to return to a lesser life.”

Sattamaṁ.

35.245 Kiṁsukopamasutta:
The Simile of the Parrot Tree

Atha kho aññataro bhikkhu yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ etadavoca:
Then one mendicant went up to another mendicant and asked,

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti?
“Reverend, at what point is a mendicant’s vision well purified?”

“Yato kho, āvuso, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti.
“When a mendicant truly understands the origin and ending of the six fields of contact, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ etadavoca:
Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers:

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti?

“Yato kho, āvuso, bhikkhu pañcannaṁ upādānakkhandhānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti.
“When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ etadavoca:

“kittāvatā nu kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti?

“Yato kho, āvuso, bhikkhu catunnaṁ mahābhūtānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti.
“When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṁ bhikkhuṁ etadavoca:
“kittāvatā nu kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti?

“Yato kho, āvuso, bhikkhu yaṁ kiñci samudayadhammaṁ, sabbaṁ taṁ nirodhadhammanti yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti.
“When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified.”

Atha kho so bhikkhu asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca: “idhāhaṁ, bhante, yenaññataro bhikkhu tenupasaṅkamiṁ; upasaṅkamitvā taṁ bhikkhuṁ etadavocaṁ:
Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked,

‘kittāvatā nu kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī’ti?
Evaṁ vutte, bhante, so bhikkhu maṁ etadavoca:
‘yato kho, āvuso, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī’ti.
Atha khvāhaṁ, bhante, asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena, yenaññataro bhikkhu tenupasaṅkamiṁ; upasaṅkamitvā taṁ bhikkhuṁ etadavocaṁ:
‘kittāvatā nu kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī’ti?
Evaṁ vutte, bhante, so bhikkhu maṁ etadavoca:

‘yato kho, āvuso, bhikkhu pañcannaṁ upādānakkhandhānaṁ …pe… catunnaṁ mahābhūtānaṁ samudayañca atthaṅgamañca yathābhūtaṁ pajānāti …pe…
yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhammanti yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, bhikkhuno dassanaṁ suvisuddhaṁ hotī’ti.
Atha khvāhaṁ, bhante, asantuṭṭho tassa bhikkhussa pañhaveyyākaraṇena yena bhagavā tenupasaṅkamiṁ (…).
Kittāvatā nu kho, bhante, bhikkhuno dassanaṁ suvisuddhaṁ hotī”ti?
“Sir, at what point is a mendicant’s vision well purified?”

“Seyyathāpi, bhikkhu, purisassa kiṁsuko adiṭṭhapubbo assa.
“Mendicant, suppose a person had never seen a parrot tree.

So yenaññataro puriso kiṁsukassa dassāvī tenupasaṅkameyya.
Upasaṅkamitvā taṁ purisaṁ evaṁ vadeyya:
They’d go up to someone who had seen a parrot tree and ask them,

‘kīdiso, bho purisa, kiṁsuko’ti?
‘Mister, what’s a parrot tree like?’

So evaṁ vadeyya:
They’d say,

‘kāḷako kho, ambho purisa, kiṁsuko—seyyathāpi jhāmakhāṇū’ti.
‘A parrot tree is blackish, like a charred stump.’

Tena kho pana, bhikkhu, samayena tādisovassa kiṁsuko yathāpi tassa purisassa dassanaṁ.
Now, at that time a parrot tree may well have been just as that person saw it.

Atha kho so, bhikkhu, puriso asantuṭṭho tassa purisassa pañhaveyyākaraṇena, yenaññataro puriso kiṁsukassa dassāvī tenupasaṅkameyya; upasaṅkamitvā taṁ purisaṁ evaṁ vadeyya:
Not content with that answer, that person would go up to a series of other people and receive the following answers:

‘kīdiso, bho purisa, kiṁsuko’ti?

So evaṁ vadeyya:
‘lohitako kho, ambho purisa, kiṁsuko—seyyathāpi maṁsapesī’ti.
‘A parrot tree is reddish, like a lump of meat.’

Tena kho pana, bhikkhu, samayena tādisovassa kiṁsuko yathāpi tassa purisassa dassanaṁ.
Atha kho so bhikkhu puriso asantuṭṭho tassa purisassa pañhaveyyākaraṇena, yenaññataro puriso kiṁsukassa dassāvī tenupasaṅkameyya; upasaṅkamitvā taṁ purisaṁ evaṁ vadeyya:
‘kīdiso, bho purisa, kiṁsuko’ti?
So evaṁ vadeyya:
‘ocīrakajāto kho, ambho purisa, kiṁsuko ādinnasipāṭiko—seyyathāpi sirīso’ti.
‘A parrot tree has flaking bark and burst pods, like a sirisa.’

Tena kho pana, bhikkhu, samayena tādisovassa kiṁsuko, yathāpi tassa purisassa dassanaṁ.
Atha kho so bhikkhu puriso asantuṭṭho tassa purisassa pañhaveyyākaraṇena, yenaññataro puriso kiṁsukassa dassāvī tenupasaṅkameyya; upasaṅkamitvā taṁ purisaṁ evaṁ vadeyya:
‘kīdiso, bho purisa, kiṁsuko’ti?
So evaṁ vadeyya:
‘bahalapattapalāso sandacchāyo kho, ambho purisa, kiṁsuko—seyyathāpi nigrodho’ti.
‘A parrot tree has luxuriant, shady foliage, like a banyan.’

Tena kho pana, bhikkhu, samayena tādisovassa kiṁsuko, yathāpi tassa purisassa dassanaṁ.
Now, at each of those times a parrot tree may well have been just as those people saw them.

Evameva kho, bhikkhu, yathā yathā adhimuttānaṁ tesaṁ sappurisānaṁ dassanaṁ suvisuddhaṁ hoti tathā tathā kho tehi sappurisehi byākataṁ.
In the same way, those good people each answered according to what they were focused on when their vision was well purified.

Seyyathāpi, bhikkhu, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ chadvāraṁ.
Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and six gates.

Tatrassa dovāriko paṇḍito byatto medhāvī, aññātānaṁ nivāretā, ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

Puratthimāya disāya āgantvā sīghaṁ dūtayugaṁ taṁ dovārikaṁ evaṁ vadeyya:
A swift pair of messengers would arrive from the east and say to the gatekeeper,

'kahaṁ, bho purisa, imassa nagarassa nagarassāmī'ti?
'Mister, where is the lord of the city?'

So evaṁ vadeyya:
They'd say,

'eso, bhante, majjhe siṅghāṭake nisinno'ti.
'There he is, sirs, seated at the central square.'

Atha kho taṁ sīghaṁ dūtayugaṁ nagarassāmikassa yathābhūtaṁ vacanaṁ niyyātetvā yathāgatamaggaṁ paṭipajjeyya.
Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came.

Pacchimāya disāya āgantvā sīghaṁ dūtayugaṁ …pe…
A swift pair of messengers would come from the west …

uttarāya disāya …
north …

dakkhiṇāya disāya āgantvā sīghaṁ dūtayugaṁ taṁ dovārikaṁ evaṁ vadeyya:

south …

‘kahaṁ, bho purisa, imassa nagarassāmī’ti?
So evaṁ vadeyya:
‘eso, bhante, majjhe siṅghāṭake nisinno’ti.
Atha kho taṁ sīghaṁ dūtayugaṁ nagarassāmikassa yathābhūtaṁ vacanaṁ niyyātetvā yathāgatamaggaṁ paṭipajjeyya.
deliver a message of truth to the lord of the city and depart the way they came.

Upamā kho myāyaṁ, bhikkhu, katā atthassa viññāpanāya.
I’ve made up this simile to make a point.

Ayañcettha attho:
And this is the point.

‘nagaran’ti kho, bhikkhu, imassetaṁ cātumahābhūtikassa kāyassa adhivacanaṁ mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhaṁsanadhammassa.
‘City’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

‘Cha dvārā’ti kho, bhikkhu, channetaṁ ajjhattikānaṁ āyatanānaṁ adhivacanaṁ.
‘Six gates’ is a term for the six interior sense fields.

‘Dovāriko’ti kho, bhikkhu, satiyā etaṁ adhivacanaṁ.
‘Gatekeeper’ is a term for mindfulness.

‘Sīghaṁ dūtayugan’ti kho, bhikkhu, samathavipassanānetaṁ adhivacanaṁ.
‘A swift pair of messengers’ is a term for serenity and discernment.

‘Nagarassāmī’ti kho, bhikkhu, viññāṇassetaṁ adhivacanaṁ.
‘The lord of the city’ is a term for consciousness.

‘Majjhe siṅghāṭako’ti kho, bhikkhu, catunnetaṁ mahābhūtānaṁ adhivacanaṁ—
‘The central square’ is a term for the four primary elements:

pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā.
the elements of earth, water, fire, and air.

‘Yathābhūtaṁ vacanan’ti kho, bhikkhu, nibbānassetaṁ adhivacanaṁ.
‘A message of truth’ is a term for extinguishment.

‘Yathāgatamaggo’ti kho, bhikkhu, ariyassetaṁ aṭṭhaṅgikassa maggassa adhivacanaṁ, seyyathidaṁ—
‘The way they came’ is a term for the noble eightfold path, that is,

sammādiṭṭhiyā …pe… sammāsamādhissā”ti.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

Aṭṭhamaṁ.

35.246 Vīṇopamasutta:
The Simile of the Harp

“Yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā cakkhuviññeyyesu rūpesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṁ vāpi cetaso, tato cittaṁ nivāreyya.
“Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them:

Sabhayo ceso maggo sappaṭibhayo ca sakaṇṭako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca.
‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way.

Asappurisasevito ceso maggo, na ceso maggo sappurisehi sevito.
This path is frequented by bad people, not by good people.

Na tvaṁ etaṁ arahasīti.
It’s not worthy of you.’

Tato cittaṁ nivāraye cakkhuviññeyyehi rūpehi …pe…
The mind should be shielded from this when it comes to sights known by the eye.

yassa kassaci, bhikkhave, bhikkhussa vā bhikkhuniyā vā jivhāviññeyyesu rasesu …pe…
Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds … smells … tastes … touches …

manoviññeyyesu dhammesu uppajjeyya chando vā rāgo vā doso vā moho vā paṭighaṁ vāpi cetaso tato cittaṁ nivāreyya.
thoughts known by the mind should shield their mind against them:

Sabhayo ceso maggo sappaṭibhayo ca sakaṇṭako ca sagahano ca ummaggo ca kummaggo ca duhitiko ca.

‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way.

Asappurisasevito ceso maggo, na ceso maggo sappurisehi sevito.
This path is frequented by bad people, not by good people.

Na tvaṁ etaṁ arahasīti.
It’s not worthy of you.’

Tato cittaṁ nivāraye manoviññeyyehi dhammehi.
The mind should be shielded from this when it comes to thoughts known by the mind.

Seyyathāpi, bhikkhave, kiṭṭhaṁ sampannaṁ.
Suppose the crops have ripened,

Kiṭṭhārakkho ca pamatto, goṇo ca kiṭṭhādo aduṁ kiṭṭhaṁ otaritvā yāvadatthaṁ madaṁ āpajjeyya pamādaṁ āpajjeyya;
but the caretaker is negligent. If an ox fond of crops invades the crops they’d indulge themselves as much as they like.

evameva kho, bhikkhave, assutavā puthujjano chasu phassāyatanesu asaṁvutakārī pañcasu kāmaguṇesu yāvadatthaṁ madaṁ āpajjati pamādaṁ āpajjati.
In the same way, when an unlearned ordinary person doesn’t exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

Seyyathāpi, bhikkhave, kiṭṭhaṁ sampannaṁ kiṭṭhārakkho ca appamatto goṇo ca kiṭṭhādo aduṁ kiṭṭhaṁ otareyya.
Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops

Tamenaṁ kiṭṭhārakkho nāsāyaṁ suggahitaṁ gaṇheyya.
the caretaker would grab them firmly by the muzzle.

Nāsāyaṁ suggahitaṁ gahetvā uparighaṭāyaṁ suniggahitaṁ niggaṇheyya.

Then they’d grab them above the hump and hold them fast there.

Uparighaṭāyaṁ suniggahitaṁ niggahetvā daṇḍena sutāḷitaṁ tāḷeyya.
Then they’d give them a good thrashing

Daṇḍena sutāḷitaṁ tāḷetvā osajjeyya.
before driving them away.

Dutiyampi kho, bhikkhave …pe…
For a second time,

tatiyampi kho, bhikkhave, goṇo kiṭṭhādo aduṁ kiṭṭhaṁ otareyya.
and even a third time, the same thing might happen.

Tamenaṁ kiṭṭhārakkho nāsāyaṁ suggahitaṁ gaṇheyya.
Nāsāyaṁ suggahitaṁ gahetvā uparighaṭāyaṁ suniggahitaṁ niggaṇheyya.
Uparighaṭāyaṁ suniggahitaṁ niggahetvā daṇḍena sutāḷitaṁ tāḷeyya.
Daṇḍena sutāḷitaṁ tāḷetvā osajjeyya.
Evañhi so, bhikkhave, goṇo kiṭṭhādo gāmagato vā araññagato vā, ṭhānabahulo vā assa nisajjabahulo vā na taṁ kiṭṭhaṁ puna otareyya—
As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again,

tameva purimaṁ daṇḍasamphassaṁ samanussaranto.
remembering the beating they got earlier.

Evameva kho, bhikkhave, yato kho bhikkhuno chasu phassāyatanesu cittaṁ udujitaṁ hoti sudujitaṁ, ajjhattameva santiṭṭhati, sannisīdati, ekodi hoti, samādhiyati.
In the same way, when a mendicant’s mind is subdued, well subdued when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Seyyathāpi, bhikkhave, raññō vā rājamahāmattassa vā vīṇāya saddo assutapubbo assa.
Suppose a king or their minister had never heard the sound of an arched harp.

So vīṇāsaddaṁ suṇeyya.
When he first hears the sound,

So evaṁ vadeyya:
he'd say,

'ambho, kassa nu kho eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evaṁmucchanīyo evambandhanīyo'ti?
'My man, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?'

Tamenaṁ evaṁ vadeyyuṁ:
They'd say to him,

'esā, kho, bhante, vīṇā nāma, yassā eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evaṁmucchanīyo evambandhanīyo'ti.
'That, sir, is an arched harp.'

So evaṁ vadeyya:
He'd say,

'gacchatha me, bho, taṁ vīṇaṁ āharathā'ti.
'Go, my man, fetch me that arched harp.'

Tassa taṁ vīṇaṁ āhareyyuṁ.
So they'd fetch it

Tamenaṁ evaṁ vadeyyuṁ:
and say,

'ayaṁ kho sā, bhante, vīṇā yassā eso saddo evaṁrajanīyo evaṅkamanīyo evaṁmadanīyo evaṁmucchanīyo evambandhanīyo'ti.
'This, sir, is that arched harp.'

So evaṁ vadeyya:
He'd say,

'alaṁ me, bho, tāya vīṇāya, tameva me saddaṁ āharathā'ti.

‘I’ve had enough of that arched harp! Just fetch me the sound.’

Tamenaṁ evaṁ vadeyyuṁ:
They’d say,

‘ayaṁ kho, bhante, vīṇā nāma anekasambhārā mahāsambhārā.
‘Sir, this arched harp is made of many components assembled together,

Anekehi sambhārehi samāraddhā vadati, seyyathidaṁ—
which make a sound when they’re played. That is,

doṇiñca paṭicca cammañca paṭicca daṇḍañca paṭicca upadhāraṇe ca paṭicca tantiyo ca paṭicca koṇañca paṭicca purisassa ca tajjaṁ vāyāmaṁ paṭicca evāyaṁ, bhante, vīṇā nāma anekasambhārā mahāsambhārā.
it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to play it properly. That’s how an arched harp is made of many components assembled together,

Anekehi sambhārehi samāraddhā vadatī’ti.
which make a sound when they’re played.’

So taṁ vīṇaṁ dasadhā vā satadhā vā phāleyya, dasadhā vā satadhā vā taṁ phāletvā sakalikaṁ sakalikaṁ kareyya.
But he’d split that harp into ten pieces or a hundred pieces, then splinter it up.

Sakalikaṁ sakalikaṁ karitvā agginā ḍaheyya, agginā ḍahitvā masiṁ kareyya.
He’d burn the splinters with fire, and reduce them to ashes.

Masiṁ karitvā mahāvāte vā ophuneyya, nadiyā vā sīghasotāya pavāheyya.
Then he’d sweep away the ashes in a strong wind, or float them away down a swift stream.

So evaṁ vadeyya:
Then he’d say,

‘asatī kirāyaṁ, bho, vīṇā nāma, yathevaṁ yaṁ kiñci vīṇā nāma ettha ca panāyaṁ jano ativelaṁ pamatto palaḷito’ti.
‘It seems that there’s nothing to this thing called an arched harp or whatever’s called an arched harp! But people waste their time with it, negligent and heedless!’

Evameva kho, bhikkhave, bhikkhu rūpaṁ samanvesati yāvatā rūpassa gati, vedanaṁ samanvesati yāvatā vedanāya gati, saññaṁ samanvesati yāvatā saññāya gati, saṅkhāre samanvesati yāvatā saṅkhārānaṁ gati, viññāṇaṁ samanvesati yāvatā viññāṇassa gati.
In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn.

Tassa rūpaṁ samanvesato yāvatā rūpassa gati, vedanaṁ samanvesato …pe…
As they search in this way,

saññaṁ …
saṅkhāre …
viññāṇaṁ samanvesato yāvatā viññāṇassa gati.
Yampissa taṁ hoti ahanti vā mamanti vā asmīti vā tampi tassa na hotī”ti.
their thoughts of ‘I’ or ‘mine’ or ‘I am’ are no more.”

Navamaṁ.

35.247 Chappāṇakopamasutta:
The Simile of Six Animals

“Seyyathāpi, bhikkhave, puriso arugatto pakkagatto saravanaṁ paviseyya.
“Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of thorny reeds.

Tassa kusakaṇṭakā ceva pāde vijjheyyuṁ, sarapattāni ca gattāni vilekheyyuṁ.
The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs.

Evañhi so, bhikkhave, puriso bhiyyoso mattāya tatonidānaṁ dukkhaṁ domanassaṁ paṭisaṁvediyetha.
And that would cause that person to experience even more pain and distress.

Evameva kho, bhikkhave, idhekacco bhikkhu gāmagato vā araññagato vā labhati vattāraṁ:
In the same way, some mendicant goes to a village or a wilderness and gets scolded,

‘ayañca so āyasmā evaṁkārī evaṁsamācāro asucigāmakaṇṭako’ti.
‘This venerable, acting like this, behaving like this, is a filthy village thorn.’

Taṁ kaṇṭakoti iti viditvā saṁvaro ca asaṁvaro ca veditabbo.
Understanding that they’re a thorn, they should understand restraint and lack of restraint.

Kathañca, bhikkhave, asaṁvaro hoti?
And how is someone unrestrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe adhimuccati, appiyarūpe rūpe byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso.
Take a mendicant who sees a sight with their eyes. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted.

Tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Sotena saddaṁ sutvā …
When they hear a sound with their ears …

ghānena gandhaṁ ghāyitvā …
When they smell an odor with their nose …

jivhāya rasaṁ sāyitvā …
When they taste a flavor with their tongue …

kāyena phoṭṭhabbaṁ phusitvā …
When they feel a touch with their body …

manasā dhammaṁ viññāya piyarūpe dhamme adhimuccati, appiyarūpe dhamme byāpajjati, anupaṭṭhitakāyassati ca viharati parittacetaso,
When they know a thought with their mind, if it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ nappajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.

And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḷhāya rajjuyā bandheyya.
Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope.

Ahiṁ gahetvā daḷhāya rajjuyā bandheyya.
They’d catch a snake,

Susumāraṁ gahetvā daḷhāya rajjuyā bandheyya.
a crocodile,

Pakkhiṁ gahetvā daḷhāya rajjuyā bandheyya.
a bird,

Kukkuraṁ gahetvā daḷhāya rajjuyā bandheyya.
a dog,

Siṅgālaṁ gahetvā daḷhāya rajjuyā bandheyya.
a jackal,

Makkaṭaṁ gahetvā daḷhāya rajjuyā bandheyya.
and a monkey,

Daḷhāya rajjuyā bandhitvā majjhe gaṇṭhiṁ karitvā ossajjeyya.
tie each up with a strong rope, then tie a knot in the middle and let them loose.

Atha kho, te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakaṁ sakaṁ gocaravisayaṁ āviñcheyyuṁ—
Then those six animals with diverse territories and feeding grounds would each pull towards their own domain and territory.

ahi āviñcheyya ‘vammikaṁ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṁ pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṁ ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṁ pavekkhāmī’ti, siṅgālo āviñcheyya

‘sīvathikaṁ pavekkhāmī’ti, makkaṭo āviñcheyya ‘vanaṁ pavekkhāmī’ti.
The snake would pull one way, thinking ‘I’m going into an anthill!’ The crocodile would pull another way, thinking ‘I’m going into the water!’ The bird would pull another way, thinking ‘I’m flying into the sky!’ The dog would pull another way, thinking ‘I’m going into the village!’ The jackal would pull another way, thinking ‘I’m going into the charnel ground!’ The monkey would pull another way, thinking ‘I’m going into the jungle!’

Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha kho yo nesaṁ pāṇakānaṁ balavataro assa tassa te anuvatteyyuṁ, anuvidhāyeyyuṁ vasaṁ gaccheyyuṁ.
When those six animals became exhausted and worn out, the strongest of them would get their way, and they’d all have to submit to their control.

Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati abhāvitā abahulīkatā, taṁ cakkhu āviñchati manāpiyesu rūpesu, amanāpiyā rūpā paṭikūlā honti …pe…
In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls towards pleasant sights, but is put off by unpleasant sights. Their ear … nose … tongue … body …

mano āviñchati manāpiyesu dhammesu, amanāpiyā dhammā paṭikūlā honti.
mind pulls towards pleasant thoughts, but is put off by unpleasant thoughts.

Evaṁ kho, bhikkhave, asaṁvaro hoti.
This is how someone is unrestrained.

Kathañca, bhikkhave, saṁvaro hoti?
And how is someone restrained?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā piyarūpe rūpe nādhimuccati, appiyarūpe rūpe na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,

Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti, yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti …pe…
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

jivhāya rasaṁ sāyitvā …pe…
They hear a sound … smell an odor … taste a flavor … feel a touch …

manasā dhammaṁ viññāya piyarūpe dhamme nādhimuccati, appiyarūpe dhamme na byāpajjati, upaṭṭhitakāyassati ca viharati appamāṇacetaso,
know a thought with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart.

tañca cetovimuttiṁ paññāvimuttiṁ yathābhūtaṁ pajānāti yatthassa te uppannā pāpakā akusalā dhammā aparisesā nirujjhanti.
And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Seyyathāpi, bhikkhave, puriso chappāṇake gahetvā nānāvisaye nānāgocare daḷhāya rajjuyā bandheyya.
Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope.

Ahiṁ gahetvā daḷhāya rajjuyā bandheyya.
They'd catch a snake,

Susumāraṁ gahetvā daḷhāya rajjuyā bandheyya.
a crocodile,

Pakkhiṁ gahetvā …pe…
a bird,

kukkuraṁ gahetvā …

a dog,

siṅgālaṁ gahetvā …
a jackal,

makkaṭaṁ gahetvā daḷhāya rajjuyā bandheyya.
and a monkey,

Daḷhāya rajjuyā bandhitvā daḷhe khīle vā thambhe vā upanibandheyya.
tie each up with a strong rope, then tether them to a strong post or pillar.

Atha kho te, bhikkhave, chappāṇakā nānāvisayā nānāgocarā sakaṁ sakaṁ gocaravisayaṁ āviñcheyyuṁ—
Then those six animals with diverse territories and feeding grounds would each pull towards their own domain and territory.

ahi āviñcheyya ‘vammikaṁ pavekkhāmī’ti, susumāro āviñcheyya ‘udakaṁ pavekkhāmī’ti, pakkhī āviñcheyya ‘ākāsaṁ ḍessāmī’ti, kukkuro āviñcheyya ‘gāmaṁ pavekkhāmī’ti, siṅgālo āviñcheyya ‘sīvathikaṁ pavekkhāmī’ti, makkaṭo āviñcheyya ‘vanaṁ pavekkhāmī’ti.
The snake would pull one way, thinking ‘I’m going into an anthill!’ The crocodile would pull another way, thinking ‘I’m going into the water!’ The bird would pull another way, thinking ‘I’m flying into the sky!’ The dog would pull another way, thinking ‘I’m going into the village!’ The jackal would pull another way, thinking ‘I’m going into the charnel ground!’ The monkey would pull another way, thinking ‘I’m going into the jungle!’

Yadā kho te, bhikkhave, chappāṇakā jhattā assu kilantā, atha tameva khīlaṁ vā thambhaṁ vā upatiṭṭheyyuṁ, upanisīdeyyuṁ, upanipajjeyyuṁ.
When those six animals became exhausted and worn out, they’d stand or sit or lie down right by that post or pillar.

Evameva kho, bhikkhave, yassa kassaci bhikkhuno kāyagatāsati bhāvitā bahulīkatā, taṁ cakkhu nāviñchati manāpiyesu rūpesu,

amanāpiyā rūpā nappaṭikūlā honti …pe… jivhā nāviñchati manāpiyesu rasesu …pe…
In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull towards pleasant sights, and isn't put off by unpleasant sights. Their ear … nose … tongue … body …

mano nāviñchati manāpiyesu dhammesu, amanāpiyā dhammā nappaṭikūlā honti.
mind doesn't pull towards pleasant thoughts, and isn't put off by unpleasant thoughts.

Evaṁ kho, bhikkhave, saṁvaro hoti.
This is how someone is restrained.

'Daḷhe khīle vā thambhe vā'ti kho, bhikkhave, kāyagatāya satiyā etaṁ adhivacanaṁ.
'A strong post or pillar' is a term for mindfulness of the body.

Tasmātiha vo, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

'kāyagatā no sati bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā'ti.
'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.'

Evañhi kho, bhikkhave, sikkhitabban"ti.
That's how you should train."

Dasamaṁ.

35.248 Yavakalāpisutta:
The Sheaf of Barley

“Seyyathāpi, bhikkhave, yavakalāpī cātumahāpathe nikkhittā assa.
“Mendicants, suppose a sheaf of barley was placed at a crossroads.

Atha cha purisā āgaccheyyuṁ byābhaṅgihatthā.
Then six people would come along carrying flails,

Te yavakalāpiṁ chahi byābhaṅgīhi haneyyuṁ.
and started threshing the sheaf of barley.

Evañhi sā, bhikkhave, yavakalāpī suhatā assa chahi byābhaṅgīhi haññamānā.
So that sheaf of barley would be thoroughly threshed by those six flails.

Atha sattamo puriso āgaccheyya byābhaṅgihattho.
Then a seventh person would come along carrying a flail,

So taṁ yavakalāpiṁ sattamāya byābhaṅgiyā haneyya.
and they’d give the sheaf of barley a seventh threshing.

Evañhi sā bhikkhave, yavakalāpī suhatatarā assa, sattamāya byābhaṅgiyā haññamānā.
So that sheaf of barley would be even more thoroughly threshed by that seventh flail.

Evameva kho, bhikkhave, assutavā puthujjano cakkhusmiṁ haññati manāpāmanāpehi rūpehi …pe…
In the same way, an unlearned ordinary person is struck in the eye by both pleasant and unpleasant sights.

jivhāya haññati manāpāmanāpehi rasehi …pe…
They’re struck in the ear … nose … tongue … body …

manasmiṁ haññati manāpāmanāpehi dhammehi.

mind by both pleasant and unpleasant thoughts.

Sace so, bhikkhave, assutavā puthujjano āyatiṁ punabbhavāya ceteti, evañhi so, bhikkhave, moghapuriso suhatataro hoti, seyyathāpi sā yavakalāpī sattamāya byābhaṅgiyā haññamānā.
And if that unlearned ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.
Once upon a time, a battle was fought between the gods and the demons.

Atha kho, bhikkhave, vepacitti asurindo asure āmantesi:
Then Vepacitti, lord of demons, addressed the demons,

‘sace, mārisā, devāsurasaṅgāme samupabyūḷhe asurā jineyyuṁ devā parājineyyuṁ, yena naṁ sakkaṁ devānamindaṁ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha asurapuran’ti.
‘My good sirs, if the demons defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the demons.’

Sakkopi kho, bhikkhave, devānamindo deve tāvatiṁse āmantesi:
Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three,

‘sace, mārisā, devāsurasaṅgāme samupabyūḷhe devā jineyyuṁ asurā parājineyyuṁ, yena naṁ vepacittiṁ asurindaṁ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha sudhammaṁ devasabhan’ti.
‘My good sirs, if the gods defeat the demons in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Hall of Justice of the gods.’

Tasmiṁ kho pana, bhikkhave, saṅgāme devā jiniṁsu, asurā parājiniṁsu.
In that battle the gods won and the demons lost.

Atha kho, bhikkhave, devā tāvatiṁsā vepacittiṁ asurindaṁ kaṇṭhapañcamehi bandhanehi bandhitvā sakkassa devānamindassa santike ānesuṁ sudhammaṁ devasabhaṁ.
So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka's presence in the Hall of Justice of the gods.

Tatra sudaṁ, bhikkhave, vepacitti asurindo kaṇṭhapañcamehi bandhanehi baddho hoti.
And there Vepacitti remained bound by his limbs and neck.

Yadā kho, bhikkhave, vepacittissa asurindassa evaṁ hoti:
That is, until he thought,

'dhammikā kho devā, adhammikā asurā, idheva dānāhaṁ devapuraṁ gacchāmī'ti.
'It's the gods who are principled, while the demons are unprincipled. Now I belong right here in the castle of the gods.'

Atha kaṇṭhapañcamehi bandhanehi muttaṁ attānaṁ samanupassati, dibbehi ca pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.
Then he found himself freed from the bonds on his limbs and neck. He entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation.

Yadā ca kho, bhikkhave, vepacittissa asurindassa evaṁ hoti:
But when he thought,

'dhammikā kho asurā, adhammikā devā, tattheva dānāhaṁ asurapuraṁ gamissāmī'ti.
'It's the demons who are principled, while the gods are unprincipled. Now I will go over there to the citadel of the demons,'

atha kaṇṭhapañcamehi bandhanehi baddhaṁ attānaṁ samanupassati, dibbehi ca pañcahi kāmaguṇehi parihāyati.
he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation disappeared.

Evaṁ sukhumaṁ kho, bhikkhave, vepacittibandhanaṁ.

That’s how subtly Vepacitti was bound.

Tato sukhumataraṁ mārabandhanaṁ.
But the bonds of Māra are even more subtle than that.

Maññamāno kho, bhikkhave, baddho mārassa, amaññamāno mutto pāpimato.
When you identify, you’re bound by Māra. Not identifying, you’re free from the Wicked One.

‘Asmī’ti, bhikkhave, maññitametaṁ, ‘ayamahamasmī’ti maññitametaṁ, ‘bhavissan’ti maññitametaṁ, ‘na bhavissan’ti maññitametaṁ, ‘rūpī bhavissan’ti maññitametaṁ, ‘arūpī bhavissan’ti maññitametaṁ, ‘saññī bhavissan’ti maññitametaṁ, ‘asaññī bhavissan’ti maññitametaṁ, ‘nevasaññīnāsaññī bhavissan’ti maññitametaṁ.
These are all forms of identifying: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Maññitaṁ, bhikkhave, rogo, maññitaṁ gaṇḍo, maññitaṁ sallaṁ.
Conceit is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘amaññamānena cetasā viharissāmā’ti—
So mendicants, you should train yourselves like this: ‘We will live with a heart that does not identify.’

evañhi vo, bhikkhave, sikkhitabbaṁ.

‘Asmī’ti, bhikkhave, iñjitametaṁ, ‘ayamahamasmī’ti iñjitametaṁ, ‘bhavissan’ti iñjitametaṁ, ‘na bhavissan’ti iñjitametaṁ, ‘rūpī bhavissan’ti iñjitametaṁ, ‘arūpī bhavissan’ti iñjitametaṁ, ‘saññī bhavissan’ti iñjitametaṁ, ‘asaññī bhavissan’ti iñjitametaṁ, ‘nevasaññīnāsaññī bhavissan’ti iñjitametaṁ.
These are all disturbances: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Iñjitaṁ, bhikkhave, rogo, iñjitaṁ gaṇḍo, iñjitaṁ sallaṁ.

Disturbances are a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘aniñjamānena cetasā viharissāmā’ti—
So mendicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

evañhi vo, bhikkhave, sikkhitabbaṁ.

‘Asmī’ti, bhikkhave, phanditametaṁ, ‘ayamahamasmī’ti phanditametaṁ, ‘bhavissan’ti …pe… ‘na bhavissan’ti … ‘rūpī bhavissan’ti … ‘arūpī bhavissan’ti … ‘saññī bhavissan’ti … ‘asaññī bhavissan’ti … ‘nevasaññīnāsaññī bhavissan’ti phanditametaṁ.
These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Phanditaṁ, bhikkhave, rogo, phanditaṁ gaṇḍo, phanditaṁ sallaṁ.
Trembling is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘aphandamānena cetasā viharissāmā’ti—
So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

evañhi vo, bhikkhave, sikkhitabbaṁ.

‘Asmī’ti, bhikkhave, papañcitametaṁ, ‘ayamahamasmī’ti papañcitametaṁ, ‘bhavissan’ti …pe… ‘na bhavissan’ti … ‘rūpī bhavissan’ti … ‘arūpī bhavissan’ti … ‘saññī bhavissan’ti … ‘asaññī bhavissan’ti … ‘nevasaññīnāsaññī bhavissan’ti papañcitametaṁ.
These are all proliferations: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Papañcitaṁ, bhikkhave, rogo, papañcitaṁ gaṇḍo, papañcitaṁ sallaṁ.
Proliferation is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘nippapañcena cetasā viharissāmā’ti—
So mendicants, you should train yourselves like this: ‘We will live with a heart free of proliferation.’

evañhi vo, bhikkhave, sikkhitabbaṁ.

‘Asmī’ti, bhikkhave, mānagatametaṁ, ‘ayamahamasmī’ti mānagatametaṁ, ‘bhavissan’ti mānagatametaṁ, ‘na bhavissan’ti mānagatametaṁ, ‘rūpī bhavissan’ti mānagatametaṁ, ‘arūpī bhavissan’ti mānagatametaṁ, ‘saññī bhavissan’ti mānagatametaṁ, ‘asaññī bhavissan’ti mānagatametaṁ, ‘nevasaññīnāsaññī bhavissan’ti mānagatametaṁ.
These are all conceits: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’

Mānagataṁ, bhikkhave, rogo, mānagataṁ gaṇḍo, mānagataṁ sallaṁ.
Conceit is a disease, a boil, a dart.

Tasmātiha, bhikkhave, ‘nihatamānena cetasā viharissāmā’ti—
So mendicants, you should train yourselves like this: ‘We will live with a heart that has struck down conceit.’”

evañhi vo, bhikkhave, sikkhitabban”ti.

Ekādasamaṁ.

Āsīvisavaggo catuttho.

Tassuddānaṁ

Āsīviso ratho kummo,
dve dārukkhandhā avassuto;
Dukkhadhammā kiṁsukā vīṇā,
chappāṇā yavakalāpīti.

Saḷāyatanavagge catutthapaṇṇāsako samatto.

Tassa vagguddānaṁ

Nandikkhayo saṭṭhinayo,
samuddo uragena ca;
Catupaṇṇāsakā ete,

nipātesu pakāsitāti.

Saḷāyatanasaṁyuttaṁ samattaṁ.
The Linked Discourses on the six sense fields are complete.

36. Vedanā Saṁyutta:
On Feelings

36.1 Samādhisutta:
Immersion

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanāti.
These are the three feelings.

Samāhito sampajāno,
sato buddhassa sāvako;
Vedanā ca pajānāti,
vedanānañca sambhavaṁ.

Stilled, aware,
a mindful disciple of the Buddha
understands feelings,
the cause of feelings,
Yattha cetā nirujjhanti,
maggañca khayagāminaṁ;
Vedanānaṁ khayā bhikkhu,
nicchāto parinibbuto”ti.

where they cease,
and the path that leads to their ending.
With the ending of feelings, a mendicant
is hungerless, extinguished.”

Paṭhamaṁ.

36.2 Sukhasutta:
Pleasure

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanāti.
These are the three feelings.

Sukhaṁ vā yadi vā dukkhaṁ,
adukkhamasukhaṁ saha;
Ajjhattañca bahiddhā ca,
yaṁ kiñci atthi veditaṁ.

Whatever is felt
internally and externally—
whether pleasure or pain
as well as what’s neutral—
Etaṁ dukkhanti ñatvāna,
mosadhammaṁ palokinaṁ;
Phussa phussa vayaṁ passaṁ,
evaṁ tattha virajjatī”ti.

having known this as suffering,
deceptive, falling apart,
one sees them vanish
as they’re experienced again and again:

that’s how to be free of desire for them.”

Dutiyaṁ.

36.3 Pahānasutta:
Giving Up

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
Pleasant, painful, and neutral feeling.

Sukhāya, bhikkhave, vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avijjānusayo pahātabbo.
The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.

Yato kho, bhikkhave, bhikkhuno sukhāya vedanāya rāgānusayo pahīno hoti, dukkhāya vedanāya paṭighānusayo pahīno hoti, adukkhamasukhāya vedanāya avijjānusayo pahīno hoti, ayaṁ vuccati, bhikkhave, ‘bhikkhu niranusayo sammaddaso acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā’ti.
When a mendicant has given up these underlying tendencies, they’re called a mendicant without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

Sukhaṁ vedayamānassa,

vedanaṁ appajānato;
So rāgānusayo hoti,
anissaraṇadassino.

When you feel pleasure
without understanding feeling,
the underlying tendency to greed is there,
if you don’t see the escape.

Dukkhaṁ vedayamānassa,
vedanaṁ appajānato;
Paṭighānusayo hoti,
anissaraṇadassino.

When you feel pain
without understanding feeling,
the underlying tendency to repulsion is there,
if you don’t see the escape.

Adukkhamasukhaṁ santaṁ,
bhūripaññena desitaṁ;
Tañcāpi abhinandati,
neva dukkhā pamuccati.

As for that peaceful, neutral feeling:
he of vast wisdom has taught
that if you relish it,
you’re still not released from suffering.

Yato ca bhikkhu ātāpī,
sampajaññaṁ na riñcati;
Tato so vedanā sabbā,
parijānāti paṇḍito.

But when a mendicant is keen,
not neglecting situational awareness,
that astute person

understands all feelings.

So vedanā pariññāya,
diṭṭhe dhamme anāsavo;
Kāyassa bhedā dhammaṭṭho,
saṅkhyaṁ nopeti vedagū”ti.

Completely understanding feelings,
they’re without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can’t be reckoned.”

Tatiyaṁ.

36.4 Pātālasutta:
The Abyss

“Assutavā, bhikkhave, puthujjano yaṁ vācaṁ bhāsati:
“Mendicants, when an unlearned ordinary person says that

‘atthi mahāsamudde pātālo’ti.
there’s a hellish abyss under the ocean,

Taṁ kho panetaṁ, bhikkhave, assutavā puthujjano asantaṁ avijjamānaṁ evaṁ vācaṁ bhāsati:
they’re speaking of something that doesn’t exist.

‘atthi mahāsamudde pātālo’ti.

Sārīrikānaṁ kho etaṁ, bhikkhave, dukkhānaṁ vedanānaṁ adhivacanaṁ yadidaṁ ‘pātālo’ti.
‘Hellish abyss’ is a term for painful physical feelings.

Assutavā, bhikkhave, puthujjano sārīrikāya dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṁ kandati sammohaṁ āpajjati.
When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion.

Ayaṁ vuccati, bhikkhave, ‘assutavā puthujjano pātāle na paccuṭṭhāsi, gādhañca nājjhagā’.
They’re called an unlearned ordinary person who hasn’t stood up in the hellish abyss and has gained no footing.

Sutavā ca kho, bhikkhave, ariyasāvako sārīrikāya dukkhāya vedanāya phuṭṭho samāno neva socati, na kilamati, na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.

When a learned noble disciple experiences painful physical feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion.

Ayaṁ vuccati, bhikkhave, ‘sutavā ariyasāvako pātāle paccuṭṭhāsi, gādhañca ajjhagā’ti.
They’re called a learned noble disciple who has stood up in the hellish abyss and gained a footing.

Yo etā nādhivāseti,
uppannā vedanā dukhā;
Sārīrikā pāṇaharā,
yāhi phuṭṭho pavedhati.

If you can’t abide
those painful physical feelings
that arise and sap your vitality;
if you tremble at their touch,
Akkandati parodati,
dubbalo appathāmako;
Na so pātāle paccuṭṭhāsi,
atho gādhampi nājjhagā.

weeping and wailing,
a weakling lacking strength—
you won’t stand up in the hellish abyss
and gain a footing.

Yo cetā adhivāseti,
uppannā vedanā dukhā;
Sārīrikā pāṇaharā,
yāhi phuṭṭho na vedhati;
Sa ve pātāle paccuṭṭhāsi,
atho gādhampi ajjhagā”ti.

If you can endure
those painful physical feelings

that arise and sap your vitality;
if you don’t tremble at their touch—
you stand up in the hellish abyss
and gain a footing.”

Catutthaṁ.

36.5 Daṭṭhabbasutta:
Should Be Seen

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
Pleasant, painful, and neutral feeling.

Sukhā, bhikkhave, vedanā dukkhato daṭṭhabbā, dukkhā vedanā sallato daṭṭhabbā, adukkhamasukhā vedanā aniccato daṭṭhabbā.
Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent.

Yato kho, bhikkhave, bhikkhuno sukhā vedanā dukkhato diṭṭhā hoti, dukkhā vedanā sallato diṭṭhā hoti, adukkhamasukhā vedanā aniccato diṭṭhā hoti—
When a mendicant has seen these three feelings in this way,

ayaṁ vuccati, bhikkhave, ‘bhikkhu sammaddaso acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā’ti.
they’re called a mendicant who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

Yo sukhaṁ dukkhato adda,
dukkhamaddakkhi sallato;
Adukkhamasukhaṁ santaṁ,
addakkhi naṁ aniccato.

A mendicant who sees pleasure as pain,
and suffering as a dart,
and that peaceful, neutral feeling
as impermanent
Sa ve sammaddaso bhikkhu,
parijānāti vedanā;
So vedanā pariññāya,
diṭṭhe dhamme anāsavo;
Kāyassa bhedā dhammaṭṭho,
saṅkhyaṁ nopeti vedagū”ti.

sees rightly;
they completely understand feelings.
Completely understanding feelings,
they’re without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can’t be reckoned.”

Pañcamaṁ.

36.6 Sallasutta:
An Arrow

“Assutavā, bhikkhave, puthujjano sukhampi vedanaṁ vedayati, dukkhampi vedanaṁ vedayati, adukkhamasukhampi vedanaṁ vedayati.
“Mendicants, an unlearned ordinary person feels pleasant, painful, and neutral feelings.

Sutavā, bhikkhave, ariyasāvako sukhampi vedanaṁ vedayati, dukkhampi vedanaṁ vedayati, adukkhamasukhampi vedanaṁ vedayati.
A learned noble disciple also feels pleasant, painful, and neutral feelings.

Tatra, bhikkhave, ko viseso ko adhippayāso kiṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanenā”ti?
What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

assutavā, bhikkhave, puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṁ kandati sammohaṁ āpajjati.
“When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion.

So dve vedanā vedayati—
They experience two feelings:

kāyikañca, cetasikañca.
physical and mental.

Seyyathāpi, bhikkhave, purisaṁ sallena vijjheyya.
It’s like a person who is struck with an arrow,

Tamenaṁ dutiyena sallena anuvedhaṁ vijjheyya.
only to be struck with a second arrow.

Evañhi so, bhikkhave, puriso dvisallena vedanaṁ vedayati.
That person experiences the feeling of two arrows.

Evameva kho, bhikkhave, assutavā puthujjano dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṁ kandati sammohaṁ āpajjati.
In the same way, when an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion.

So dve vedanā vedayati—
They experience two feelings:

kāyikañca, cetasikañca.
physical and mental.

Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā hoti.
When they’re touched by painful feeling, they resist it.

Tamenaṁ dukkhāya vedanāya paṭighavantaṁ, yo dukkhāya vedanāya paṭighānusayo, so anuseti.
The underlying tendency for repulsion towards painful feeling underlies that.

So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṁ abhinandati.
When touched by painful feeling they look forward to enjoying sensual pleasures.

Taṁ kissa hetu?
Why is that?

Na hi so, bhikkhave, pajānāti assutavā puthujjano aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṁ,
Because an unlearned ordinary person doesn't understand any escape from painful feeling apart from sensual pleasures.

tassa kāmasukhañca abhinandato, yo sukhāya vedanāya rāgānusayo, so anuseti.
Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that.

So tāsaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānāti.
They don't truly understand feelings' origin, ending, gratification, drawback, and escape.

Tassa tāsaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ appajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so anuseti.
The underlying tendency to ignorance about neutral feeling underlies that.

So sukhañce vedanaṁ vedayati, saññutto naṁ vedayati.
If they feel a pleasant feeling, they feel it attached.

Dukkhañce vedanaṁ vedayati, saññutto naṁ vedayati.
If they feel a painful feeling, they feel it attached.

Adukkhamasukhañce vedanaṁ vedayati, saññutto naṁ vedayati.
If they feel a neutral feeling, they feel it attached.

Ayaṁ vuccati, bhikkhave, 'assutavā puthujjano saññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, saññutto dukkhasmā'ti vadāmi.
They're called an unlearned ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress; who is attached to suffering, I say.

Sutavā ca kho, bhikkhave, ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
When a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion.

So ekaṁ vedanaṁ vedayati—
They experience one feeling:

kāyikaṁ, na cetasikaṁ.
physical, not mental.

Seyyathāpi, bhikkhave, purisaṁ sallena vijjheyya.
It's like a person who is struck with an arrow,

Tamenaṁ dutiyena sallena anuvedhaṁ na vijjheyya.
but was not struck with a second arrow.

Evañhi so, bhikkhave, puriso ekasallena vedanaṁ vedayati.
That person would experience the feeling of one arrow.

Evameva kho, bhikkhave, sutavā ariyasāvako dukkhāya vedanāya phuṭṭho samāno na socati, na kilamati, na paridevati, na urattāḷiṁ kandati, na sammohaṁ āpajjati.
In the same way, when a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion.

So ekaṁ vedanaṁ vedayati—
They experience one feeling:

kāyikaṁ, na cetasikaṁ.
physical, not mental.

Tassāyeva kho pana dukkhāya vedanāya phuṭṭho samāno paṭighavā na hoti.
When they're touched by painful feeling, they don't resist it.

Tamenaṁ dukkhāya vedanāya appaṭighavantaṁ, yo dukkhāya vedanāya paṭighānusayo, so nānuseti.
There's no underlying tendency for repulsion towards painful feeling underlying that.

So dukkhāya vedanāya phuṭṭho samāno kāmasukhaṁ nābhinandati.
When touched by painful feeling they don't look forward to enjoying sensual pleasures.

Taṁ kissa hetu?
Why is that?

Pajānāti hi so, bhikkhave, sutavā ariyasāvako aññatra kāmasukhā dukkhāya vedanāya nissaraṇaṁ.
Because a learned noble disciple understands an escape from painful feeling apart from sensual pleasures.

Tassa kāmasukhaṁ nābhinandato yo sukhāya vedanāya rāgānusayo, so nānuseti.
Since they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that.

So tāsaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavaṁ ca nissaraṇañca yathābhūtaṁ pajānāti.
They truly understand feelings' origin, ending, gratification, drawback, and escape.

Tassa tāsaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānato, yo adukkhamasukhāya vedanāya avijjānusayo, so nānuseti.
There's no underlying tendency to ignorance about neutral feeling underlying that.

So sukhañce vedanaṁ vedayati, visaññutto naṁ vedayati.
If they feel a pleasant feeling, they feel it detached.

Dukkhañce vedanaṁ vedayati, visaññutto naṁ vedayati.

If they feel a painful feeling, they feel it detached.

Adukkhamasukhañce vedanaṁ vedayati, visaññutto naṁ vedayati.
If they feel a neutral feeling, they feel it detached.

Ayaṁ vuccati, bhikkhave, ‘sutavā ariyasāvako visaññutto jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, visaññutto dukkhasmā’ti vadāmi.
They’re called a learned noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress; who is detached from suffering, I say.

Ayaṁ kho, bhikkhave, viseso, ayaṁ adhippayāso, idaṁ nānākaraṇaṁ sutavato ariyasāvakassa assutavatā puthujjanenāti.
This is the difference between a learned noble disciple and an unlearned ordinary person.

Na vedanaṁ vedayati sapaññho,
Sukhampi dukkhampi bahussutopi;
Ayañca dhīrassa puthujjanena,
Mahā viseso kusalassa hoti.

A wise and learned person isn’t affected
by feelings of pleasure and pain.
This is the great difference in skill
between the wise and the ordinary.

Saṅkhātadhammassa bahussutassa,
Vipassato lokamimaṁ parañca;
Iṭṭhassa dhammā na mathenti cittaṁ,
Aniṭṭhato no paṭighātameti.

A learned person who has assessed the teaching
discerns this world and the next.
Desirable things don’t disturb their mind,
nor are they repelled by the undesirable.

Tassānurodhā athavā virodhā,
Vidhūpitā atthagatā na santi;
Padañca ñatvā virajaṁ asokaṁ,
Sammā pajānāti bhavassa pāragū”ti.

Both favoring and opposing
are cleared and ended, they are no more.
Knowing the stainless, sorrowless state,
they who have gone beyond rebirth
understand rightly.”

Chaṭṭhaṁ.

36.7 Paṭhamagelaññasutta:
The Infirmary (1st)

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena gilānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“Sato, bhikkhave, bhikkhu sampajāno kālaṁ āgameyya.
“Mendicants, a mendicant should await their time mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati …pe…
They meditate observing an aspect of feelings …

citte cittānupassī viharati …pe…
They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That's how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?
And how is a mendicant aware?

Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, bhikkhave, bhikkhu sampajānakārī hoti.
That's how a mendicant acts with situational awareness.

Sato, bhikkhave, bhikkhu sampajāno kālaṁ āgameyya.
A mendicant should await their time mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Tassa ce, bhikkhave, bhikkhuno evaṁ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā, so evaṁ pajānāti:
While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand:

'uppannā kho myāyaṁ sukhā vedanā.

‘A pleasant feeling has arisen in me.

Sā ca kho paṭicca, no appaṭicca.
That’s dependent, not independent.

Kiṁ paṭicca?
Dependent on what?

Imameva kāyaṁ paṭicca.
Dependent on my own body.

Ayaṁ kho pana kāyo anicco saṅkhato paṭiccasamuppanno.
But this body is impermanent, conditioned, dependently originated.

Aniccaṁ kho pana saṅkhataṁ paṭiccasamuppannaṁ kāyaṁ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī’ti.
So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’

So kāye ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.
They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling.

Tassa kāye ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato, yo kāye ca sukhāya ca vedanāya rāgānusayo, so pahīyati.
As they do so, they give up the underlying tendency for greed for the body and pleasant feeling.

Tassa ce, bhikkhave, bhikkhuno evaṁ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati dukkhā vedanā.
While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand:

So evaṁ pajānāti:
‘uppannā kho myāyaṁ dukkhā vedanā.
‘A painful feeling has arisen in me.

Sā ca kho paṭicca, no appaṭicca.
That's dependent, not independent.

Kiṁ paṭicca?
Dependent on what?

Imameva kāyaṁ paṭicca.
Dependent on my own body.

Ayaṁ kho pana kāyo anicco saṅkhato paṭiccasamuppanno.
But this body is impermanent, conditioned, dependently originated.

Aniccaṁ kho pana saṅkhataṁ paṭiccasamuppannaṁ kāyaṁ paṭicca uppannā dukkhā vedanā kuto niccā bhavissatī'ti.
So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?'

So kāye ca dukkhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.
They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and painful feeling.

Tassa kāye ca dukkhāya ca vedanāya aniccānupassino viharato …pe… paṭinissaggānupassino viharato, yo kāye ca dukkhāya ca vedanāya paṭighānusayo, so pahīyati.
As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.

Tassa ce, bhikkhave, bhikkhuno evaṁ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati adukkhamasukhā vedanā, so evaṁ pajānāti:
While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand:

'uppannā kho myāyaṁ adukkhamasukhā vedanā.
'A neutral feeling has arisen in me.

Sā ca kho paṭicca, no appaṭicca.
That's dependent, not independent.

Kiṁ paṭicca?
Dependent on what?

Imameva kāyaṁ paṭicca.
Dependent on my own body.

Ayaṁ kho pana kāyo anicco saṅkhato paṭiccasamuppanno.
But this body is impermanent, conditioned, dependently originated.

Aniccaṁ kho pana saṅkhataṁ paṭiccasamuppannaṁ kāyaṁ paṭicca uppannā adukkhamasukhā vedanā kuto niccā bhavissatī'ti.
So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?'

So kāye ca adukkhamasukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.
They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling.

Tassa kāye ca adukkhamasukhāya ca vedanāya aniccānupassino viharato …pe… paṭinissaggānupassino viharato, yo kāye ca adukkhamasukhāya ca vedanāya avijjānusayo, so pahīyati.
As they do so, they give up the underlying tendency for ignorance towards the body and neutral feeling.

So sukhañce vedanaṁ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti;
If they feel a pleasant feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

dukkhañce vedanaṁ vedayati …pe…
If they feel a painful feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

adukkhamasukhañce vedanaṁ vedayati, sā aniccāti pajānāti, anajjhositāti pajānāti, anabhinanditāti pajānāti.
If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

So sukhañce vedanaṁ vedayati, visaññutto naṁ vedayati;
If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṁ vedayati, visaññutto naṁ vedayati;
If they feel a painful feeling, they feel it detached.

adukkhamasukhañce vedanaṁ vedayati, visaññutto naṁ vedayati.
If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṁ vedanaṁ vedayamāno ‘kāyapariyantikaṁ vedanaṁ vedayāmī’ti pajānāti, jīvitapariyantikaṁ vedanaṁ vedayamāno ‘jīvitapariyantikaṁ vedanaṁ vedayāmī’ti pajānāti.
Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’

‘Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānāti.
They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya,
Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;
As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṁ vedanaṁ vedayamāno ‘kāyapariyantikaṁ vedanaṁ vedayāmī’ti pajānāti. Jīvitapariyantikaṁ vedanaṁ vedayamāno ‘jīvitapariyantikaṁ vedanaṁ vedayāmī’ti pajānāti.
In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, a mendicant understands: ‘I feel the end of life approaching.’

‘Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī”ti.
They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

Sattamaṁ.

36.8 Dutiyagelaññasutta:
The Infirmary (2nd)

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yena gilānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“Sato, bhikkhave, bhikkhu sampajāno kālaṁ āgameyya.
“Mendicants, a mendicant should await their time mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati …
They meditate observing an aspect of feelings …

citte cittānupassī viharati …
They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That's how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?
And how is a mendicant aware?

Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti …pe… bhāsite tuṇhībhāve sampajānakārī hoti.
It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, bhikkhave, bhikkhu sampajāno hoti.
That's how a mendicant is aware.

Sato, bhikkhave, bhikkhu sampajāno kālaṁ āgameyya.
A mendicant should await their time mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Tassa ce, bhikkhave, bhikkhuno evaṁ satassa sampajānassa appamattassa ātāpino pahitattassa viharato uppajjati sukhā vedanā.
While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand:

So evaṁ pajānāti:
'uppannā kho myāyaṁ sukhā vedanā;
'A pleasant feeling has arisen in me.

sā ca kho paṭicca, no appaṭicca.

That’s dependent, not independent.

Kiṁ paṭicca?
Dependent on what?

Imameva phassaṁ paṭicca.
Dependent on this very contact.

Ayaṁ kho pana phasso anicco saṅkhato paṭiccasamuppanno.
But this contact is impermanent, conditioned, dependently originated.

Aniccaṁ kho pana saṅkhataṁ paṭiccasamuppannaṁ phassaṁ paṭicca uppannā sukhā vedanā kuto niccā bhavissatī’ti.
So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?’

So phasse ca sukhāya ca vedanāya aniccānupassī viharati, vayānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati.
They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling.

Tassa phasse ca sukhāya ca vedanāya aniccānupassino viharato, vayānupassino viharato, virāgānupassino viharato, nirodhānupassino viharato, paṭinissaggānupassino viharato yo phasse ca sukhāya ca vedanāya rāgānusayo, so pahīyati.
As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

Tassa ce, bhikkhave, bhikkhuno evaṁ satassa …pe…
While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise …

viharato uppajjati dukkhā vedanā …pe…
uppajjati adukkhamasukhā vedanā.
if neutral feelings arise, they understand:

So evaṁ pajānāti:
‘uppannā kho myāyaṁ adukkhamasukhā vedanā;
‘A neutral feeling has arisen in me.

sā ca kho paṭicca, no appaṭicca.
That's dependent, not independent.

Kiṁ paṭicca?
Dependent on what?

Imameva phassaṁ paṭicca.
Dependent on this very contact.

(Yathā purimasutte, tathā vitthāretabbo.)
(Tell in full as in the previous discourse.)

Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.
They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Seyyathāpi, bhikkhave, telañca paṭicca vaṭṭiñca paṭicca telappadīpo jhāyeyya,
Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;
As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṁ vedanaṁ vedayamāno 'kāyapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti. Jīvitapariyantikaṁ vedanaṁ vedayamāno 'jīvitapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti.
In the same way, feeling the end of the body approaching, a mendicant understands: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'Kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānātī"ti.
They understand: 'When my body breaks up and my life is over, everything that's felt, since I no longer take pleasure in it, will become cool right

here.’”

Aṭṭhamaṁ.

36.9 Aniccasutta:
Impermanent

“Tisso imā, bhikkhave, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.
“Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā”ti.
These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

Navamaṁ.

36.10 Phassamūlakasutta:
Rooted in Contact

“Tisso imā, bhikkhave, vedanā phassajā phassamūlakā phassanidānā phassapaccayā.
“Mendicants, these three feelings are born, rooted, sourced, and conditioned by contact.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
Pleasant, painful, and neutral feeling.

Sukhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati sukhā vedanā.
Pleasant feeling arises dependent on a contact to be experienced as pleasant.

Tasseva sukhavedaniyassa phassassa nirodhā, yaṁ tajjaṁ vedayitaṁ sukhavedaniyaṁ phassaṁ paṭicca uppannā sukhā vedanā, sā nirujjhati, sā vūpasammati.
With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.

Dukkhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati dukkhā vedanā.
Painful feeling arises dependent on a contact to be experienced as painful.

Tasseva dukkhavedaniyassa phassassa nirodhā, yaṁ tajjaṁ vedayitaṁ dukkhavedaniyaṁ phassaṁ paṭicca uppannā dukkhā vedanā, sā nirujjhati, sā vūpasammati.
With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.

Adukkhamasukhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati adukkhamasukhā vedanā.

Neutral feeling arises dependent on a contact to be experienced as neutral.

Tasseva adukkhamasukhavedaniyassa phassassa nirodhā, yaṁ tajjaṁ vedayitaṁ adukkhamasukhavedaniyaṁ phassaṁ paṭicca uppannā adukkhamasukhā vedanā, sā nirujjhati, sā vūpasammati.
With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seyyathāpi, bhikkhave, dvinnaṁ kaṭṭhānaṁ saṅghaṭṭanasamodhānā usmā jāyati, tejo abhinibbattati. Tesaṁyeva kaṭṭhānaṁ nānābhāvā vinikkhepā, yā tajjā usmā, sā nirujjhati, sā vūpasammati.
When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

Evameva kho, bhikkhave, imā tisso vedanā phassajā phassamūlakā phassanidānā phassapaccayā.
In the same way, these three feelings are born, rooted, sourced, and conditioned by contact.

Tajjaṁ phassaṁ paṭicca tajjā vedanā uppajjanti.
The appropriate feeling arises dependent on the corresponding contact.

Tajjassa phassassa nirodhā tajjā vedanā nirujjhantī”ti.
When the corresponding contact ceases, the appropriate feeling ceases.”

Dasamaṁ.

Vedanāsaṁyuttassa sagāthāvaggo paṭhamo.

Tassuddānaṁ

Samādhi sukhaṁ pahānena,
pātālaṁ daṭṭhabbena ca;
Sallena ceva gelaññā,
anicca phassamūlakāti.

36.11 Rahogatasutta:
In Private

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi—
“Just now, sir, as I was in private retreat this thought came to mind.

tisso vedanā vuttā bhagavatā.
The Buddha has spoken of three feelings.

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā tisso vedanā vuttā bhagavatā.
These are the three feelings the Buddha has spoken of.

Vuttaṁ kho panetaṁ bhagavatā:
But the Buddha has also said:

‘yaṁ kiñci vedayitaṁ taṁ dukkhasmin’ti.
‘Suffering includes whatever is felt.’

Kiṁ nu kho etaṁ bhagavatā sandhāya bhāsitaṁ:
What was the Buddha referring to when he said this?”

‘yaṁ kiñci vedayitaṁ taṁ dukkhasmin’”ti?

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Tisso imā, bhikkhu, vedanā vuttā mayā.

I have spoken of these three feelings.

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā tisso vedanā vuttā mayā.
These are the three feelings I have spoken of.

Vuttaṁ kho panetaṁ, bhikkhu, mayā:
But I have also said:

‘yaṁ kiñci vedayitaṁ, taṁ dukkhasmin’ti.
‘Suffering includes whatever is felt.’

Taṁ kho panetaṁ, bhikkhu, mayā saṅkhārānaṁyeva aniccataṁ sandhāya bhāsitaṁ:
When I said this I was referring to the impermanence of conditions, to the fact that conditions are

‘yaṁ kiñci vedayitaṁ taṁ dukkhasmin’ti.
Taṁ kho panetaṁ, bhikkhu, mayā saṅkhārānaṁyeva khayadhammataṁ …pe…
liable to end,

vayadhammataṁ …pe…
vanish,

virāgadhammataṁ …pe…
fade away,

nirodhadhammataṁ …pe…
cease,

vipariṇāmadhammataṁ sandhāya bhāsitaṁ:
and perish.

‘yaṁ kiñci vedayitaṁ taṁ dukkhasmin’ti.

Atha kho pana, bhikkhu, mayā anupubbasaṅkhārānaṁ nirodho akkhāto.

But I have also explained the progressive cessation of conditions.

Paṭhamaṁ jhānaṁ samāpannassa vācā niruddhā hoti.
For someone who has attained the first absorption, speech has ceased.

Dutiyaṁ jhānaṁ samāpannassa vitakkavicārā niruddhā honti.
For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

Tatiyaṁ jhānaṁ samāpannassa pīti niruddhā hoti.
For someone who has attained the third absorption, rapture has ceased.

Catutthaṁ jhānaṁ samāpannassa assāsapassāsā niruddhā honti.
For someone who has attained the fourth absorption, breathing has ceased.

Ākāsānañcāyatanaṁ samāpannassa rūpasaññā niruddhā hoti.
For someone who has attained the dimension of infinite space, the perception of form has ceased.

Viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

Ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

Nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti.
For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

Saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.

For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

Atha kho, bhikkhu, mayā anupubbasaṅkhārānaṁ vūpasamo akkhāto.
And I have also explained the progressive stilling of conditions.

Paṭhamaṁ jhānaṁ samāpannassa vācā vūpasantā hoti.
For someone who has attained the first absorption, speech has stilled.

Dutiyaṁ jhānaṁ samāpannassa vitakkavicārā vūpasantā honti …pe…
For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. …

saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca vūpasantā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have stilled.

Khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.
For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

Chayimā, bhikkhu, passaddhiyo.
There are these six levels of tranquility.

Paṭhamaṁ jhānaṁ samāpannassa vācā paṭippassaddhā hoti.
For someone who has attained the first absorption, speech has been tranquilized.

Dutiyaṁ jhānaṁ samāpannassa vitakkavicārā paṭippassaddhā honti.
For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized.

Tatiyaṁ jhānaṁ samāpannassa pīti paṭippassaddhā hoti.
For someone who has attained the third absorption, rapture has been tranquilized.

Catutthaṁ jhānaṁ samāpannassa assāsapassāsā paṭippassaddhā honti.

For someone who has attained the fourth absorption, breathing has been tranquilized.

Saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca paṭippassaddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.

Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hotī”ti.
For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

Paṭhamaṁ.

36.12 Paṭhamaākāsasutta:
In the Sky (1st)

“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti.
“Mendicants, various winds blow in the sky.

Puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti.
Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

Evameva kho, bhikkhave, imasmiṁ kāyasmiṁ vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjatīti.
In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

Yathāpi vātā ākāse,
vāyanti vividhā puthū;
Puratthimā pacchimā cāpi,
uttarā atha dakkhiṇā.

There are many and various
winds that blow in the sky.
From the east they come, also the west,
the north, and then the south.

Sarajā arajā capi,
sītā uṇhā ca ekadā;
Adhimattā parittā ca,
puthū vāyanti mālutā.

They are dusty and dustless,
cool and sometimes warm,
strong and weak;
these are the different breezes that blow.

Tathevimasmiṁ kāyasmiṁ,
samuppajjanti vedanā;
Sukhadukkhasamuppatti,
adukkhamasukhā ca yā.

So too, in this body
feelings arise,
pleasant and painful,
and those that are neutral.

Yato ca bhikkhu ātāpī,
sampajaññaṁ na riñcati;
Tato so vedanā sabbā,
parijānāti paṇḍito.

But when a mendicant is keen,
not neglecting situational awareness,
that astute person
understands all feelings.

So vedanā pariññāya,
diṭṭhe dhamme anāsavo;
Kāyassa bhedā dhammaṭṭho,
saṅkhyaṁ nopeti vedagū”ti.

Completely understanding feelings,
they’re without defilements in this very life.
That knowledge master is firm in principle;
when their body breaks up, they can’t be reckoned.”

Dutiyaṁ.

36.13 Dutiyaākāsasutta:
In the Sky (2nd)

“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti.
“Mendicants, various winds blow in the sky.

Puratthimāpi vātā vāyanti …pe… adhimattāpi vātā vāyanti.
Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

Evameva kho, bhikkhave, imasmiṁ kāyasmiṁ vividhā vedanā uppajjanti, sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjatī”ti.
In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

Tatiyaṁ.

36.14 Agārasutta:
A Guest House

“Seyyathāpi, bhikkhave, āgantukāgāraṁ. Tattha puratthimāyapi disāya āgantvā vāsaṁ kappenti, pacchimāyapi disāya āgantvā vāsaṁ kappenti, uttarāyapi disāya āgantvā vāsaṁ kappenti, dakkhiṇāyapi disāya āgantvā vāsaṁ kappenti. Khattiyāpi āgantvā vāsaṁ kappenti, brāhmaṇāpi āgantvā vāsaṁ kappenti, vessāpi āgantvā vāsaṁ kappenti, suddāpi āgantvā vāsaṁ kappenti.
“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.

Evameva kho, bhikkhave, imasmiṁ kāyasmiṁ vividhā vedanā uppajjanti. Sukhāpi vedanā uppajjati, dukkhāpi vedanā uppajjati, adukkhamasukhāpi vedanā uppajjati.
In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

Sāmisāpi sukhā vedanā uppajjati, sāmisāpi dukkhā vedanā uppajjati, sāmisāpi adukkhamasukhā vedanā uppajjati.
Also material pleasant, painful, and neutral feelings arise.

Nirāmisāpi sukhā vedanā uppajjati, nirāmisāpi dukkhā vedanā uppajjati, nirāmisāpi adukkhamasukhā vedanā uppajjatī”ti.
Also spiritual pleasant, painful, and neutral feelings arise.”

Catutthaṁ.

36.15 Paṭhamaānandasutta:
With Ānanda (1st)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi, ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha … sat down to one side, and said to him:

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, ānanda, vedanā—
“Ānanda, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, ānanda, vedanā.
These are called feeling.

Phassasamudayā vedanāsamudayo;
Feeling originates from contact.

phassanirodhā vedanānirodho.
When contact ceases, feeling ceases.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṁ—

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṁ vedanaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ vedanāya assādo.
The pleasure and happiness that arise from feeling: this is its gratification.

Yaṁ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṁ vedanāya ādīnavo.
That feeling is impermanent, suffering, and perishable: this is its drawback.

Yo vedanāya chandarāgavinayo chandarāgappahānaṁ, idaṁ vedanāya nissaraṇaṁ.
Removing and giving up desire and greed for feeling: this is its escape.

Atha kho panānanda, mayā anupubbasaṅkhārānaṁ nirodho akkhāto.
But I have also explained the progressive cessation of conditions.

Paṭhamaṁ jhānaṁ samāpannassa vācā niruddhā hoti …pe…
For someone who has attained the first absorption, speech has ceased. …

saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca niruddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

Khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.
For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

Atha kho panānanda, mayā anupubbasaṅkhārānaṁ vūpasamo akkhāto.

And I have also explained the progressive stilling of conditions.

Paṭhamaṁ jhānaṁ samāpannassa vācā vūpasantā hoti …pe…
For someone who has attained the first absorption, speech has stilled. …

saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca vūpasantā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have stilled.

Khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.
For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

Atha kho panānanda, mayā anupubbasaṅkhārānaṁ paṭippassaddhi akkhātā.
And I have also explained the progressive tranquilizing of conditions.

Paṭhamaṁ jhānaṁ samāpannassa vācā paṭippassaddhā hoti …pe…
For someone who has attained the first absorption, speech has been tranquilized. …

ākāsānañcāyatanaṁ samāpannassa rūpasaññā paṭippassaddhā hoti.
For someone who has attained the dimension of infinite space, the perception of form has been tranquilized.

Viññāṇañcāyatanaṁ samāpannassa ākāsānañcāyatanasaññā paṭippassaddhā hoti.
For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized.

Ākiñcaññāyatanaṁ samāpannassa viññāṇañcāyatanasaññā paṭippassaddhā hoti.
For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized.

Nevasaññānāsaññāyatanaṁ samāpannassa ākiñcaññāyatanasaññā paṭippassaddhā hoti.

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized.

Saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca paṭippassaddhā honti.
For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized.

Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hotī”ti.
For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

Pañcamaṁ.

36.16 Dutiyaānandasutta:
With Ānanda (2nd)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“katamā nu kho, ānanda, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
“Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
And what is feeling’s gratification, drawback, and escape?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu, bhante, bhagavantaññeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, ānanda, suṇohi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:
The Buddha said this:

“tisso imā, ānanda, vedanā—
“Ānanda, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, ānanda, vedanā …pe…
These are called feeling. …

phassasamudayā …pe…

khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hotī”ti.
For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

Chaṭṭhaṁ.

36.17 Paṭhamasambahulasutta:
With Several Mendicants (1st)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, bhikkhave, vedanā—
“Mendicants, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, bhikkhave, vedanā.
These are called feeling.

Phassasamudayā vedanāsamudayo;
Feeling originates from contact.

phassanirodhā vedanānirodho.
When contact ceases, feeling ceases.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṁ—

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṁ vedanaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ vedanāya assādo.
The pleasure and happiness that arise from feeling: this is its gratification.

Yaṁ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṁ vedanāya ādīnavo.
That feeling is impermanent, suffering, and perishable: this is its drawback.

Yo vedanāya chandarāgavinayo chandarāgappahānaṁ, idaṁ vedanāya nissaraṇaṁ.
Removing and giving up desire and greed for feeling: this is its escape.

Atha kho pana, bhikkhave, mayā anupubbasaṅkhārānaṁ nirodho akkhāto.
But I have also explained the progressive cessation of conditions. …

Paṭhamaṁ jhānaṁ samāpannassa vācā niruddhā hoti …pe… khīṇāsavassa bhikkhuno rāgo niruddho hoti, doso niruddho hoti, moho niruddho hoti.
Atha kho pana, bhikkhave, mayā anupubbasaṅkhārānaṁ vūpasamo akkhāto.
Paṭhamaṁ jhānaṁ samāpannassa vācā vūpasantā hoti …pe… khīṇāsavassa bhikkhuno rāgo vūpasanto hoti, doso vūpasanto hoti, moho vūpasanto hoti.
Chayimā, bhikkhave, passaddhiyo.
Paṭhamaṁ jhānaṁ samāpannassa vācā paṭippassaddhā hoti.
Dutiyaṁ jhānaṁ samāpannassa vitakkavicārā paṭippassaddhā honti.
Tatiyaṁ jhānaṁ samāpannassa pīti paṭippassaddhā hoti.
Catutthaṁ jhānaṁ samāpannassa assāsapassāsā paṭippassaddhā honti.

Saññāvedayitanirodhaṁ samāpannassa saññā ca vedanā ca paṭippassaddhā honti.

Khīṇāsavassa bhikkhuno rāgo paṭippassaddho hoti, doso paṭippassaddho hoti, moho paṭippassaddho hotī”ti.
For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

Sattamaṁ.

36.18 Dutiyasambahulasutta:
With Several Mendicants (2nd)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu … pe…
Then several mendicants went up to the Buddha …

ekamantaṁ nisinnā kho te bhikkhū bhagavā etadavoca:
The Buddha said to them:

“katamā nu kho, bhikkhave, vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
“Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
And what is feeling’s gratification, drawback, and escape?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…”
“Our teachings are rooted in the Buddha. …”

“tisso imā, bhikkhave, vedanā—
“Mendicants, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā vuccanti, bhikkhave, vedanā …pe… phassasamudayā …pe….
These are called feeling. …”

(Yathā purimasuttante, tathā vitthāretabbo.)
(Tell in full as in the previous discourse.)

Aṭṭhamaṁ.

36.19 Pañcakaṅgasutta:
With Pañcakaṅga

Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṁ udāyiṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho pañcakaṅgo thapati āyasmantaṁ udāyiṁ etadavoca:
Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him,

“kati nu kho, bhante udāyi, vedanā vuttā bhagavatā”ti?
“Sir, how many feelings has the Buddha spoken of?”

“Tisso kho, thapati, vedanā vuttā bhagavatā.
“Master builder, the Buddha has spoken of three feelings:

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.
The Buddha has spoken of these three feelings.”

Evaṁ vutte, pañcakaṅgo thapati āyasmantaṁ udāyiṁ etadavoca:
When he said this, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyi, tisso vedanā vuttā bhagavatā.
“Sir, Udāyī, the Buddha hasn’t spoken of three feelings.

Dve vedanā vuttā bhagavatā—
He’s spoken of two feelings:

sukhā vedanā, dukkhā vedanā.
pleasant and painful.

Yāyaṁ, bhante, adukkhamasukhā vedanā, santasmiṁ esā paṇīte sukhe vuttā bhagavatā”ti.

The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure."

Dutiyampi kho āyasmā udāyī pañcakaṅgaṁ thapatiṁ etadavoca:
For a second time, Udāyī said to him,

"na kho, thapati, dve vedanā vuttā bhagavatā.
"The Buddha hasn't spoken of two feelings,

Tisso vedanā vuttā bhagavatā.
he's spoken of three."

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
imā tisso vedanā vuttā bhagavatā"ti.

Dutiyampi kho pañcakaṅgo thapati āyasmantaṁ udāyiṁ etadavoca:
For a second time, Pañcakaṅga said to Udāyī,

"na kho, bhante udāyi, tisso vedanā vuttā bhagavatā.
"The Buddha hasn't spoken of three feelings,

Dve vedanā vuttā bhagavatā—
he's spoken of two."

sukhā vedanā, dukkhā vedanā.
Yāyaṁ, bhante, adukkhamasukhā vedanā, santasmiṁ esā paṇīte sukhe vuttā bhagavatā"ti.

Tatiyampi kho āyasmā udāyī pañcakaṅgaṁ thapatiṁ etadavoca:
And for a third time, Udāyī said to him,

"na kho, thapati, dve vedanā vuttā bhagavatā.
"The Buddha hasn't spoken of two feelings,

Tisso vedanā vuttā bhagavatā.
he's spoken of three."

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
imā tisso vedanā vuttā bhagavatā"ti.

Tatiyampi kho pañcakaṅgo thapati āyasmantaṁ udāyiṁ etadavoca:

And for a third time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyi, tisso vedanā vuttā bhagavatā.
“The Buddha hasn’t spoken of three feelings,

Dve vedanā vuttā bhagavatā—
he’s spoken of two.”

sukhā vedanā, dukkhā vedanā.
Yāyaṁ, bhante, adukkhamasukhā vedanā, santasmiṁ esā paṇīte sukhe vuttā bhagavatā”ti.

Neva sakkhi āyasmā udāyī pañcakaṅgaṁ thapatiṁ saññāpetuṁ, na panāsakkhi pañcakaṅgo thapati āyasmantaṁ udāyiṁ saññāpetuṁ.
But neither was able to persuade the other.

Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhiṁ imaṁ kathāsallāpaṁ.
Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi.
He went to the Buddha, bowed, sat down to one side,

Ekamantaṁ nisinno kho āyasmā ānando yāvatako āyasmato udāyissa pañcakaṅgena thapatinā saddhiṁ ahosi kathāsallāpo taṁ sabbaṁ bhagavato ārocesi.
and informed the Buddha of all they had discussed.

“Santameva, ānanda, pariyāyaṁ pañcakaṅgo thapati udāyissa bhikkhuno nābbhanumodi;
“Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct.

santañca panānanda, pariyāyaṁ udāyī bhikkhu pañcakaṅgassa thapatino nābbhanumodi.
But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

Dvepi mayā, ānanda, vedanā vuttā pariyāyena.
In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Tissopi mayā vedanā vuttā pariyāyena.
Pañcapi mayā vedanā vuttā pariyāyena.
Chapi mayā vedanā vuttā pariyāyena.
Aṭṭhārasāpi mayā vedanā vuttā pariyāyena.
Chattiṁsāpi mayā vedanā vuttā pariyāyena.
Aṭṭhasatampi mayā vedanā vuttā pariyāyena.

Evaṁ pariyāyadesito kho, ānanda, mayā dhammo.
I've explained the teaching in all these different ways.

Evaṁ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṁ sulapitaṁ, na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesaṁ etaṁ pāṭikaṅkhaṁ—bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharissantīti.
This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and dispute, continually wounding each other with barbed words.

Evaṁ pariyāyadesito kho, ānanda, mayā dhammo.
I've explained the teaching in all these different ways.

Evaṁ pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṁ sulapitaṁ samanumaññissanti samanujānissanti samanumodissanti, tesaṁ etaṁ pāṭikaṅkhaṁ—samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharissantīti.
This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañcime, ānanda, kāmaguṇā.
There are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā …pe…
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, ānanda, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Yaṁ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṁ somanassaṁ—
The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

idaṁ vuccati kāmasukhaṁ.
Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

'etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī'ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don't acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu, vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.

It’s when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
It’s when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—

that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso rūpasaññānaṁ samatikkamā, paṭighasaññānaṁ atthaṅgamā, nānattasaññānaṁ amanasikārā, ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma, ‘anantaṁ viññāṇan’ti viññāṇañcāyatanaṁ upasampajja viharati.
It’s when a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma, ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.

This is a pleasure that is finer than that.

Ye kho, ānanda, evaṁ vadeyyuṁ:
There are those who would say

‘etapparamaṁ santaṁ sukhaṁ somanassaṁ paṭisaṁvedentī’ti—
that this is the highest pleasure and happiness that sentient beings experience.

idaṁ nesāhaṁ nānujānāmi.
But I don’t acknowledge that.

Taṁ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati.
It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

Idaṁ kho, ānanda, etamhā sukhā aññaṁ sukhaṁ abhikkantatarañca paṇītatarañca.
This is a pleasure that is finer than that.

Ṭhānaṁ kho panetaṁ, ānanda, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It’s possible that wanderers of other religions might say:

‘saññāvedayitanirodhaṁ samaṇo gotamo āha, tañca sukhasmiṁ paññapeti.

‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṁ kiṁsu, tayidaṁ kathaṁsū’ti?
What’s up with that?’

Evaṁvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā:
When wanderers of other religions say this, you should say to them:

‘na kho, āvuso, bhagavā sukhaññeva vedanaṁ sandhāya sukhasmiṁ paññapeti.
‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling.

Yattha yattha, āvuso, sukhaṁ upalabbhati, yahiṁ yahiṁ, taṁ taṁ tathāgato sukhasmiṁ paññapetī’”ti.
The Realized One describes pleasure as included in happiness wherever it’s found, and in whatever context.’”

Navamaṁ.

36.20 Bhikkhusutta:
A Mendicant

“Dvepi mayā, bhikkhave, vedanā vuttā pariyāyena, tissopi mayā vedanā vuttā pariyāyena, pañcapi mayā vedanā vuttā pariyāyena, chapi mayā vedanā vuttā pariyāyena, aṭṭhārasāpi mayā vedanā vuttā pariyāyena, chattiṁsāpi mayā vedanā vuttā pariyāyena, aṭṭhasatampi mayā vedanā vuttā pariyāyena.
“Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Evaṁ pariyāyadesito, bhikkhave, mayā dhammo.
I’ve taught the Dhamma with all these explanations.

Evaṁ pariyāyadesite kho, bhikkhave, mayā dhamme ye aññamaññassa subhāsitaṁ sulapitaṁ na samanumaññissanti, na samanujānissanti, na samanumodissanti, tesaṁ etaṁ pāṭikaṅkhaṁ—bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ mukhasattīhi vitudantā viharissantīti.
This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and dispute, continually wounding each other with barbed words.

Evaṁ pariyāyadesito, bhikkhave, mayā dhammo.
I’ve taught the Dhamma with all these explanations.

Evaṁ pariyāyadesite kho, bhikkhave, mayā dhamme ye aññamaññassa subhāsitaṁ sulapitaṁ samanumaññissanti samanujānissanti samanumodissanti, tesaṁ etaṁ pāṭikaṅkhaṁ—samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṁ piyacakkhūhi sampassantā viharissantīti.

This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañcime, bhikkhave, kāmaguṇā …pe…
There are these five kinds of sensual stimulation. …

ṭhānaṁ kho panetaṁ, bhikkhave, vijjati yaṁ aññatitthiyā paribbājakā evaṁ vadeyyuṁ:
It's possible that wanderers of other religions might say:

'saññāvedayitanirodhaṁ samaṇo gotamo āha, tañca sukhasmiṁ paññapeti.
'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṁ kiṁsu, tayidaṁ kathaṁsū'ti?
What's up with that?'

Evaṁvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:
Mendicants, when wanderers of other religions say this, you should say to them:

'na kho, āvuso, bhagavā sukhaññeva vedanaṁ sandhāya sukhasmiṁ paññapeti.
'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling.

Yattha yattha, āvuso, sukhaṁ upalabbhati yahiṁ yahiṁ, taṁ taṁ tathāgato sukhasmiṁ paññapetī'"ti.
The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.'"

Dasamaṁ.

Rahogatavaggo dutiyo.

Tassuddānaṁ

Rahogataṁ dve ākāsaṁ,
agāraṁ dve ca ānandā;
Sambahulā duve vuttā,
pañcakaṅgo ca bhikkhunāti.

36.21 Sīvakasutta:
With Sīvaka

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho moḷiyasīvako paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Moḷiyasīvaka went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho moḷiyasīvako paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"santi, bho gotama, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
"Master Gotama, there are some ascetics and brahmins who have this doctrine and view:

'yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ pubbekatahetū'ti.
'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.'

Idha bhavaṁ gotamo kimāhā"ti?
What does Master Gotama say about this?"

"Pittasamuṭṭhānānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti.
"Sīvaka, some feelings stem from bile disorders.

Sāmampi kho etaṁ, sīvaka, veditabbaṁ yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti.

You can know this from your own personal experience,

Lokassapi kho etaṁ, sīvaka, saccasammataṁ yathā pittasamuṭṭhānānipi idhekaccāni vedayitāni uppajjanti.
and it is generally agreed to be true.

Tatra, sīvaka, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Since this is so, the ascetics and brahmins whose view is that

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ pubbekatahetū’ti.
everything an individual experiences is because of past deeds

Yañca sāmaṁ ñātaṁ tañca atidhāvanti, yañca loke saccasammataṁ tañca atidhāvanti.
go beyond personal experience and beyond what is generally agreed to be true.

Tasmā tesaṁ samaṇabrāhmaṇānaṁ micchāti vadāmi.
So those ascetics and brahmins are wrong, I say.

Semhasamuṭṭhānānipi kho, sīvaka …pe…
Some feelings stem from phlegm disorders …

vātasamuṭṭhānānipi kho, sīvaka …pe…
wind disorders …

sannipātikānipi kho, sīvaka …pe…
their conjunction …

utupariṇāmajānipi kho, sīvaka …pe…
change in weather …

visamaparihārajānipi kho, sīvaka …pe…
not taking care of yourself …

opakkamikānipi kho, sīvaka …pe…
overexertion …

kammavipākajānipi kho, sīvaka, idhekaccāni vedayitāni uppajjanti.
Some feelings are the result of past deeds.

Sāmampi kho etaṁ, sīvaka, veditabbaṁ.
You can know this from your own personal experience,

Yathā kammavipākajānipi idhekaccāni vedayitāni uppajjanti; lokassapi kho etaṁ, sīvaka, saccasammataṁ.
and it is generally agreed to be true.

Yathā kammavipākajānipi idhekaccāni vedayitāni uppajjanti; tatra, sīvaka, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
Since this is so, the ascetics and brahmins whose view is that

‘yaṁ kiñcāyaṁ purisapuggalo paṭisaṁvedeti sukhaṁ vā dukkhaṁ vā adukkhamasukhaṁ vā sabbaṁ taṁ pubbekatahetū’ti.
everything an individual experiences is because of past deeds

Yañca sāmaṁ ñātaṁ tañca atidhāvanti yañca loke saccasammataṁ tañca atidhāvanti.
go beyond personal experience and beyond what is generally agreed to be true.

Tasmā ‘tesaṁ samaṇabrāhmaṇānaṁ micchā’ti vadāmī”ti.
So those ascetics and brahmins are wrong, I say.”

Evaṁ vutte, moḷiyasīvako paribbājako bhagavantaṁ etadavoca:
When he said this, the wanderer Moḷiyasīvaka said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

“Pittaṁ semhañca vāto ca,
Sannipātā utūni ca;
Visamaṁ opakkamikaṁ,
Kammavipākena aṭṭhamī”ti.

“Bile, phlegm, and wind,
their conjunction, and the weather,
not taking care of yourself, overexertion,
and the result of deeds is the eighth.”

Paṭhamaṁ.

36.22 Aṭṭhasatasutta:
The Explanation of the Hundred and Eight

“Aṭṭhasatapariyāyaṁ vo, bhikkhave, dhammapariyāyaṁ desessāmi.
“Mendicants, I will teach you an exposition of the teaching on the hundred and eight.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, aṭṭhasatapariyāyo, dhammapariyāyo?
And what is the exposition of the teaching on the hundred and eight?

Dvepi mayā, bhikkhave, vedanā vuttā pariyāyena;
Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

tissopi mayā vedanā vuttā pariyāyena;
pañcapi mayā vedanā vuttā pariyāyena;
chapi mayā vedanā vuttā pariyāyena;
aṭṭhārasāpi mayā vedanā vuttā pariyāyena;
chattiṁsāpi mayā vedanā vuttā pariyāyena;
aṭṭhasatampi mayā vedanā vuttā pariyāyena.

Katamā ca, bhikkhave, dve vedanā?
And what are the two feelings?

Kāyikā ca cetasikā ca—
Physical and mental.

imā vuccanti, bhikkhave, dve vedanā.
These are called the two feelings.

Katamā ca, bhikkhave, tisso vedanā?

And what are the three feelings?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feelings. …

imā vuccanti, bhikkhave, tisso vedanā.

Katamā ca, bhikkhave, pañca vedanā?
And what are the five feelings?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ—
The faculties of pleasure, pain, happiness, sadness, and equanimity. …

imā vuccanti, bhikkhave, pañca vedanā.

Katamā ca, bhikkhave, cha vedanā?
And what are the six feelings?

Cakkhusamphassajā vedanā …pe…
Feeling born of eye contact … ear contact … nose contact … tongue contact … body contact …

manosamphassajā vedanā—
mind contact. …

imā vuccanti, bhikkhave, cha vedanā.

Katamā ca, bhikkhave, aṭṭhārasa vedanā?
And what are the eighteen feelings?

Cha somanassūpavicārā, cha domanassūpavicārā, cha upekkhūpavicārā—
There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. …

imā vuccanti, bhikkhave, aṭṭhārasa vedanā.

Katamā ca, bhikkhave, chattiṁsa vedanā?
And what are the thirty-six feelings?

Cha gehasitāni somanassāni, cha nekkhammasitāni somanassāni, cha gehasitāni domanassāni, cha nekkhammasitāni domanassāni, cha gehasitā upekkhā, cha nekkhammasitā upekkhā—
Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. …

imā vuccanti, bhikkhave, chattiṁsa vedanā.

Katamañca, bhikkhave, aṭṭhasataṁ vedanā?
And what are the hundred and eight feelings?

Atītā chattiṁsa vedanā, anāgatā chattiṁsa vedanā, paccuppannā chattiṁsa vedanā—
Thirty six feelings in the past, future, and present.

imā vuccanti, bhikkhave, aṭṭhasataṁ vedanā.
These are called the hundred and eight feelings.

Ayaṁ, bhikkhave, aṭṭhasatapariyāyo dhammapariyāyo”ti.
This is the exposition of the teaching on the hundred and eight.”

Dutiyaṁ.

36.23 Aññatarabhikkhusutta:
With a Mendicant

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamā vedanāsamudayagāminī paṭipadā?
“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling?

Katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, bhikkhu, vedanā—
“Mendicant, there are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Imā vuccanti, bhikkhu, vedanā.
These are called feeling.

Phassasamudayā vedanāsamudayo.
Feeling originates from contact.

Taṇhā vedanāsamudayagāminī paṭipadā.
Craving is the practice that leads to the origin of feeling.

Phassanirodhā vedanānirodho.
When contact ceases, feeling ceases.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṁ—
The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yaṁ vedanaṁ paṭicca uppajjati sukhaṁ somanassaṁ, ayaṁ vedanāya assādo;
The pleasure and happiness that arise from feeling: this is its gratification.

yaṁ vedanā aniccā dukkhā vipariṇāmadhammā, ayaṁ vedanāya ādīnavo;
That feeling is impermanent, suffering, and perishable: this is its drawback.

yo vedanāya chandarāgavinayo chandarāgappahānaṁ, idaṁ vedanāya nissaraṇan”ti.
Removing and giving up desire and greed for feeling: this is its escape.”

Tatiyaṁ.

36.24 Pubbasutta:
Before

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘katamā nu kho vedanā, katamo vedanāsamudayo, katamā vedanāsamudayagāminī paṭipadā, katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan’ti?
And what is feeling’s gratification, drawback, and escape?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘tisso imā vedanā—
‘There are these three feelings:

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Imā vuccanti vedanā.
These are called feeling.

Phassasamudayā vedanāsamudayo.
Feeling originates from contact.

Taṇhā vedanāsamudayagāminī paṭipadā …pe…
Craving is the practice that leads to the origin of feeling …

yo vedanāya chandarāgavinayo chandarāgappahānaṁ. Idaṁ vedanāya nissaraṇan’”ti.
Removing and giving up desire and greed for feeling: this is its escape.’”

Catutthaṁ.

36.25 Ñāṇasutta:
Knowledge

“‘Imā vedanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
“‘These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṁ vedanāsamudayo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi …pe… āloko udapādi.
‘This is the origin of feeling.’ …

‘Ayaṁ vedanāsamudayagāminī paṭipadā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi …pe…
‘This is the practice that leads to the origin of feeling.’ …

‘ayaṁ vedanānirodho’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi …pe…
‘This is the cessation of feeling.’ …

‘ayaṁ vedanānirodhagāminī paṭipadā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi …pe…
‘This is the practice that leads to the cessation of feeling.’ …

‘ayaṁ vedanāya assādo’ti me, bhikkhave, pubbe ananussutesu dhammesu …pe…
‘This is the gratification of feeling.’ …

‘ayaṁ vedanāya ādīnavo’ti me, bhikkhave, pubbe ananussutesu dhammesu …pe…
‘This is the drawback of feeling.’ …

‘idaṁ kho nissaraṇan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī”ti.
‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

Pañcamaṁ.

36.26 Sambahulabhikkhusutta:
With Several Mendicants

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā …pe… ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“katamā nu kho, bhante, vedanā, katamo vedanāsamudayo, katamā vedanāsamudayagāminī paṭipadā?
“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling?

Katamo vedanānirodho, katamā vedanānirodhagāminī paṭipadā?
What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling?

Ko vedanāya assādo, ko ādīnavo, kiṁ nissaraṇan”ti?
And what is feeling’s gratification, drawback, and escape?”

“Tisso imā, bhikkhave, vedanā—
“Mendicants, there are these three feelings.

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
pleasant, painful, and neutral.

Imā vuccanti, bhikkhave, vedanā.
These are called feeling.

Phassasamudayā vedanāsamudayo.
Feeling originates from contact.

Taṇhā vedanāsamudayagāminī paṭipadā.
Craving is the practice that leads to the origin of feeling.

Phassanirodhā …pe…
When contact ceases, feeling ceases. …

yo vedanāya chandarāgavinayo chandarāgappahānaṁ. Idaṁ vedanāya nissaraṇan”ti.
Removing and giving up desire and greed for feeling: this is its escape.”

Chaṭṭhaṁ.

36.27 Paṭhamasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (1st)

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
Pleasant, painful, and neutral feeling.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṁ tissannaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti.
There are ascetics and brahmins who don’t truly understand these three feelings’ gratification, drawback, and escape.

Na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṁ tissannaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti.
There are ascetics and brahmins who do truly understand these three feelings’ gratification, drawback, and escape.

Te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā. Te ca

panāyasmanto sāmaññatthañca brahmaññatthañca, diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Sattamaṁ.

36.28 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.
Pleasant, painful, and neutral feeling.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imāsaṁ tissannaṁ vedanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti …pe…
There are ascetics and brahmins who don’t truly understand these three feelings’ origin, ending, gratification, drawback, and escape. …

pajānanti …pe… sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
There are ascetics and brahmins who do truly understand …”

Aṭṭhamaṁ.

36.29 Tatiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (3rd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā vedanaṁ nappajānanti, vedanāsamudayaṁ nappajānanti, vedanānirodhaṁ nappajānanti, vedanānirodhagāminiṁ paṭipadaṁ nappajānanti …pe…
“Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. …

pajānanti …pe… sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
There are ascetics and brahmins who do understand …”

Navamaṁ.

36.30 Suddhikasutta:
Plain Version

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feelings.

imā kho, bhikkhave, tisso vedanā”ti.
These are the three feelings.”

Dasamaṁ.

36.31 Nirāmisasutta:
Spiritual

“Atthi, bhikkhave, sāmisā pīti, atthi nirāmisā pīti, atthi nirāmisā nirāmisatarā pīti;
“Mendicants, there is material rapture, spiritual rapture, and even more spiritual rapture.

atthi sāmisaṁ sukhaṁ, atthi nirāmisaṁ sukhaṁ, atthi nirāmisā nirāmisataraṁ sukhaṁ;
There is material pleasure, spiritual pleasure, and even more spiritual pleasure.

atthi sāmisā upekkhā, atthi nirāmisā upekkhā, atthi nirāmisā nirāmisatarā upekkhā;
There is material equanimity, spiritual equanimity, and even more spiritual equanimity.

atthi sāmiso vimokkho, atthi nirāmiso vimokkho, atthi nirāmisā nirāmisataro vimokkho.
There is material liberation, spiritual liberation, and even more spiritual liberation.

Katamā ca, bhikkhave, sāmisā pīti?
And what is material rapture?

Pañcime, bhikkhave, kāmaguṇā.
There are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā …pe…
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati pīti, ayaṁ vuccati, bhikkhave, sāmisā pīti.
The rapture that arises from these five kinds of sensual stimulation is called material rapture.

Katamā ca, bhikkhave, nirāmisā pīti?
And what is spiritual rapture?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Ayaṁ vuccati, bhikkhave, nirāmisā pīti.

This is called spiritual rapture.

Katamā ca, bhikkhave, nirāmisā nirāmisatarā pīti?
And what is even more spiritual rapture?

Yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṁ vimuttaṁ paccavekkhato, dosā cittaṁ vimuttaṁ paccavekkhato, mohā cittaṁ vimuttaṁ paccavekkhato uppajjati pīti, ayaṁ vuccati, bhikkhave, nirāmisā nirāmisatarā pīti.
When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called even more spiritual rapture.

Katamañca, bhikkhave, sāmisaṁ sukhaṁ?
And what is material pleasure?

Pañcime, bhikkhave, kāmaguṇā.
Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā …pe…
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Yaṁ kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati sukhaṁ somanassaṁ, idaṁ vuccati, bhikkhave, sāmisaṁ sukhaṁ.
The pleasure and happiness that arise from these five kinds of sensual stimulation is called material pleasure.

Katamañca, bhikkhave, nirāmisaṁ sukhaṁ?
And what is spiritual pleasure?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Idaṁ vuccati, bhikkhave, nirāmisaṁ sukhaṁ.
This is called spiritual pleasure.

Katamañca, bhikkhave, nirāmisā nirāmisataraṁ sukhaṁ?
And what is even more spiritual pleasure?

Yaṁ kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṁ vimuttaṁ paccavekkhato, dosā cittaṁ vimuttaṁ paccavekkhato, mohā cittaṁ vimuttaṁ paccavekkhato uppajjati sukhaṁ somanassaṁ, idaṁ vuccati, bhikkhave, nirāmisā nirāmisataraṁ sukhaṁ.

When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called even more spiritual pleasure.

Katamā ca, bhikkhave, sāmisā upekkhā?
And what is material equanimity?

Pañcime, bhikkhave, kāmaguṇā.
There are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā …pe…
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ime kho, bhikkhave, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Yā kho, bhikkhave, ime pañca kāmaguṇe paṭicca uppajjati upekkhā, ayaṁ vuccati, bhikkhave, sāmisā upekkhā.
The equanimity that arises from these five kinds of sensual stimulation is called material equanimity.

Katamā ca, bhikkhave, nirāmisā upekkhā?
And what is spiritual equanimity?

Idha, bhikkhave, bhikkhu sukhassa ca pahānā, dukkhassa ca pahānā, pubbeva somanassadomanassānaṁ atthaṅgamā, adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without

pleasure or pain, with pure equanimity and mindfulness.

Ayaṁ vuccati, bhikkhave, nirāmisā upekkhā.
This is called spiritual equanimity.

Katamā ca, bhikkhave, nirāmisā nirāmisatarā upekkhā?
And what is even more spiritual equanimity?

Yā kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṁ vimuttaṁ paccavekkhato, dosā cittaṁ vimuttaṁ paccavekkhato, mohā cittaṁ vimuttaṁ paccavekkhato uppajjati upekkhā, ayaṁ vuccati, bhikkhave, nirāmisā nirāmisatarā upekkhā.
When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called even more spiritual equanimity.

Katamo ca, bhikkhave, sāmiso vimokkho?
And what is material liberation?

Rūpappaṭisaṁyutto vimokkho sāmiso vimokkho.
Liberation connected with form is material.

Katamo ca, bhikkhave, nirāmiso vimokkho?
And what is spiritual liberation?

Arūpappaṭisaṁyutto vimokkho nirāmiso vimokkho.
Liberation connected with the formless is spiritual.

Katamo ca, bhikkhave, nirāmisā nirāmisataro vimokkho?
And what is even more spiritual liberation?

Yo kho, bhikkhave, khīṇāsavassa bhikkhuno rāgā cittaṁ vimuttaṁ paccavekkhato, dosā cittaṁ vimuttaṁ paccavekkhato, mohā cittaṁ vimuttaṁ paccavekkhato uppajjati vimokkho, ayaṁ vuccati, bhikkhave, nirāmisā nirāmisataro vimokkho”ti.
When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called even more

spiritual liberation.”

Ekādasamaṁ.

Aṭṭhasatapariyāyavaggo tatiyo.

Tassuddānaṁ

Sīvakaaṭṭhasataṁ bhikkhu,
pubbe ñāṇañca bhikkhunā;
Samaṇabrāhmaṇā tīṇi,
suddhikañca nirāmisanti.

Vedanāsaṁyuttaṁ samattaṁ.
The Linked Discourses on feeling are complete.

37. Mātugāma Saṁyutta:
On Females

37.1 Mātugāmasutta:
A Female

“Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantaamanāpo hoti purisassa.
“Mendicants, when a female has five factors she is extremely undesirable to a man.

Katamehi pañcahi?
What five?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati—
She’s not attractive, wealthy, or ethical; she’s idle, and she doesn’t beget children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantaamanāpo hoti purisassa.
When a female has these five factors she is extremely undesirable to a man.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassa.
When a female has five factors she is extremely desirable to a man.

Katamehi pañcahi?
What five?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati—
She’s attractive, wealthy, and ethical; she’s deft and tireless, and she begets children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassā”ti.
When a female has these five factors she is extremely desirable to a man.”

Paṭhamaṁ.

37.2 Purisasutta:
A Man

“Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantaamanāpo hoti mātugāmassa.
“Mendicants, when a man has five factors he is extremely undesirable to a female.

Katamehi pañcahi?
What five?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati—
He’s not attractive, wealthy, or ethical; he’s idle, and he doesn’t beget children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantaamanāpo hoti mātugāmassa.
When a man has these five factors he is extremely undesirable to a female.

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa.
When a man has five factors he is extremely desirable to a female.

Katamehi pañcahi?
What five?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati—
He’s attractive, wealthy, and ethical; he’s deft and tireless, and he begets children.

imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā”ti.
When a man has these five factors he is extremely desirable to a female.”

Dutiyaṁ.

37.3 Āveṇikadukkhasutta:
Particular Suffering

“Pañcimāni, bhikkhave, mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatreva purisehi.
“Mendicants, there are these five kinds of suffering that particularly apply to females. They’re undergone by females and not by men.

Katamāni pañca?
What five?

Idha, bhikkhave, mātugāmo daharova samāno patikulaṁ gacchati, ñātakehi vinā hoti.
Firstly, a female, while still young, goes to live with her husband’s family and is separated from her relatives.

Idaṁ, bhikkhave, mātugāmassa paṭhamaṁ āveṇikaṁ dukkhaṁ, yaṁ mātugāmo paccanubhoti, aññatreva purisehi.
This is the first kind of suffering that particularly applies to females.

Puna caparaṁ, bhikkhave, mātugāmo utunī hoti.
Furthermore, a female undergoes the menstrual cycle.

Idaṁ, bhikkhave, mātugāmassa dutiyaṁ āveṇikaṁ dukkhaṁ, yaṁ mātugāmo paccanubhoti, aññatreva purisehi.
This is the second kind of suffering that particularly applies to females.

Puna caparaṁ, bhikkhave, mātugāmo gabbhinī hoti.
Furthermore, a female undergoes pregnancy.

Idaṁ, bhikkhave, mātugāmassa tatiyaṁ āveṇikaṁ dukkhaṁ, yaṁ mātugāmo paccanubhoti, aññatreva purisehi.
This is the third kind of suffering that particularly applies to females.

Puna caparaṁ, bhikkhave, mātugāmo vijāyati.
Furthermore, a female gives birth.

Idaṁ, bhikkhave, mātugāmassa catutthaṁ āveṇikaṁ dukkhaṁ, yaṁ mātugāmo paccanubhoti, aññatreva purisehi.
This is the fourth kind of suffering that particularly applies to females.

Puna caparaṁ, bhikkhave, mātugāmo purisassa pāricariyaṁ upeti.
Furthermore, a female provides services for a man.

Idaṁ kho, bhikkhave, mātugāmassa pañcamaṁ āveṇikaṁ dukkhaṁ, yaṁ mātugāmo paccanubhoti, aññatreva purisehi.
This is the fifth kind of suffering that particularly applies to females.

Imāni kho, bhikkhave, pañca mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatreva purisehī”ti.
These are the five kinds of suffering that particularly apply to females. They’re undergone by females and not by men.”

Tatiyaṁ.

37.4 Tīhidhammehisutta:
Three Qualities

“Tīhi, bhikkhave, dhammehi samannāgato mātugāmo yebhuyyena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
“Mendicants, when females have three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell.

Katamehi tīhi?
What three?

Idha, bhikkhave, mātugāmo pubbaṇhasamayaṁ maccheramalapariyuṭṭhitena cetasā agāraṁ ajjhāvasati.
A female lives at home with a heart full of the stain of stinginess in the morning, jealousy in the afternoon, and sexual desire in the evening.

Majjhanhikasamayaṁ issāpariyuṭṭhitena cetasā agāraṁ ajjhāvasati. Sāyanhasamayaṁ kāmarāgapariyuṭṭhitena cetasā agāraṁ ajjhāvasati.

Imehi kho, bhikkhave, tīhi dhammehi samannāgato mātugāmo yebhuyyena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.
When females have these three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell.”

Catutthaṁ.

(…)

37.5 Kodhanasutta:
Irritable

Atha kho āyasmā anuruddho yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā anuruddho bhagavantaṁ etadavoca:
Then Venerable Anuruddha went up to the Buddha, sat down to one side, and said to him:

“idhāhaṁ, bhante, mātugāmaṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjantaṁ.
“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a place of loss, a bad place, the underworld, hell.

Katīhi nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti?
How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”

“Pañcahi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Katamehi pañcahi?
What five?

Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, kodhano ca hoti, duppañño ca hoti—
They're faithless, shameless, imprudent, irritable, and witless.

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī"ti.
When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell."

Pañcamaṁ.

37.6 Upanāhīsutta:
Hostility

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, upanāhī ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, hostile, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.

Chaṭṭhaṁ.

37.7 Issukīsutta:
Jealous

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, issukī ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, jealous, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.

Sattamaṁ.

37.8 Maccharīsutta:
Stingy

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, maccharī ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, stingy, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo … pe…
apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.

Aṭṭhamaṁ.

37.9 Aticārīsutta:
Adultery

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo …pe… apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, aticārī ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, adulterous, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo … pe… upapajjatī”ti.

Navamaṁ.

37.10 Dussīlasutta:
Unethical

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo …pe… nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, dussīlo ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, unethical, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo … pe… nirayaṁ upapajjatī”ti.

Dasamaṁ.

37.11 Appassutasutta:
Unlearned

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo …pe… nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, appassuto ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, unlearned, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo … pe… nirayaṁ upapajjatī”ti.

Ekādasamaṁ.

37.12 Kusītasutta:
Lazy

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo …pe… nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, kusīto ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, lazy, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo … pe… apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.

Dvādasamaṁ.

37.13 Muṭṭhassatisutta:
Unmindful

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo …pe… nirayaṁ upapajjati.
Katamehi pañcahi?
Assaddho ca hoti, ahiriko ca hoti, anottappī ca hoti, muṭṭhassati ca hoti, duppañño ca hoti—
“… They’re faithless, shameless, imprudent, unmindful, and witless. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo … pe… nirayaṁ upapajjatī”ti.

Terasamaṁ.

37.14 Pañcaverasutta:
Five Threats

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo …pe… nirayaṁ upapajjati.
“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Katamehi pañcahi?
What five?

Pāṇātipātī ca hoti, adinnādāyī ca hoti, kāmesumicchācārī ca hoti, musāvādī ca hoti, surāmerayamajjappamādaṭṭhāyī ca hoti—
They kill living creatures, steal, commit sexual misconduct, lie, and consume alcoholic drinks that cause negligence.

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatī”ti.
When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

Cuddasamaṁ.

Paṭhamapeyyālavaggo.

Tassuddānaṁ

Mātugāmo puriso ca,
āveṇikā tidhammo ca;
Kodhano upanāhī ca,
issukī maccharena ca;
Aticārī ca dussīlo,

appassuto ca kusīto;
Muṭṭhassati pañcaveraṁ,
kaṇhapakkhe pakāsito.

37.15 Akkodhanasutta:
Loving

Atha kho āyasmā anuruddho yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho āyasmā anuruddho bhagavantaṁ etadavoca:
Then Venerable Anuruddha went up to the Buddha … and asked him,

“idhāhaṁ, bhante, mātugāmaṁ passāmi dibbena cakkhunā visuddhena atikkantamānusakena kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantaṁ.
“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm.

Katīhi nu kho, bhante, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī”ti?
How many qualities do females have so that they’re reborn in a good place, a heavenly realm?”

“Pañcahi kho, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Katamehi pañcahi?
What five?

Saddho ca hoti, hirimā ca hoti, ottappī ca hoti, akkodhano ca hoti, paññavā ca hoti—
They’re faithful, conscientious, prudent, loving, and wise.

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī”ti.

When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

Paṭhamaṁ.

37.16 Anupanāhīsutta:
Free of Hostility

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Katamehi pañcahi?
Saddho ca hoti, hirimā ca hoti, ottappī ca hoti, anupanāhī ca hoti, paññavā ca hoti—
“… They’re faithful, conscientious, prudent, free of hostility, and wise. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī”ti.

Dutiyaṁ.

37.17 Anissukīsutta:
Free of Jealousy

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
Katamehi pañcahi?
Saddho ca hoti, hirimā ca hoti, ottappī ca hoti, anissukī ca hoti, paññavā ca hoti …pe….
“… They’re faithful, conscientious, prudent, free of jealousy, and wise. …”

Tatiyaṁ.

37.18 Amaccharīsutta:
Free of Stinginess

“Amaccharī ca hoti, paññavā ca hoti …pe….
“… They’re faithful, conscientious, prudent, free of stinginess, and wise. …”

Catutthaṁ.

37.19 Anaticārīsutta:
Not Adulterous

“Anaticārī ca hoti, paññavā ca hoti …pe….
“… They’re faithful, conscientious, prudent, not adulterous, and wise. …”

Pañcamaṁ.

37.20 Susīlasutta:
Ethical

“Sīlavā ca hoti, paññavā ca hoti …pe….
“… They’re faithful, conscientious, prudent, ethical, and wise. …”

Chaṭṭhaṁ.

37.21 Bahussutasutta:
Very Learned

“Bahussuto ca hoti, paññavā ca hoti …pe….
“… They’re faithful, conscientious, prudent, learned, and wise. …”

Sattamaṁ.

37.22 Āraddhavīriyasutta:
Energetic

“Āraddhavīriyo ca hoti, paññavā ca hoti …pe….
“… They’re faithful, conscientious, prudent, energetic, and wise. …”

Aṭṭhamaṁ.

37.23 Upaṭṭhitassatisutta:
Mindful

“Upaṭṭhitassati ca hoti, paññavā ca hoti …pe…
“… They’re faithful, conscientious, prudent, mindful, and wise. …”

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī”ti.

Navamaṁ.

Ime aṭṭha suttantasaṅkhepā.

37.24 Pañcasīlasutta:
Five Precepts

“Pañcahi, anuruddha, dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato ca hoti, adinnādānā paṭivirato ca hoti, kāmesumicchācārā paṭivirato ca hoti, musāvādā paṭivirato ca hoti, surāmerayamajjappamādaṭṭhānā paṭivirato ca hoti—
They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

imehi kho, anuruddha, pañcahi dhammehi samannāgato mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatī”ti.
When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

Dasamaṁ.

Dutiyapeyyālavaggo.

Tassuddānaṁ

Dutiye ca akkodhano,
anupanāhī anissukī;
Amaccharī anaticārī,
sīlavā ca bahussuto;
Vīriyaṁ sati sīlañca,
sukkapakkhe pakāsito.

37.25 Visāradasutta:
Assured

“Pañcimāni, bhikkhave, mātugāmassa balāni.
“Mendicants, there are these five powers of a female.

Katamāni pañca?
What five?

Rūpabalaṁ, bhogabalaṁ, ñātibalaṁ, puttabalaṁ, sīlabalaṁ—
Attractiveness, wealth, relatives, children, and ethical behavior.

imāni kho, bhikkhave, pañca mātugāmassa balāni.
These are the five powers of a female.

Imehi kho, bhikkhave, pañcahi balehi samannāgato mātugāmo visārado agāraṁ ajjhāvasatī”ti.
A female living at home with these five qualities is self-assured.”

Paṭhamaṁ.

37.26 Pasayhasutta:
Under Her Thumb

“Pañcimāni, bhikkhave, mātugāmassa balāni.
“Mendicants, there are these five powers of a female.

Katamāni pañca?
What five?

Rūpabalaṁ, bhogabalaṁ, ñātibalaṁ, puttabalaṁ, sīlabalaṁ—
Attractiveness, wealth, relatives, children, and ethical behavior.

imāni kho, bhikkhave, pañca mātugāmassa balāni.
These are the five powers of a female.

Imehi kho, bhikkhave, pañcahi balehi samannāgato mātugāmo sāmikaṁ pasayha agāraṁ ajjhāvasatī”ti.
A female living at home with these five powers has her husband under her thumb.”

Dutiyaṁ.

37.27 Abhibhuyyasutta:
Mastered

“Pañcimāni, bhikkhave, mātugāmassa balāni.
“Mendicants, there are these five powers of a female.

Katamāni pañca?
What five?

Rūpabalaṁ, bhogabalaṁ, ñātibalaṁ, puttabalaṁ, sīlabalaṁ—
Attractiveness, wealth, relatives, children, and ethical behavior.

imāni kho, bhikkhave, pañca mātugāmassa balāni.
These are the five powers of a female.

Imehi kho, bhikkhave, pañcahi balehi samannāgato mātugāmo sāmikaṁ abhibhuyya vattatī”ti.
A female living at home with these five powers has her husband under her mastery.”

Tatiyaṁ.

37.28 Ekasutta:
One

“Ekena ca kho, bhikkhave, balena samannāgato puriso mātugāmaṁ abhibhuyya vattati.
“Mendicants, when a man has one power he has a female under his mastery.

Katamena ekena balena?
What one power?

Issariyabalena abhibhūtaṁ mātugāmaṁ neva rūpabalaṁ tāyati, na bhogabalaṁ tāyati, na ñātibalaṁ tāyati, na puttabalaṁ tāyati, na sīlabalaṁ tāyatī”ti.
The power of authority. Mastered by this, a female’s powers of attractiveness, wealth, relatives, children, and ethical behavior do not avail her.”

Catutthaṁ.

37.29 Aṅgasutta:
In That Respect

“Pañcimāni, bhikkhave, mātugāmassa balāni.
“Mendicants, there are these five powers of a female.

Katamāni pañca?
What five?

Rūpabalaṁ, bhogabalaṁ, ñātibalaṁ, puttabalaṁ, sīlabalaṁ.
Attractiveness, wealth, relatives, children, and ethical behavior.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca bhogabalena—
A female who has the power of attractiveness but not the power of wealth

evaṁ so tenaṅgena aparipūro hoti.
is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca—
But when she has the power of attractiveness and the power of wealth

evaṁ so tenaṅgena paripūro hoti.
she’s complete in that respect.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, na ca ñātibalena—
A female who has the powers of attractiveness and wealth, but not the power of relatives

evaṁ so tenaṅgena aparipūro hoti.
is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca, ñātibalena ca—
But when she has the powers of attractiveness, wealth, and relatives

evaṁ so tenaṅgena paripūro hoti.
she's complete in that respect.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, na ca puttabalena—
A female who has the powers of attractiveness, wealth, and relatives, but not the power of children

evaṁ so tenaṅgena aparipūro hoti.
is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca—
But when she has the powers of attractiveness, wealth, relatives, and children

evaṁ so tenaṅgena paripūro hoti.
she's complete in that respect.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca, na ca sīlabalena—
A female who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior

evaṁ so tenaṅgena aparipūro hoti.
is incomplete in that respect.

Yato ca kho, bhikkhave, mātugāmo rūpabalena ca samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca, sīlabalena ca—
But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior

evaṁ so tenaṅgena paripūro hoti.
she's complete in that respect.

Imāni kho, bhikkhave, pañca mātugāmassa balānī”ti.
These are the five powers of a female.”

Pañcamaṁ.

37.30 Nāsentisutta:
They Send Her Away

“Pañcimāni, bhikkhave, mātugāmassa balāni.
“Mendicants, there are these five powers of a female.

Katamāni pañca?
What five?

Rūpabalaṁ, bhogabalaṁ, ñātibalaṁ, puttabalaṁ, sīlabalaṁ.
Attractiveness, wealth, relatives, children, and ethical behavior.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca sīlabalena, nāsenteva naṁ, kule na vāsenti.
If a female has the power of attractiveness but not that of ethical behavior, the family will send her away, they won’t accommodate her.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, na ca sīlabalena, nāsenteva naṁ, kule na vāsenti.
If a female has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won’t accommodate her.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, na ca sīlabalena, nāsenteva naṁ, kule na vāsenti.
If a female has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they won’t accommodate her.

Rūpabalena ca, bhikkhave, mātugāmo samannāgato hoti, bhogabalena ca, ñātibalena ca, puttabalena ca, na ca sīlabalena, nāsenteva naṁ, kule na vāsenti.

If a female has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won't accommodate her.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca rūpabalena, vāsenteva naṁ, kule na nāsenti.
If a female has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won't send her away.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca bhogabalena, vāsenteva naṁ, kule na nāsenti.
If a female has the power of ethical behavior but not that of wealth, the family will accommodate her, they won't send her away.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca ñātibalena, vāsenteva naṁ, kule na nāsenti.
If a female has the power of ethical behavior but not that of relatives, the family will accommodate her, they won't send her away.

Sīlabalena ca, bhikkhave, mātugāmo samannāgato hoti, na ca puttabalena, vāsenteva naṁ, kule na nāsenti.
If a female has the power of ethical behavior but not that of children, the family will accommodate her, they won't send her away.

Imāni kho, bhikkhave, pañca mātugāmassa balānī"ti.
These are the five powers of a female."

Chaṭṭhaṁ.

37.31 Hetusutta:
Cause

“Pañcimāni, bhikkhave, mātugāmassa balāni.
“Mendicants, there are these five powers of a female.

Katamāni pañca?
What five?

Rūpabalaṁ, bhogabalaṁ, ñātibalaṁ, puttabalaṁ, sīlabalaṁ.
Attractiveness, wealth, relatives, children, and ethical behavior.

Na, bhikkhave, mātugāmo rūpabalahetu vā bhogabalahetu vā ñātibalahetu vā puttabalahetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
It is not because of the powers of attractiveness, wealth, relatives, or children that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sīlabalahetu kho, bhikkhave, mātugāmo kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati.
It is because of the power of ethical behavior that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Imāni kho, bhikkhave, pañca mātugāmassa balānī”ti.
These are the five powers of a female.”

Sattamaṁ.

37.32 Ṭhānasutta:
Things

“Pañcimāni, bhikkhave, ṭhānāni dullabhāni akatapuññena mātugāmena.
“Mendicants, there are five things that are hard to get for females who have not made merit.

Katamāni pañca?
What five?

Patirūpe kule jāyeyyanti—
‘May I be born into a suitable family!’

idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ dullabhaṁ akatapuññena mātugāmena.
This is the first thing.

Patirūpe kule jāyitvā patirūpaṁ kulaṁ gaccheyyanti—
‘Having been born in a suitable family, may I marry into a suitable family!’

idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ dullabhaṁ akatapuññena mātugāmena.
This is the second thing.

Patirūpe kule jāyitvā, patirūpaṁ kulaṁ gantvā, asapatti agāraṁ ajjhāvaseyyanti—
‘Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!’

idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ dullabhaṁ akatapuññena mātugāmena.
This is the third thing.

Patirūpe kule jāyitvā, patirūpaṁ kulaṁ gantvā, asapatti agāraṁ ajjhāvasantī puttavatī assanti—
‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’

idaṁ, bhikkhave, catutthaṁ ṭhānaṁ dullabhaṁ akatapuññena mātugāmena.
This is the fourth thing.

Patirūpe kule jāyitvā, patirūpaṁ kulaṁ gantvā, asapatti agāraṁ ajjhāvasantī puttavatī samānā sāmikaṁ abhibhuyya vatteyyanti—
‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’

idaṁ, bhikkhave, pañcamaṁ ṭhānaṁ dullabhaṁ akatapuññena mātugāmena.
This is the fifth thing.

Imāni kho, bhikkhave, pañca ṭhānāni dullabhāni akatapuññena mātugāmenāti.
These are the five things that are hard to get for females who have not made merit.

Pañcimāni, bhikkhave, ṭhānāni sulabhāni katapuññena mātugāmena.
There are five things that are easy to get for females who have made merit.

Katamāni pañca?
What five?

Patirūpe kule jāyeyyanti—
‘May I be born into a suitable family!’

idaṁ, bhikkhave, paṭhamaṁ ṭhānaṁ sulabhaṁ katapuññena mātugāmena.
This is the first thing.

Patirūpe kule jāyitvā patirūpaṁ kulaṁ gaccheyyanti—
‘Having been born into a suitable family, may I marry into a suitable family!’

idaṁ, bhikkhave, dutiyaṁ ṭhānaṁ sulabhaṁ katapuññena mātugāmena.
This is the second thing.

Patirūpe kule jāyitvā patirūpaṁ kulaṁ gantvā asapatti agāraṁ ajjhāvaseyyanti—
‘Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!’

idaṁ, bhikkhave, tatiyaṁ ṭhānaṁ sulabhaṁ katapuññena mātugāmena.
This is the third thing.

Patirūpe kule jāyitvā patirūpaṁ kulaṁ gantvā asapatti agāraṁ ajjhāvasantī puttavatī assanti—
‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’

idaṁ, bhikkhave, catutthaṁ ṭhānaṁ sulabhaṁ katapuññena mātugāmena.
This is the fourth thing.

Patirūpe kule jāyitvā patirūpaṁ kulaṁ gantvā asapatti agāraṁ ajjhāvasantī puttavatī samānā sāmikaṁ abhibhuyya vatteyyanti—
‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’

idaṁ, bhikkhave, pañcamaṁ ṭhānaṁ sulabhaṁ katapuññena mātugāmena.
This is the fifth thing.

Imāni kho, bhikkhave, pañca ṭhānāni sulabhāni katapuññena mātugāmenā”ti.
These are the five things that are easy to get for females who have made merit.”

Aṭṭhamaṁ.

37.33 Pañcasīlavisāradasutta:
Living With Self-Assurance

“Pañcahi, bhikkhave, dhammehi samannāgato mātugāmo visārado agāraṁ ajjhāvasati.
“Mendicants, a female living at home with five qualities is self-assured.

Katamehi pañcahi?
What five?

Pāṇātipātā paṭivirato ca hoti, adinnādānā paṭivirato ca hoti, kāmesumicchācārā paṭivirato ca hoti, musāvādā paṭivirato ca hoti, surāmerayamajjappamādaṭṭhānā paṭivirato ca hoti—
She doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence.

imehi kho, bhikkhave, pañcahi dhammehi samannāgato mātugāmo visārado agāraṁ ajjhāvasatī”ti.
A female living at home with these five qualities is self-assured.”

Navamaṁ.

37.34 Vaḍḍhīsutta:
Growth

“Pañcahi, bhikkhave, vaḍḍhīhi vaḍḍhamānā ariyasāvikā ariyāya vaḍḍhiyā vaḍḍhati sārādāyinī ca hoti varādāyinī ca kāyassa.
“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life.

Katamehi pañcahi?
What five?

Saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati—
She grows in faith, ethics, learning, generosity, and wisdom.

imehi kho, bhikkhave, pañcahi vaḍḍhīhi vaḍḍhamānā ariyasāvikā ariyāya vaḍḍhiyā vaḍḍhati, sārādāyinī ca hoti, varādāyinī ca kāyassāti.
A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

Saddhāya sīlena ca yādha vaḍḍhati,
Paññāya cāgena sutena cūbhayaṁ;
Sā tādisī sīlavatī upāsikā,
Ādīyati sāramidheva attano”ti.

When she grows in faith and ethics,
wisdom, and both generosity and learning—
a virtuous laywoman such as she
takes on what is essential for herself in this life.”

Dasamaṁ.

Balavaggo tatiyo.

Tassuddānaṁ

Visāradā pasayha abhibhuyya,
Ekaṁ aṅgena pañcamaṁ;
Nāsenti hetu ṭhānañca,
Visārado vaḍḍhinā dasāti.

Mātugāmasaṁyuttaṁ samattaṁ.
The Linked Discourses on females are complete.

38. Jambukhādaka Saṁyutta:

With Jambukhādaka

38.1 Nibbānapañhāsutta:
A Question About Extinguishment

Ekaṁ samayaṁ āyasmā sāriputto magadhesu viharati nālakagāmake.
At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka.

Atha kho jambukhādako paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then the wanderer Jambukhādaka went up to Venerable Sāriputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jambukhādako paribbājako āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"'Nibbānaṁ, nibbānan'ti, āvuso sāriputta, vuccati.
"Reverend Sāriputta, they speak of this thing called 'extinguishment'.

Katamaṁ nu kho, āvuso, nibbānan"ti?
What is extinguishment?"

"Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—
"Reverend, the ending of greed, hate, and delusion

idaṁ vuccati nibbānan"ti.
is called extinguishment."

"Atthi panāvuso, maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyā"ti?
"But, reverend, is there a path and a practice for realizing this

extinguishment?”

“Atthi kho, āvuso, maggo atthi paṭipadā etassa nibbānassa sacchikiriyāyā”ti.
“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyā”ti?
“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa nibbānassa sacchikiriyāya, seyyathidaṁ—
“It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā etassa nibbānassa sacchikiriyāyā”ti.
This is the path, the practice, for realizing this extinguishment.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā etassa nibbānassa sacchikiriyāya.
“Reverend, this is a fine path, a fine practice, for realizing this extinguishment.

Alañca panāvuso sāriputta, appamādāyā”ti.
Just this much is enough to be diligent.”

Paṭhamaṁ.

38.2 Arahattapañhāsutta:
A Question About Perfection

“‘Arahattaṁ, arahattan’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘perfection’.

Katamaṁ nu kho, āvuso, arahattan”ti?
What is perfection?”

“Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—
“Reverend, the ending of greed, hate, and delusion

idaṁ vuccati arahattan”ti.
is called perfection.”

“Atthi panāvuso, maggo atthi paṭipadā etassa arahattassa sacchikiriyāyā”ti?
“But, reverend, is there a path and a practice for realizing this perfection?”

“Atthi kho, āvuso, maggo atthi paṭipadā etassa arahattassa sacchikiriyāyā”ti.
“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa arahattassa sacchikiriyāyā”ti?
“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa arahattassa sacchikiriyāya, seyyathidaṁ—
“It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, āvuso, maggo, ayaṁ paṭipadā etassa arahattassa sacchikiriyāyā”ti.
This is the path, the practice, for realizing this perfection.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā etassa arahattassa sacchikiriyāya.
“Reverend, this is a fine path, a fine practice, for realizing this perfection.

Alañca panāvuso sāriputta, appamādāyā”ti.
Just this much is enough to be diligent.”

Dutiyaṁ.

38.3 Dhammavādīpañhāsutta:
Principled Speech

“Ke nu kho, āvuso sāriputta, loke dhammavādino, ke loke suppaṭipannā, ke loke sugatā”ti?
“Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?”

“Ye kho, āvuso, rāgappahānāya dhammaṁ desenti, dosappahānāya dhammaṁ desenti, mohappahānāya dhammaṁ desenti, te loke dhammavādino.
“Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world.

Ye kho, āvuso, rāgassa pahānāya paṭipannā, dosassa pahānāya paṭipannā, mohassa pahānāya paṭipannā, te loke suppaṭipannā.
Those who practice for giving up greed, hate, and delusion are practicing well in the world.

Yesaṁ kho, āvuso, rāgo pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, doso pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, moho pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṁ anuppādadhammo, te loke sugatā”ti.
Those who have given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—are Holy Ones in the world.”

“Atthi panāvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?
“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?”

“Atthi kho, āvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.
“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti?
“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa rāgassa dosassa mohassa pahānāya, seyyathidaṁ—
“It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti.
This is the path, this is the practice for giving up that greed, hate, and delusion.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa rāgassa dosassa mohassa pahānāya.
“This is a fine path, a fine practice, for giving up greed, hate, and delusion.

Alañca panāvuso sāriputta, appamādāyā”ti.
Just this much is enough to be diligent.”

Tatiyaṁ.

38.4 Kimatthiyasutta:
What's the Purpose

"Kimatthiyaṁ, āvuso sāriputta, samaṇe gotame brahmacariyaṁ vussatī"ti?
"Reverend Sāriputta, what's the purpose of leading the spiritual life under the ascetic Gotama?"

"Dukkhassa kho, āvuso, pariññatthaṁ bhagavati brahmacariyaṁ vussatī"ti.
"The purpose of leading the spiritual life under the Buddha is to completely understand suffering."

"Atthi panāvuso, maggo atthi paṭipadā etassa dukkhassa pariññāyā"ti?
"But, reverend, is there a path and a practice for completely understanding this suffering?"

"Atthi kho, āvuso, maggo atthi paṭipadā, etassa dukkhassa pariññāyā"ti?
"There is." …

"Katamo panāvuso, maggo katamā paṭipadā, etassa dukkhassa pariññāyā"ti?

"Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa dukkhassa pariññāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā etassa dukkhassa pariññāyā"ti.
"Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa dukkhassa pariññāya.

Alañca panāvuso sāriputta, appamādāyā”ti.

Catutthaṁ.

38.5 Assāsappattasutta:
Solace

“‘Assāsappatto, assāsappatto’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘gaining solace’.

Kittāvatā nu kho, āvuso, assāsappatto hotī”ti?
At what point do you gain solace?”

“Yato kho, āvuso, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti, ettāvatā kho, āvuso, assāsappatto hotī”ti.
“When a mendicant truly understands the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained solace.”

“Atthi panāvuso, maggo atthi paṭipadā, etassa assāsassa sacchikiriyāyā”ti?
“But, reverend, is there a path and a practice for realizing this solace?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa assāsassa sacchikiriyāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etassa assāsassa sacchikiriyāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa assāsassa sacchikiriyāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etassa assāsassa sacchikiriyāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa assāsassa sacchikiriyāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Pañcamaṁ.

38.6 Paramassāsappattasutta:
Ultimate Solace

“‘Paramassāsappatto, paramassāsappatto’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’.

Kittāvatā nu kho, āvuso, paramassāsappatto hotī”ti?
At what point do you gain ultimate solace?”

“Yato kho, āvuso, bhikkhu channaṁ phassāyatanānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti, ettāvatā kho, āvuso, paramassāsappatto hotī”ti.
“When a mendicant is freed by not grasping after truly understanding the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained ultimate solace.”

“Atthi panāvuso, maggo atthi paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti?
“But, reverend, is there a path and a practice for realizing this ultimate solace?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti.
“There is.” …

“Katamo pana, āvuso, maggo katamā paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etassa paramassāsassa sacchikiriyāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etassa paramassāsassa sacchikiriyāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa paramassāsassa sacchikiriyāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Chaṭṭhaṁ.

38.7 Vedanāpañhāsutta:
A Question About Feeling

“‘Vedanā, vedanā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘feeling’.

Katamā nu kho, āvuso, vedanā”ti?
What is feeling?”

“Tisso imāvuso, vedanā.
“Reverend, there are three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, āvuso, tisso vedanā”ti.
These are the three feelings.”

“Atthi panāvuso, maggo atthi paṭipadā, etāsaṁ tissannaṁ vedanānaṁ pariññāyā”ti?
“But reverend, is there a path and a practice for completely understanding these three feelings?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etāsaṁ tissannaṁ vedanānaṁ pariññāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etāsaṁ tissannaṁ vedanānaṁ pariññāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṁ tissannaṁ vedanānaṁ pariññāya, seyyathidaṁ—

sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etāsaṁ tissannaṁ vedanānaṁ pariññāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṁ tissannaṁ vedanānaṁ pariññāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Sattamaṁ.

38.8 Āsavapañhāsutta:
A Question About Defilements

“‘Āsavo, āsavo’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘defilement’.

Katamo nu kho, āvuso, āsavo”ti?
What is defilement?”

“Tayo me, āvuso, āsavā.
“Reverend, there are three defilements.

Kāmāsavo, bhavāsavo, avijjāsavo—
The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, āvuso, tayo āsavā”ti.
These are the three defilements.”

“Atthi panāvuso, maggo atthi paṭipadā etesaṁ āsavānaṁ pahānāyā”ti?
“But, reverend, is there a path and a practice for completely understanding these three defilements?”

“Atthi kho, āvuso, maggo atthi paṭipadā etesaṁ āsavānaṁ pahānāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā etesaṁ āsavānaṁ pahānāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo etesaṁ āsavānaṁ pahānāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etesaṁ āsavānaṁ pahānāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṁ āsavānaṁ pahānāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Aṭṭhamaṁ.

38.9 Avijjāpañhāsutta:
A Question About Ignorance

“‘Avijjā, avijjā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘ignorance’.

Katamā nu kho, āvuso, avijjā”ti?
What is ignorance?”

“Yaṁ kho, āvuso, dukkhe aññāṇaṁ, dukkhasamudaye aññāṇaṁ, dukkhanirodhe aññāṇaṁ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṁ—
“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṁ vuccatāvuso, avijjā”ti.
This is called ignorance.”

“Atthi panāvuso, maggo atthi paṭipadā, etissā avijjāya pahānāyā”ti?
“But, reverend, is there a path and a practice for giving up that ignorance?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etissā avijjāya pahānāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etissā avijjāya pahānāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etissā avijjāya pahānāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etissā avijjāya pahānāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etissā avijjāya pahānāya.

Alañca panāvuso sāriputta, appamādāyā”ti.

Navamaṁ.

38.10 Taṇhāpañhāsutta:
A Question About Craving

“‘Taṇhā, taṇhā’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘craving’.

Katamā nu kho, āvuso, taṇhā”ti?
What is craving?”

“Tisso imā, āvuso, taṇhā.
“Reverend, there are these three cravings.

Kāmataṇhā, bhavataṇhā, vibhavataṇhā—
Craving for sensual pleasures, craving to continue existence, and craving to end existence.

imā kho, āvuso, tisso taṇhā”ti.
These are the three cravings.”

“Atthi panāvuso, maggo atthi paṭipadā, etāsaṁ taṇhānaṁ pahānāyā”ti?
“But, reverend, is there a path and a practice for completely understanding these cravings?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etāsaṁ taṇhānaṁ pahānāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etāsaṁ taṇhānaṁ pahānāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṁ taṇhānaṁ pahānāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etāsaṁ taṇhānaṁ pahānāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṁ taṇhānaṁ pahānāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Dasamaṁ.

38.11 Oghapañhāsutta:
A Question About Floods

“‘Ogho, ogho’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘a flood’.

Katamo nu kho, āvuso, ogho”ti?
What is a flood?”

“Cattārome, āvuso, oghā.
“Reverend, there are these four floods.

Kāmogho, bhavogho, diṭṭhogho, avijjogho—
The floods of sensuality, desire to be reborn, views, and ignorance.

ime kho, āvuso, cattāro oghā”ti.
These are the four floods.”

“Atthi panāvuso, maggo atthi paṭipadā, etesaṁ oghānaṁ pahānāyā”ti?
“But, reverend, is there a path and a practice for completely understanding these floods?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etesaṁ oghānaṁ pahānāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etesaṁ oghānaṁ pahānāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṁ oghānaṁ pahānāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etesaṁ oghānaṁ pahānāyā”ti.

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṁ oghānaṁ pahānāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Ekādasamaṁ.

38.12 Upādānapañhāsutta:
A Question About Grasping

“‘Upādānaṁ, upādānan’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘grasping’.

Katamaṁ nu kho, āvuso, upādānan”ti?
What is grasping?”

“Cattārimāni, āvuso, upādānāni.
“Reverend, there are these four kinds of grasping.

Kāmupādānaṁ, diṭṭhupādānaṁ sīlabbatupādānaṁ, attavādupādānaṁ —
Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

imāni kho, āvuso, cattāri upādānānī”ti.
These are the four kinds of grasping.”

“Atthi panāvuso, maggo atthi paṭipadā, etesaṁ upādānānaṁ pahānāyā”ti?
“But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etesaṁ upādānānaṁ pahānāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etesaṁ upādānānaṁ pahānāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṁ upādānānaṁ pahānāya, seyyathidaṁ—

sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etesaṁ upādānānaṁ pahānāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṁ upādānānaṁ pahānāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Dvādasamaṁ.

38.13 Bhavapañhāsutta:
A Question About States of Existence

“‘Bhavo, bhavo’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of these things called ‘states of existence’.

Katamo nu kho, āvuso, bhavo”ti?
What are states of existence?”

“Tayome, āvuso, bhavā.
“Reverend, there are these three states of existence.

Kāmabhavo, rūpabhavo, arūpabhavo—
Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime kho, āvuso, tayo bhavā”ti.
These are the three states of existence.”

“Atthi panāvuso, maggo atthi paṭipadā, etesaṁ bhavānaṁ pariññāyā”ti?
“But, reverend, is there a path and a practice for completely understanding these three states of existence?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etesaṁ bhavānaṁ pariññāyā”ti.
“There is.” …

“Katamo, panāvuso, maggo katamā paṭipadā, etesaṁ bhavānaṁ pariññāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etesaṁ bhavānaṁ pariññāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etesaṁ bhavānaṁ pariññāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etesaṁ bhavānaṁ pariññāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Terasamaṁ.

38.14 Dukkhapañhāsutta:
A Question About Suffering

“‘Dukkhaṁ, dukkhan’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘suffering’.

Katamaṁ nu kho, āvuso, dukkhan”ti?
What is suffering?”

“Tisso imā, āvuso, dukkhatā.
“Reverend, there are these three forms of suffering.

Dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—
The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing.

imā kho, āvuso, tisso dukkhatā”ti.
These are the three forms of suffering.”

“Atthi panāvuso maggo atthi paṭipadā, etāsaṁ dukkhatānaṁ pariññāyā”ti?
“But, reverend, is there a path and a practice for completely understanding these forms of suffering?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etāsaṁ dukkhatānaṁ pariññāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etāsaṁ dukkhatānaṁ pariññāyā”ti?
“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etāsaṁ dukkhatānaṁ pariññāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etāsaṁ dukkhatānaṁ pariññāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etāsaṁ dukkhatānaṁ pariññāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Cuddasamaṁ.

38.15 Sakkāyapañhāsutta:
A Question About Identity

“‘Sakkāyo, sakkāyo’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘identity’.

Katamo nu kho, āvuso, sakkāyo”ti?
What is identity?”

“Pañcime, āvuso, upādānakkhandhā sakkāyo vutto bhagavatā, seyyathidaṁ—
“Reverend, the Buddha said that these five grasping aggregates are identity. That is,

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
form, feeling, perception, choices, and consciousness.

Ime kho, āvuso, pañcupādānakkhandhā sakkāyo vutto bhagavatā”ti.
The Buddha said that these five grasping aggregates are identity.”

“Atthi panāvuso, maggo atthi paṭipadā, etassa sakkāyassa pariññāyā”ti?
“But, reverend, is there a path and a practice for completely understanding this identity?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa sakkāyassa pariññāyā”ti.
“There is.” …

“Katamo panāvuso, maggo katamā paṭipadā, etassa sakkāyassa pariññāyā”ti?

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa sakkāyassa pariññāya, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi.
Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etassa sakkāyassa pariññāyā”ti.
“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa sakkāyassa pariññāya.
Alañca panāvuso sāriputta, appamādāyā”ti.

Pannarasamaṁ.

38.16 Dukkarapañhāsutta:
A Question About What's Hard to Do

"Kiṁ nu kho, āvuso sāriputta, imasmiṁ dhammavinaye dukkaran"ti?
"Reverend Sāriputta, in this teaching and training, what is hard to do?"

"Pabbajjā kho, āvuso, imasmiṁ dhammavinaye dukkarā"ti.
"Going forth, reverend, is hard to do in this teaching and training."

"Pabbajitena panāvuso, kiṁ dukkaran"ti?
"But what's hard to do for someone who has gone forth?"

"Pabbajitena kho, āvuso, abhirati dukkarā"ti.
"When you've gone forth it's hard to be satisfied."

"Abhiratena panāvuso, kiṁ dukkaran"ti?
"But what's hard to do for someone who is satisfied?"

"Abhiratena kho, āvuso, dhammānudhammappaṭipatti dukkarā"ti.
"When you're satisfied, it's hard to practice in line with the teaching."

"Kīvaciraṁ panāvuso, dhammānudhammappaṭipanno bhikkhu arahaṁ assā"ti?
"But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?"

"Naciraṁ, āvuso"ti.
"Not long, reverend."

Soḷasamaṁ.

Jambukhādakasaṁyuttaṁ samattaṁ.
The Linked Discourses with Jambukhādaka are complete.

Tassuddānaṁ

Nibbānaṁ arahattañca,
dhammavādī kimatthiyaṁ;
Assāso paramassāso,
vedanā āsavāvijjā;
Taṇhā oghā upādānaṁ,
bhavo dukkhañca sakkāyo.
Imasmiṁ dhammavinaye dukkaranti.

39. Sāmaṇḍaka Saṁyutta:

With Sāmaṇḍaka

39.1–15 Sāmaṇḍakasutta:
With Sāmaṇḍaka on Extinguishment

Ekaṁ samayaṁ āyasmā sāriputto vajjīsu viharati ukkacelāyaṁ gaṅgāya nadiyā tīre.
At one time Venerable Sāriputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river.

Atha kho sāmaṇḍako paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then the wanderer Sāmaṇḍaka went up to Venerable Sāriputta and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho sāmaṇḍako paribbājako āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“‘Nibbānaṁ, nibbānan’ti, āvuso sāriputta, vuccati.
“Reverend Sāriputta, they speak of this thing called ‘extinguishment’.

Katamaṁ nu kho, āvuso, nibbānan”ti?
What is extinguishment?”

“Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—
“Reverend, the ending of greed, hate, and delusion

idaṁ vuccati nibbānan”ti.
is called extinguishment.”

“Atthi panāvuso, maggo atthi paṭipadā, etassa nibbānassa sacchikiriyāyā”ti?

“But, reverend, is there a path and a practice for realizing this extinguishment?”

“Atthi kho, āvuso, maggo atthi paṭipadā, etassa nibbānassa sacchikiriyāyā”ti.
“There is, reverend.”

“Katamo panāvuso, maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyā”ti?
“Well, what is it?”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa nibbānassa sacchikiriyāya, seyyathidaṁ—
“It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho, āvuso, maggo ayaṁ paṭipadā, etassa nibbānassa sacchikiriyāyā”ti.
This is the path, the practice, for realizing this extinguishment.”

“Bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa nibbānassa sacchikiriyāya.
“Reverend, this is a fine path, a fine practice, for realizing this extinguishment.

Alañca panāvuso sāriputta, appamādāyā”ti.
Just this much is enough to be diligent.”

Paṭhamaṁ.

(Yathā jambukhādakasaṁyuttaṁ, tathā vitthāretabbaṁ.)
(Tell in full as the Linked Discourses with Jambukhādaka.)

39.16 Dukkarasutta:
Hard to Do

“Kiṁ nu kho, āvuso sāriputta, imasmiṁ dhammavinaye dukkaran”ti?
“Reverend Sāriputta, in this teaching and training, what is hard to do?”

“Pabbajjā kho, āvuso, imasmiṁ dhammavinaye dukkarā”ti.
“Going forth, reverend, is hard to do in this teaching and training.”

“Pabbajitena panāvuso, kiṁ dukkaran”ti?
“But what’s hard to do for someone who has gone forth?”

“Pabbajitena kho, āvuso, abhirati dukkarā”ti.
“When you’ve gone forth it’s hard to be satisfied.”

“Abhiratena panāvuso, kiṁ dukkaran”ti?
“But what’s hard to do for someone who is satisfied?”

“Abhiratena kho, āvuso, dhammānudhammappaṭipatti dukkarā”ti.
“When you’re satisfied, it’s hard to practice in line with the teaching.”

“Kīvaciraṁ panāvuso, dhammānudhammappaṭipanno bhikkhu arahaṁ assā”ti?
“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”

“Naciraṁ, āvuso”ti.
“Not long, reverend.”

Soḷasamaṁ.

(Purimakasadisaṁ uddānaṁ.)
Sāmaṇḍakasaṁyuttaṁ samattaṁ.
The Linked Discourses with Sāmaṇḍaka are complete.

40. Moggallāna Saṁyutta:
With Moggallāna

40.1 Paṭhamajhānapañhāsutta:
A Question About the First Absorption

Ekaṁ samayaṁ āyasmā mahāmoggallāno sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Mahāmoggallāna was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho āyasmā mahāmoggallāno bhikkhū āmantesi:
There Venerable Mahāmoggallāna addressed the mendicants:

"āvuso bhikkhave"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato mahāmoggallānassa paccassosuṁ.
"Reverend," they replied.

Āyasmā mahāmoggallāno etadavoca:
Venerable Mahāmoggallāna said this:

"Idha mayhaṁ, āvuso, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
"Just now, reverends, as I was in private retreat this thought came to mind:

'paṭhamaṁ jhānaṁ, paṭhamaṁ jhānan'ti vuccati.
'They speak of this thing called the "first absorption".

Katamaṁ nu kho paṭhamaṁ jhānanti?
What is the first absorption?'

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

'idha bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

‘It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Idaṁ vuccati paṭhamaṁ jhānan’ti.
This is called the first absorption.’

So khvāhaṁ, āvuso, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
And so … I was entering and remaining in the first absorption.

Tassa mayhaṁ, āvuso, iminā vihārena viharato kāmasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by sensual pleasures beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, paṭhamaṁ jhānaṁ pamādo, paṭhame jhāne cittaṁ saṇṭhapehi, paṭhame jhāne cittaṁ ekodiṁ karohi, paṭhame jhāne cittaṁ samādahā’ti.
Don’t neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your mind and immerse it in the first absorption.’

So khvāhaṁ, āvuso, aparena samayena vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the first absorption.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya:

So if anyone should be rightly called

‘satthārānuggahito sāvako mahābhiññataṁ patto’ti, mamaṁ taṁ sammā vadamāno vadeyya:
a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārānuggahito sāvako mahābhiññataṁ patto’”ti.

Paṭhamaṁ.

40.2 Dutiyajhānapañhāsutta:
A Question About the Second Absorption

“‘Dutiyaṁ jhānaṁ, dutiyaṁ jhānan’ti vuccati.
“They speak of this thing called the 'second absorption'.

Katamaṁ nu kho dutiyaṁ jhānanti?
What is the second absorption?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Idaṁ vuccati dutiyaṁ jhānan’ti.
This is called the second absorption.’

So khvāhaṁ, āvuso, vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharāmi.
And so … I was entering and remaining in the second absorption.

Tassa mayhaṁ, āvuso, iminā vihārena viharato vitakkasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by placing the mind beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, dutiyaṁ jhānaṁ pamādo, dutiye jhāne cittaṁ saṇṭhapehi, dutiye jhāne cittaṁ ekodiṁ karohi, dutiye jhāne cittaṁ samādahā’ti.
Don’t neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.’

So khvāhaṁ, āvuso, aparena samayena vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the second absorption.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya:
So if anyone should be rightly called

‘satthārānuggahito sāvako mahābhiññataṁ patto’ti, mamaṁ taṁ sammā vadamāno vadeyya:
a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

‘satthārānuggahito sāvako mahābhiññataṁ patto’”ti.

Dutiyaṁ.

40.3 Tatiyajhānapañhāsutta:
A Question About the Third Absorption

“‘Tatiyaṁ jhānaṁ, tatiyaṁ jhānan’ti vuccati.
“They speak of this thing called the ‘third absorption’.

Katamaṁ nu kho tatiyaṁ jhānanti?
What is the third absorption?

Tassa mayhaṁ, āvuso, etadahosi—
It occurred to me:

idha bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
‘With the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”

Idaṁ vuccati tatiyaṁ jhānanti.
This is called the third absorption.’

So khvāhaṁ, āvuso, pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṁvedemi. Yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharāmi.
And so … I was entering and remaining in the third absorption.

Tassa mayhaṁ, āvuso, iminā vihārena viharato pītisahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by rapture beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, tatiyaṁ jhānaṁ pamādo, tatiye jhāne cittaṁ saṇṭhapehi, tatiye jhāne cittaṁ ekodiṁ karohi, tatiye jhāne cittaṁ samādahā’ti.
Don’t neglect the third absorption, brahmin! Settle your mind in the third absorption; unify your mind and immerse it in the third absorption.’

So khvāhaṁ, āvuso, aparena samayena pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṁvedemi, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the third absorption.

Yañhi taṁ āvuso sammā vadamāno vadeyya …pe… mahābhiññataṁ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Tatiyaṁ.

40.4 Catutthajhānapañhāsutta:
A Question About the Fourth Absorption

“‘Catutthaṁ jhānaṁ, catutthaṁ jhānan’ti vuccati.
“They speak of this thing called the ‘fourth absorption’.

Katamaṁ nu kho catutthaṁ jhānanti?
What is the fourth absorption?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
‘It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Idaṁ vuccati catutthaṁ jhānan’ti.
This is called the fourth absorption.’

So khvāhaṁ, āvuso, sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharāmi.
And so … I was entering and remaining in the fourth absorption.

Tassa mayhaṁ, āvuso, iminā vihārena viharato sukhasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by pleasure beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, catutthaṁ jhānaṁ pamādo, catutthe jhāne cittaṁ saṇṭhapehi, catutthe jhāne cittaṁ ekodiṁ karohi, catutthe jhāne cittaṁ samādahā’ti.
Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’

So khvāhaṁ, āvuso, aparena samayena sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the fourth absorption.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya …pe… mahābhiññataṁ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Catutthaṁ.

40.5 Ākāsānañcāyatanapañhāsutta:
A Question About the Dimension of Infinite Space

“‘Ākāsānañcāyatanaṁ, ākāsānañcāyatanan’ti vuccati.
“They speak of this thing called the ‘dimension of infinite space’.

Katamaṁ nu kho ākāsānañcāyatananti?
What is the dimension of infinite space?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharati.
‘It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that “space is infinite”, enters and remains in the dimension of infinite space.

Idaṁ vuccati ākāsānañcāyatanan’ti.
This is called the dimension of infinite space.’

So khvāhaṁ, āvuso, sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja viharāmi.
And so … I was entering and remaining in the dimension of infinite space.

Tassa mayhaṁ, āvuso, iminā vihārena viharato rūpasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by forms beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, ākāsānañcāyatanaṁ pamādo, ākāsānañcāyatane cittaṁ saṇṭhapehi, ākāsānañcāyatane cittaṁ ekodiṁ karohi, ākāsānañcāyatane cittaṁ samādahā’ti.
Don’t neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.’

So khvāhaṁ, āvuso, aparena samayena sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the dimension of infinite space.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya …pe… mahābhiññataṁ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Pañcamaṁ.

40.6 Viññāṇañcāyatanapañhāsutta:
A Question About the Dimension of Infinite Consciousness

“‘Viññāṇañcāyatanaṁ, viññāṇañcāyatanan’ti vuccati.
“They speak of this thing called the ‘dimension of infinite consciousness’.

Katamaṁ nu kho viññāṇañcāyatananti?
What is the dimension of infinite consciousness?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness.

Idaṁ vuccati viññāṇañcāyatanan’ti.
This is called the dimension of infinite consciousness.’

So khvāhaṁ, āvuso, sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja viharāmi.
And so … I was entering and remaining in the dimension of infinite consciousness.

Tassa mayhaṁ, āvuso, iminā vihārena viharato ākāsānañcāyatanasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite space beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, viññāṇañcāyatanaṁ pamādo, viññāṇañcāyatane cittaṁ saṇṭhapehi, viññāṇañcāyatane cittaṁ ekodiṁ karohi, viññāṇañcāyatane cittaṁ samādahā’ti.
Don’t neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.’

So khvāhaṁ, āvuso, aparena samayena sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the dimension of infinite consciousness.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya …pe… mahābhiññataṁ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Chaṭṭhaṁ.

40.7 Ākiñcaññāyatanapañhāsutta:
A Question About the Dimension of Nothingness

“‘Ākiñcaññāyatanaṁ, ākiñcaññāyatanan’ti vuccati.
“They speak of this thing called the ‘dimension of nothingness’.

Katamaṁ nu kho ākiñcaññāyatananti?
What is the dimension of nothingness?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness.

Idaṁ vuccati ākiñcaññāyatanan’ti.
This is called the dimension of nothingness.’

So khvāhaṁ, āvuso, sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja viharāmi.
And so … I was entering and remaining in the dimension of nothingness.

Tassa mayhaṁ, āvuso, iminā vihārena viharato viññāṇañcāyatanasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by the dimension of infinite consciousness beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, ākiñcaññāyatanaṁ pamādo, ākiñcaññāyatane cittaṁ saṇṭhapehi, ākiñcaññāyatane cittaṁ ekodiṁ karohi, ākiñcaññāyatane cittaṁ samādahā’ti.
Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’

So khvāhaṁ, āvuso, aparena samayena sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the dimension of nothingness.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya …pe… mahābhiññataṁ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Sattamaṁ.

40.8 Nevasaññānāsaññāyatanapañhāsutta:
A Question About the Dimension of Neither Perception Nor Non-Perception

“‘Nevasaññānāsaññāyatanaṁ, nevasaññānāsaññāyatanan’ti vuccati.
“They speak of this thing called the ‘dimension of neither perception nor non-perception’.

Katamaṁ nu kho nevasaññānāsaññāyatananti?
What is the dimension of neither perception nor non-perception?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharati.
‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idaṁ vuccati nevasaññānāsaññāyatanan’ti.
This is called the dimension of neither perception nor non-perception.’

So khvāhaṁ, āvuso, sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja viharāmi.
And so … I was entering and remaining in the dimension of neither perception nor non-perception.

Tassa mayhaṁ, āvuso, iminā vihārena viharato ākiñcaññāyatanasahagatā saññāmanasikārā samudācaranti.
While I was in that meditation, perceptions and attentions accompanied by the dimension of nothingness beset me.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:

Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, nevasaññānāsaññāyatanaṁ pamādo, nevasaññānāsaññāyatane cittaṁ saṇṭhapehi, nevasaññānāsaññāyatane cittaṁ ekodiṁ karohi, nevasaññānāsaññāyatane cittaṁ samādahā’ti.
Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’

So khvāhaṁ, āvuso, aparena samayena sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the dimension of neither perception nor non-perception.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya …pe… mahābhiññataṁ patto”ti.
So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

Aṭṭhamaṁ.

40.9 Animittapañhāsutta:
A Question About the Signless

“‘Animitto cetosamādhi, animitto cetosamādhī’ti vuccati.
“They speak of this thing called the ‘signless immersion of the heart’.

Katamo nu kho animitto cetosamādhīti?
What is the signless immersion of the heart?

Tassa mayhaṁ, āvuso, etadahosi:
It occurred to me:

‘idha bhikkhu sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharati.
‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṁ vuccati animitto cetosamādhī’ti.
This is called the signless immersion of the heart.’

So khvāhaṁ, āvuso, sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharāmi.
And so … I was entering and remaining in the signless immersion of the heart.

Tassa mayhaṁ, āvuso, iminā vihārena viharato nimittānusāri viññāṇaṁ hoti.
While I was in that meditation, my consciousness followed after signs.

Atha kho maṁ, āvuso, bhagavā iddhiyā upasaṅkamitvā etadavoca:
Then the Buddha came up to me with his psychic power and said,

‘moggallāna, moggallāna.
‘Moggallāna, Moggallāna!

Mā, brāhmaṇa, animittaṁ cetosamādhiṁ pamādo, animitte cetosamādhismiṁ cittaṁ saṇṭhapehi, animitte cetosamādhismiṁ cittaṁ ekodiṁ karohi, animitte cetosamādhismiṁ cittaṁ samādahā'ti.
Don't neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.'

So khvāhaṁ, āvuso, aparena samayena sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja vihāsiṁ.
And so, after some time … I entered and remained in the signless immersion of the heart.

Yañhi taṁ, āvuso, sammā vadamāno vadeyya:
So if anyone should be rightly called

'satthārānuggahito sāvako mahābhiññataṁ patto'ti, mamaṁ taṁ sammā vadamāno vadeyya:
a disciple who attained to great direct knowledge with help from the Teacher, it's me."

'satthārānuggahito sāvako mahābhiññataṁ patto'"ti.

Navamaṁ.

40.10 Sakkasutta:
With Sakka

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—jetavane antarahito devesu tāvatiṁsesu pāturahosi.
And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Sādhu kho, devānaminda, buddhasaraṇagamanaṁ hoti.
"Lord of gods, it's good to go for refuge to the Buddha.

Buddhasaraṇagamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, dhammasaraṇagamanaṁ hoti.
It's good to go for refuge to the teaching.

Dhammasaraṇagamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, saṅghasaraṇagamanaṁ hoti.

It’s good to go for refuge to the Saṅgha.

Saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Sādhu kho, mārisa moggallāna, buddhasaraṇagamanaṁ hoti.
“My good Moggallāna, it’s good to go for refuge to the Buddha …

Buddhasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Sādhu kho, mārisa moggallāna, dhammasaraṇagamanaṁ hoti.
the teaching …

Dhammasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Sādhu kho, mārisa moggallāna, saṅgha …pe…
the Saṅgha.

sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

Atha kho sakko devānamindo chahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with six hundred deities …

atha kho sakko devānamindo sattahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with seven hundred deities …

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with eight hundred deities …

atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā

āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with eighty thousand deities …

“Sādhu kho, devānaminda, buddhasaraṇagamanaṁ hoti. Buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti. Sādhu kho, devānaminda, dhammasaraṇagamanaṁ hoti. Dhammasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti. Sādhu kho, devānaminda, saṅghasaraṇagamanaṁ hoti. Saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.

“Sādhu kho, mārisa moggallāna, buddhasaraṇagamanaṁ hoti. Buddhasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Sādhu kho, mārisa moggallāna, dhammasaraṇagamanaṁ hoti …pe… sādhu kho, mārisa moggallāna, saṅghasaraṇagamanaṁ hoti. Saṅghasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.

Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanaṁ hoti:

“Lord of gods, it’s good to have experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanaṁ hoti:
It’s good to have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanaṁ hoti:
It’s good to have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri

purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
It’s good to have the ethical conduct that’s loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanaṁ hoti:
“My good Moggallāna, it’s good to have experiential confidence in the Buddha …

‘itipi so …pe… satthā devamanussānaṁ buddho bhagavā’ti. Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā

sugatiṁ saggaṁ lokaṁ upapajjanti.
Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanaṁ hoti:
the teaching …

‘svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī’ti.
Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamanaṁ hoti:
the Saṅgha …

‘suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā’ti.
Saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
and to have the ethical conduct that’s loved by the noble ones …

Ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

Atha kho sakko devānamindo chahi devatāsatehi saddhiṁ …pe….
Then Sakka, lord of gods, with six hundred deities …

Atha kho sakko devānamindo sattahi devatāsatehi saddhiṁ …pe….
Then Sakka, lord of gods, with seven hundred deities …

Atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṁ …pe….

Then Sakka, lord of gods, with eight hundred deities …

Atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with eighty thousand deities …

**“Sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanaṁ hoti:
‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
Buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.**

**Sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanaṁ hoti:
‘svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī’ti.
Dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.**

**Sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanaṁ hoti:
‘suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā’ti.
Saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.**

**Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ**

lokaṁ upapajjantī”ti.

“Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanaṁ hoti:
‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanaṁ hoti:
‘svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī’ti.
Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.

Sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamanaṁ hoti:
‘suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā’ti.
Saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.

Sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī”ti.

Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami …pe…
Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna,

ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
bowed, and stood to one side. Mahāmoggallāna said to him:

“Sādhu kho, devānaminda, buddhasaraṇagamanaṁ hoti.
“Lord of gods, it’s good to go for refuge to the Buddha.

Buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—
They surpass other gods in ten respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.
divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Sādhu kho, devānaminda, dhammasaraṇagamanaṁ hoti.
It’s good to go for refuge to the teaching …

Dhammasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, saṅghasaraṇagamanaṁ hoti.
It’s good to go for refuge to the Saṅgha.

Saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—

They surpass other gods in ten respects:

dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī”ti.
divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.”

“Sādhu kho, mārisa moggallāna, buddhasaraṇagamanaṁ hoti.
“My good Moggallāna, it’s good to go for refuge to the Buddha …”

Buddhasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, mārisa moggallāna, dhammasaraṇagamanaṁ hoti …pe….

Sādhu kho, mārisa moggallāna, saṅghasaraṇagamanaṁ hoti.
Saṅghasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī”ti.

Atha kho sakko devānamindo chahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with six hundred deities …

atha kho sakko devānamindo sattahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with seven hundred deities …

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with eight hundred deities …

atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with eighty thousand deities …

“Sādhu kho, devānaminda, buddhasaraṇagamanaṁ hoti. Buddhasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti. Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, dhammasaraṇagamanaṁ hoti …pe….

Sādhu kho, devānaminda, saṅghasaraṇagamanaṁ hoti. Saṅghasaraṇagamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti. Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī”ti.

“Sādhu kho, mārisa moggallāna, buddhasaraṇagamanaṁ hoti …pe… sādhu kho, mārisa moggallāna, dhammasaraṇagamanaṁ hoti …pe… sādhu kho, mārisa moggallāna, saṅghasaraṇagamanaṁ hoti. Saṅghasaraṇagamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī”ti.

Atha kho sakko devānamindo pañcahi devatāsatehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā

āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanaṁ hoti:
“Lord of gods, it’s good to have experiential confidence in the Buddha:

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha … teacher of gods and humans, awakened, blessed.’

Buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Te aññe deve dasahi ṭhānehi adhiganhanti—
They surpass other gods in ten respects:

dibbena āyunā …pe… dibbehi phoṭṭhabbehi.
divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanaṁ hoti:
It’s good to have experiential confidence in the teaching …

‘svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī’ti.
Dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti …pe….

Sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanaṁ hoti:
It’s good to have experiential confidence in the Saṅgha …

‘suppaṭipanno bhagavato sāvakasaṅgho …pe… lokassā’ti.
Saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti …pe….

Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
It’s good to have the ethical conduct that’s loved by the noble ones …”

Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehī”ti.

“Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanaṁ hoti:
“My good Moggallāna, it’s good to have experiential confidence in the Buddha …”

‘itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā’ti.
Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanaṁ hoti:
‘svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī’ti.
Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.

Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamanaṁ hoti:
‘suppaṭipanno bhagavato sāvakasaṅgho …pe… lokassā’ti.
Saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti …pe….

Sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehī”ti.

Atha kho sakko devānamindo chahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with six hundred deities …

atha kho sakko devānamindo sattahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with seven hundred deities …

atha kho sakko devānamindo aṭṭhahi devatāsatehi saddhiṁ …pe…
Then Sakka, lord of gods, with eight hundred deities …

atha kho sakko devānamindo asītiyā devatāsahassehi saddhiṁ yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhāsi.
Ekamantaṁ ṭhitaṁ kho sakkaṁ devānamindaṁ āyasmā mahāmoggallāno etadavoca:
Then Sakka, lord of gods, with eighty thousand deities …

“Sādhu kho, devānaminda, buddhe aveccappasādena samannāgamanaṁ hoti:
‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
Buddhe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, dhamme aveccappasādena samannāgamanaṁ hoti:
‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
Dhamme aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, saṅghe aveccappasādena samannāgamanaṁ hoti:
‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
Saṅghe aveccappasādena samannāgamanahetu kho, devānaminda, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, devānaminda, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
Ariyakantehi sīlehi samannāgamanahetu kho, devānaminda, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī"ti.

"Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanaṁ hoti:
'itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavā'ti.
Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, mārisa moggallāna, dhamme aveccappasādena samannāgamanaṁ hoti:
'svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhī'ti.
Dhamme aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhigaṇhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, mārisa moggallāna, saṅghe aveccappasādena samannāgamanaṁ hoti:
'suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassā'ti.
Saṅghe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā

sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā …pe… dibbehi phoṭṭhabbehi.

Sādhu kho, mārisa moggallāna, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam’idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
Te aññe deve dasahi ṭhānehi adhiganhanti—
dibbena āyunā, dibbena vaṇṇena, dibbena sukhena, dibbena yasena, dibbena ādhipateyyena, dibbehi rūpehi, dibbehi saddehi, dibbehi gandhehi, dibbehi rasehi, dibbehi phoṭṭhabbehī”ti.

Dasamaṁ.

40.11 Candanasutta:
With Candana, Etc.

Atha kho candano devaputto …pe….
Then the god Candana …

Atha kho suyāmo devaputto …pe….
the god Suyāma …

Atha kho santusito devaputto …pe….
the god Santusita …

Atha kho sunimmito devaputto …pe….
the god Sunimmita …

Atha kho vasavatti devaputto …pe….
the god Vasavatti …

(Yathā sakkasuttaṁ tathā ime pañca peyyālā vitthāretabbā.)
(Tell in full as in the Discourse With Sakka.)

Ekādasamaṁ.

Moggallānavaggo paṭhamo.

Tassuddānaṁ

Savitakkāvitakkañca,
sukhena ca upekkhako;
Ākāsañceva viññāṇaṁ,
ākiñcaṁ nevasaññinā;
Animitto ca sakko ca,

candanekādasena cāti.

Moggallānasaṁyuttaṁ samattaṁ.
The Linked Discourses on Moggallāna are complete.

41. Citta Saṁyutta:
With Citta

41.1 Saṁyojanasutta:
The Fetter

Ekaṁ samayaṁ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.
At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Tena kho pana samayena sambahulānaṁ therānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them:

“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan”ti?
“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

Tatrekaccehi therehi bhikkhūhi evaṁ byākataṁ hoti:
Some senior mendicants answered like this:

“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.
“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.”

Ekaccehi therehi bhikkhūhi evaṁ byākataṁ hoti:
But some senior mendicants answered like this:

“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan”ti.

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’ mean the same thing; they differ only in the phrasing.”

Tena kho pana samayena citto gahapati migapathakaṁ anuppatto hoti kenacideva karaṇīyena.
Now at that time the householder Citta had arrived at Migapathaka on some business.

Assosi kho citto gahapati sambahulānaṁ kira therānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
He heard about what those senior mendicants were discussing.

“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan”ti?
Tatrekaccehi therehi bhikkhūhi evaṁ byākataṁ:
“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.
Ekaccehi therehi bhikkhūhi evaṁ byākataṁ:
“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan”ti.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṁ nisīdi.
Ekamantaṁ nisinno kho citto gahapati there bhikkhū etadavoca:
So he went up to them, bowed, sat down to one side, and said to them,

“sutaṁ metaṁ, bhante, sambahulānaṁ kira therānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
“Sirs, I heard that you were discussing whether the ‘fetter’ and the ‘things prone to being fettered’ differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing.”

‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan”ti?
Ekaccehi therehi bhikkhūhi evaṁ byākataṁ:

“‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā cā”ti.
Ekaccehi therehi bhikkhūhi evaṁ byākataṁ “‘saṁyojanan’ti vā, āvuso, ‘saṁyojaniyā dhammā’ti vā ime dhammā ekatthā byañjanameva nānan”ti.

“Evaṁ, gahapatī”ti.
“That’s right, householder.”

“‘Saṁyojanan’ti vā, bhante, ‘saṁyojaniyā dhammā’ti vā ime dhammā nānatthā ceva nānābyañjanā ca.
“Sirs, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.

Tena hi, bhante, upamaṁ vo karissāmi.
Well then, sirs, I shall give you a simile.

Upamāyapidhekacce viññū purisā bhāsitassa atthaṁ ājānanti.
For by means of a simile some sensible people understand the meaning of what is said.

Seyyathāpi, bhante, kāḷo ca balībaddo odāto ca balībaddo ekena dāmena vā yottena vā saṁyuttā assu.
Suppose there was a black ox and a white ox yoked by a single harness or yoke.

Yo nu kho evaṁ vadeyya:
Would it be right to say that

‘kāḷo balībaddo odātassa balībaddassa saṁyojanaṁ, odāto balībaddo kāḷassa balībaddassa saṁyojanan’ti, sammā nu kho so vadamāno vadeyyā”ti?
the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No hetaṁ, gahapati.

“No, householder.

Na kho, gahapati, kāḷo balībaddo odātassa balībaddassa saṁyojanaṁ, napi odāto balībaddo kāḷassa balībaddassa saṁyojanaṁ;
The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox.

yena kho te ekena dāmena vā yottena vā saṁyuttā taṁ tattha saṁyojanan”ti.
The yoke there is the single harness or yoke that they’re yoked by.”

“Evameva kho, bhante, na cakkhu rūpānaṁ saṁyojanaṁ, na rūpā cakkhussa saṁyojanaṁ;
“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye.

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ.
The fetter there is the desire and greed that arises from the pair of them.

Na sotaṁ saddānaṁ …
The ear … nose … tongue … body …

na ghānaṁ gandhānaṁ …
na jivhā rasānaṁ …
na kāyo phoṭṭhabbānaṁ saṁyojanaṁ, na phoṭṭhabbā kāyassa saṁyojanaṁ;
yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanaṁ.
Na mano dhammānaṁ saṁyojanaṁ, na dhammā manassa saṁyojanaṁ;
mind is not the fetter of thoughts, nor are thoughts the fetter of the mind.

yañca tattha tadubhayaṁ paṭicca uppajjati chandarāgo taṁ tattha saṁyojanan”ti.
The fetter there is the desire and greed that arises from the pair of them.”

“Lābhā te, gahapati, suladdhaṁ te, gahapati,

“You’re fortunate, householder, so very fortunate,

yassa te gambhīre buddhavacane paññācakkhu kamatī”ti.
to traverse the Buddha’s deep teachings with the eye of wisdom.”

Paṭhamaṁ.

41.2 Paṭhamaisidattasutta:
Isidatta (1st)

Ekaṁ samayaṁ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.
At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati there bhikkhū etadavoca:
Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante, therā svātanāya bhattan”ti.
“Honorable Seniors, please accept my offering of tomorrow’s meal.”

Adhivāsesuṁ kho therā bhikkhū tuṇhībhāvena.
They consented with silence.

Atha kho citto gahapati therānaṁ bhikkhūnaṁ adhivāsanaṁ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Atha kho therā bhikkhū tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena cittassa gahapatissa nivesanaṁ tenupasaṅkamiṁsu; upasaṅkamitvā paññatte āsane nisīdiṁsu.
Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati āyasmantaṁ theraṁ etadavoca:
Then Citta went up to them, bowed, sat down to one side, and asked the senior venerable,

“‘dhātunānattaṁ, dhātunānattan’ti, bhante thera, vuccati.
“Honorable Senior, they speak of ‘the diversity of elements’.

Kittāvatā nu kho, bhante, dhātunānattaṁ vuttaṁ bhagavatā”ti?
In what way did the Buddha speak of the diversity of elements?”

Evaṁ vutte, āyasmā thero tuṇhī ahosi.
When he said this, the venerable senior kept silent.

Dutiyampi kho citto gahapati āyasmantaṁ theraṁ etadavoca:
For a second time …

“‘dhātunānattaṁ, dhātunānattan’ti, bhante thera, vuccati. Kittāvatā nu kho, bhante, dhātunānattaṁ vuttaṁ bhagavatā”ti? Dutiyampi kho āyasmā thero tuṇhī ahosi.

Tatiyampi kho citto gahapati āyasmantaṁ theraṁ etadavoca:
And for a third time, Citta asked him,

“‘dhātunānattaṁ, dhātunānattan’ti, bhante thera, vuccati.
“Honorable Senior, they speak of ‘the diversity of elements’.

Kittāvatā nu kho, bhante, dhātunānattaṁ vuttaṁ bhagavatā”ti?
In what way did the Buddha speak of the diversity of elements?”

Tatiyampi kho āyasmā thero tuṇhī ahosi.
And a second time and a third time the senior venerable kept silent.

Tena kho pana samayena āyasmā isidatto tasmiṁ bhikkhusaṅghe sabbanavako hoti.
Now at that time Venerable Isidatta was the most junior mendicant in that

Saṅgha.

Atha kho āyasmā isidatto āyasmantaṁ theraṁ etadavoca:
He said to the senior venerable,

“byākaromahaṁ, bhante thera, cittassa gahapatino etaṁ pañhan”ti?
“Honorable Senior, may I answer Citta’s question?”

“Byākarohi tvaṁ, āvuso isidatta, cittassa gahapatino etaṁ pañhan”ti.
“Answer it, Reverend Isidatta.”

“Evañhi tvaṁ, gahapati, pucchasi:
“Householder, is this your question:

‘dhātunānattaṁ, dhātunānattanti, bhante thera, vuccati.
‘They speak of “the diversity of elements”.

Kittāvatā nu kho, bhante, dhātunānattaṁ, vuttaṁ bhagavatā’”ti?
In what way did the Buddha speak of the diversity of elements?’”

“Evaṁ, bhante”.
“Yes, sir.”

“Idaṁ kho, gahapati, dhātunānattaṁ vuttaṁ bhagavatā—
“This is the diversity of elements spoken of by the Buddha.

cakkhudhātu, rūpadhātu, cakkhuviññāṇadhātu …pe…
The eye element, the sights element, the eye consciousness element …

manodhātu, dhammadhātu, manoviññāṇadhātu.
The mind element, the thought element, the mind consciousness element.

Ettāvatā kho, gahapati, dhātunānattaṁ vuttaṁ bhagavatā”ti.
This is how the Buddha spoke of the diversity of elements.”

Atha kho citto gahapati āyasmato isidattassa bhāsitaṁ abhinanditvā anumoditvā there bhikkhū paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with delicious fresh and cooked foods.

Atha kho therā bhikkhū bhuttāvino onītapattapāṇino uṭṭhāyāsanā pakkamiṁsu.
When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Atha kho āyasmā thero āyasmantaṁ isidattaṁ etadavoca:
Then the senior venerable said to Venerable Isidatta,

“sādhu kho taṁ, āvuso isidatta, eso pañho paṭibhāsi, neso pañho maṁ paṭibhāsi.
“Isidatta, it’s good that you felt inspired to answer that question, because I didn’t.

Tenahāvuso isidatta, yadā aññathāpi evarūpo pañho āgaccheyya, taññevettha paṭibhāseyyā”ti.
So when a similar question comes up, you should also answer it as you feel inspired.”

Dutiyaṁ.

41.3 Dutiyaisidattasutta:
With Isidatta (2nd)

Ekaṁ samayaṁ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.
At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati there bhikkhū etadavoca:
Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

“adhivāsentu me, bhante therā, svātanāya bhattan”ti.
“Honorable Seniors, please accept my offering of tomorrow’s meal.”

Adhivāsesuṁ kho therā bhikkhū tuṇhībhāvena.
They consented with silence.

Atha kho citto gahapati therānaṁ bhikkhūnaṁ adhivāsanaṁ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Atha kho therā bhikkhū tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena cittassa gahapatissa nivesanaṁ tenupasaṅkamiṁsu; upasaṅkamitvā paññatte āsane nisīdiṁsu.
Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati āyasmantaṁ theraṁ etadavoca:
So he went up to them, bowed, sat down to one side, and said to the senior venerable:

“yā imā, bhante thera, anekavihitā diṭṭhiyo loke uppajjanti:
“Honorable Senior, there are many different views that arise in the world. For example:

‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā.
the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

Yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni;
And also the sixty-two misconceptions spoken of in the Prime Net Discourse.

imā nu kho, bhante, diṭṭhiyo kismiṁ sati honti, kismiṁ asati na hontī”ti?
When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

Evaṁ vutte, āyasmā thero tuṇhī ahosi.
When he said this, the venerable senior kept silent.

Dutiyampi kho citto gahapati …pe…
For a second time …

tatiyampi kho citto gahapati āyasmantaṁ theraṁ etadavoca:
And for a third time, Citta said to him:

“yā imā, bhante thera, anekavihitā diṭṭhiyo loke uppajjanti—
“Honorable Senior, there are many different views that arise in the world. …

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā.
Yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni;
imā nu kho, bhante, diṭṭhiyo kismiṁ sati honti, kismiṁ asati na hontī”ti?
When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

Tatiyampi kho āyasmā thero tuṇhī ahosi.
And a second time and a third time the senior venerable kept silent.

Tena kho pana samayena āyasmā isidatto tasmiṁ bhikkhusaṅghe sabbanavako hoti.
Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha.

Atha kho āyasmā isidatto āyasmantaṁ theraṁ etadavoca:
He said to the venerable senior,

“byākaromahaṁ, bhante thera, cittassa gahapatino etaṁ pañhan”ti?
“Honorable Senior, may I answer Citta’s question?”

“Byākarohi tvaṁ, āvuso isidatta, cittassa gahapatino etaṁ pañhan”ti.
“Answer it, Reverend Isidatta.”

“Evañhi tvaṁ, gahapati, pucchasi:
“Householder, is this your question:

‘yā imā, bhante thera, anekavihitā diṭṭhiyo loke uppajjanti—

‘There are many different views that arise in the world …

sassato lokoti vā …pe…;
imā nu kho, bhante, diṭṭhiyo kismiṁ sati honti, kismiṁ asati na hontī’”ti?
When what exists do these views come to be? When what doesn’t exist do these views not come to be?’”

“Evaṁ, bhante”.
“Yes, sir.”

“Yā imā, gahapati, anekavihitā diṭṭhiyo loke uppajjanti:
“Householder, there are many different views that arise in the world. For example:

‘sassato lokoti vā, asassato lokoti vā, antavā lokoti vā anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā.
the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

Yāni cimāni dvāsaṭṭhi diṭṭhigatāni brahmajāle bhaṇitāni;
And also the sixty-two misconceptions spoken of in the Prime Net Discourse.

imā kho, gahapati, diṭṭhiyo sakkāyadiṭṭhiyā sati honti, sakkāyadiṭṭhiyā asati na hontī’”ti.
These views come to be when identity view exists. When identity view does not exist they do not come to be.”

“Kathaṁ pana, bhante, sakkāyadiṭṭhi hotī”ti?
“But sir, how does identity view come about?”

“Idha, gahapati, assutavā puthujjano ariyānaṁ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṁ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto
“It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen good persons, and are neither skilled nor trained in the teaching of the good persons.

rūpaṁ attato samanupassati, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ;
They regard form as self, self as having form, form in self, or self in form.

vedanaṁ attato samanupassati …pe…
They regard feeling …

saññaṁ …
perception …

saṅkhāre …
choices …

viññāṇaṁ attato samanupassati, viññāṇavantaṁ vā attānaṁ, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṁ kho, gahapati, sakkāyadiṭṭhi hotī”ti.
That’s how identity view comes about.”

“Kathaṁ pana, bhante, sakkāyadiṭṭhi na hotī”ti?
“But sir, how does identity view not come about?”

“Idha, gahapati, sutavā ariyasāvako ariyānaṁ dassāvī ariyadhammassa kovido ariyadhamme suvinīto sappurisānaṁ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto
“It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen good persons,

and are skilled and trained in the teaching of the good persons.

na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ, na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ;
They don’t regard form as self, self as having form, form in self, or self in form.

na vedanaṁ …
They don’t regard feeling …

na saññaṁ …
perception …

na saṅkhāre …
choices …

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ, na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Evaṁ kho, gahapati, sakkāyadiṭṭhi na hotī”ti.
That’s how identity view does not come about.”

“Kuto, bhante, ayyo isidatto āgacchatī”ti?
“Sir, where has Venerable Isidatta come from?”

“Avantiyā kho, gahapati, āgacchāmī”ti.
“I come from Avanti, householder.”

“Atthi, bhante, avantiyā isidatto nāma kulaputto amhākaṁ adiṭṭhasahāyo pabbajito?
“Sir, there’s a friend of mine called Isidatta who I’ve never met. He’s gone forth from a good family in Avanti.

Diṭṭho so āyasmatā”ti?
Have you met him?”

“Evaṁ, gahapatī”ti.
“Yes, householder.”

“Kahaṁ nu kho so, bhante, āyasmā etarahi viharatī”ti?
“Sir, where is that venerable now staying?”

Evaṁ vutte, āyasmā isidatto tuṇhī ahosi.
When he said this, Isidatta kept silent.

“Ayyo no, bhante, isidatto”ti?
“Sir, are you that Isidatta?”

“Evaṁ, gahapatī”ti.
“Yes, householder.”

“Abhiramatu, bhante, ayyo isidatto macchikāsaṇḍe.
“Sir, I hope Venerable Isidatta is happy here in Macchikāsaṇḍa,

Ramaṇīyaṁ ambāṭakavanaṁ.
for the Wild Mango Grove is lovely.

Ahaṁ ayyassa isidattassa ussukkaṁ karissāmi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan”ti.
I’ll make sure that Venerable Isidatta is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

“Kalyāṇaṁ vuccati, gahapatī”ti.
“That’s nice of you to say, householder.”

Atha kho citto gahapati āyasmato isidattassa bhāsitaṁ abhinanditvā anumoditvā there bhikkhū paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with delicious fresh and cooked foods.

Atha kho therā bhikkhū bhuttāvino onītapattapāṇino uṭṭhāyāsanā pakkamiṁsu.
When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Atha kho āyasmā thero āyasmantaṁ isidattaṁ etadavoca:
Then the venerable senior said to Venerable Isidatta,

“sādhu kho taṁ, āvuso isidatta, eso pañho paṭibhāsi.
“Isidatta, it’s good that you felt inspired to answer that question, because I didn’t.

Neso pañho maṁ paṭibhāsi.
Tenahāvuso isidatta, yadā aññathāpi evarūpo pañho āgaccheyya, taññevettha paṭibhāseyyā”ti.
So when a similar question comes up, you should also answer it as you feel inspired.”

Atha kho āyasmā isidatto senāsanaṁ saṁsāmetvā pattacīvaramādāya macchikāsaṇḍamhā pakkāmi.
But Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa,

Yaṁ macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahosi, na puna paccāgacchīti.
never to return.

Tatiyaṁ.

41.4 Mahakapāṭihāriyasutta:
Mahaka's Demonstration

Ekaṁ samayaṁ sambahulā therā bhikkhū macchikāsaṇḍe viharanti ambāṭakavane.
At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati there bhikkhū etadavoca:
Then Citta the householder went up to them, bowed, sat down to one side, and said to them,

"adhivāsentu me, bhante therā, svātanāya gokule bhattan"ti.
"Honorable Seniors, please accept my offering of tomorrow's meal in my barn."

Adhivāsesuṁ kho therā bhikkhū tuṇhībhāvena.
They consented with silence.

Atha kho citto gahapati therānaṁ bhikkhūnaṁ adhivāsanaṁ viditvā uṭṭhāyāsanā there bhikkhū abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Atha kho therā bhikkhū tassā rattiyā accayena pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena cittassa gahapatino gokulaṁ tenupasaṅkamiṁsu; upasaṅkamitvā paññatte āsane nisīdiṁsu.
Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's barn, and sat

down on the seats spread out.

Atha kho citto gahapati there bhikkhū paṇītena sappipāyāsena sahatthā santappesi sampavāresi.
Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee.

Atha kho therā bhikkhū bhuttāvino onītapattapāṇino uṭṭhāyāsanā pakkamiṁsu.
When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Cittopi kho gahapati "sesakaṁ vissajjethā"ti vatvā there bhikkhū piṭṭhito piṭṭhito anubandhi.
Citta instructed that the remainder of the food be distributed, then followed behind the senior mendicants.

Tena kho pana samayena uṇhaṁ hoti kuthitaṁ;
Now at that time the heat was sweltering.

te ca therā bhikkhū paveliyamānena maññe kāyena gacchanti, yathā taṁ bhojanaṁ bhuttāvino.
And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

Tena kho pana samayena āyasmā mahako tasmiṁ bhikkhusaṅghe sabbanavako hoti.
Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha.

Atha kho āyasmā mahako āyasmantaṁ theraṁ etadavoca:
Then Venerable Mahaka said to the senior venerable,

"sādhu khvassa, bhante thera, sītako ca vāto vāyeyya, abbhasampilāpo ca assa, devo ca ekamekaṁ phusāyeyyā"ti.
"Wouldn't it be nice, Honorable Senior, if a cool wind blew, a cloud canopy formed, and a gentle rain drizzled down?"

“Sādhu khvassa, āvuso mahaka, yaṁ sītako ca vāto vāyeyya, abbhasampilāpo ca assa, devo ca ekamekaṁ phusāyeyyā”ti.
“It would indeed be nice, Reverend Mahaka.”

Atha kho āyasmā mahako tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhari yathā sītako ca vāto vāyi, abbhasampilāpo ca assa, devo ca ekamekaṁ phusi.
Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down.

Atha kho cittassa gahapatino etadahosi:
Then Citta thought,

“yo kho imasmiṁ bhikkhusaṅghe sabbanavako bhikkhu tassāyaṁ evarūpo iddhānubhāvo”ti.
“The most junior mendicant in this Saṅgha has such psychic power!”

Atha kho āyasmā mahako ārāmaṁ sampāpuṇitvā āyasmantaṁ theraṁ etadavoca:
When they reached the monastery, Mahaka said to the senior venerable,

“alamettāvatā, bhante therā”ti?
“Honorable Senior, is that sufficient?”

“Alamettāvatā, āvuso mahaka.
“That’s sufficient, Reverend Mahaka,

Katamettāvatā, āvuso mahaka.
you’ve done enough

Pūjitamettāvatā, āvuso mahakā”ti.
and offered enough.”

Atha kho therā bhikkhū yathāvihāraṁ agamaṁsu.
Then the senior mendicants entered their dwellings,

Āyasmāpi mahako sakaṁ vihāraṁ agamāsi.
and Mahaka entered his own dwelling.

Atha kho citto gahapati yenāyasmā mahako tenupasaṅkami; upasaṅkamitvā āyasmantaṁ mahakaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati āyasmantaṁ mahakaṁ etadavoca:
Then Citta went up to Mahaka, bowed, sat down to one side, and said to him,

“sādhu me, bhante, ayyo mahako uttari manussadhammaṁ iddhipāṭihāriyaṁ dassetū”ti.
“Sir, please show me a superhuman demonstration of psychic power.”

“Tena hi tvaṁ, gahapati, ālinde uttarāsaṅgaṁ paññapetvā tiṇakalāpaṁ okāsehī”ti.
“Well, then, householder, place your upper robe on the porch and spread a handful of grass on it.”

“Evaṁ, bhante”ti kho citto gahapati āyasmato mahakassa paṭissutvā ālinde uttarāsaṅgaṁ paññapetvā tiṇakalāpaṁ okāsesi.
“Yes, sir,” replied Citta, and did as he was asked.

Atha kho āyasmā mahako vihāraṁ pavisitvā sūcighaṭikaṁ datvā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhari yathā tālacchiggaḷena ca aggaḷantarikāya ca acci nikkhamitvā tiṇāni jhāpesi, uttarāsaṅgaṁ na jhāpesi.
Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe.

Atha kho citto gahapati uttarāsaṅgaṁ papphoṭetvā saṁviggo lomahaṭṭhajāto ekamantaṁ aṭṭhāsi.
Then Citta shook out his upper robe and stood to one side, shocked and awestruck.

Atha kho āyasmā mahako vihārā nikkhamitvā cittaṁ gahapatiṁ etadavoca:

Mahaka left his dwelling and said to Citta,

“alamettāvatā, gahapatī”ti?
“Is that sufficient, householder?”

“Alamettāvatā, bhante mahaka.
“That’s sufficient, sir,

Katamettāvatā, bhante, mahaka.
you’ve done enough

Pūjitamettāvatā, bhante mahaka.
and offered enough.

Abhiramatu, bhante, ayyo mahako macchikāsaṇḍe.
I hope Venerable Mahaka is happy here in Macchikāsaṇḍa,

Ramaṇīyaṁ ambāṭakavanaṁ.
for the Wild Mango Grove is lovely.

Ahaṁ ayyassa mahakassa ussukkaṁ karissāmi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan”ti.
I’ll make sure that Venerable Mahaka is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

“Kalyāṇaṁ vuccati, gahapatī”ti.
“That’s nice of you to say, householder.”

Atha kho āyasmā mahako senāsanaṁ saṁsāmetvā pattacīvaramādāya macchikāsaṇḍamhā pakkāmi.
But Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa,

Yaṁ macchikāsaṇḍamhā pakkāmi, tathā pakkantova ahosi;
never to return.

na puna paccāgacchīti.

Catutthaṁ.

41.5 Paṭhamakāmabhūsutta:
With Kāmabhū (1st)

Ekaṁ samayaṁ āyasmā kāmabhū macchikāsaṇḍe viharati ambāṭakavane.
At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yenāyasmā kāmabhū tenupasaṅkami; upasaṅkamitvā āyasmantaṁ kāmabhuṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho cittaṁ gahapatiṁ āyasmā kāmabhū etadavoca:
Then Citta the householder went up to Venerable Kāmabhū, bowed, and sat down to one side. Kāmabhū said to him,

“Vuttamidaṁ, gahapati:
“Householder, there is this saying:

‘Nelaṅgo setapacchādo,
ekāro vattatī ratho;
Anīghaṁ passa āyantaṁ,
chinnasotaṁ abandhanan’ti.

‘With flawless wheel and white canopy,
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.’

Imassa nu kho, gahapati, saṅkhittena bhāsitassa kathaṁ vitthārena attho daṭṭhabbo”ti?
How should we see the detailed meaning of this brief statement?”

“Kiṁ nu kho etaṁ, bhante, bhagavatā bhāsitan”ti?

“Sir, was this spoken by the Buddha?”

“Evaṁ, gahapatī”ti.
“Yes, householder.”

“Tena hi, bhante, muhuttaṁ āgamehi yāvassa atthaṁ pekkhāmī”ti.
“Well then, sir, please wait a moment while I consider the meaning of this.”

Atha kho citto gahapati muhuttaṁ tuṇhī hutvā āyasmantaṁ kāmabhuṁ etadavoca:
Then after a short silence Citta said to Kāmabhū:

“‘Nelaṅgan’ti kho, bhante, sīlānametaṁ adhivacanaṁ.
“Sir, ‘flawless wheel’ is a term for ethics.

‘Setapacchādo’ti kho, bhante, vimuttiyā etaṁ adhivacanaṁ.
‘White canopy’ is a term for freedom.

‘Ekāro’ti kho, bhante, satiyā etaṁ adhivacanaṁ.
‘One spoke’ is a term for mindfulness.

‘Vattatī’ti kho, bhante, abhikkamapaṭikkamassetaṁ adhivacanaṁ.
‘Rolls on’ is a term for going forward and coming back.

‘Ratho’ti kho, bhante, imassetaṁ cātumahābhūtikassa kāyassa adhivacanaṁ mātāpettikasambhavassa odanakummāsūpacayassa aniccucchādanaparimaddanabhedanaviddhaṁsanadhammassa.
‘Chariot’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Rāgo kho, bhante, nīgho, doso nīgho, moho nīgho.
Greed, hate, and delusion are troubles.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tasmā khīṇāsavo bhikkhu ‘anīgho’ti vuccati.
That’s why a mendicant who has ended the defilements is called ‘untroubled’.

‘Āyantan’ti kho, bhante, arahato etaṁ adhivacanaṁ.
‘The one who comes’ is a term for the perfected one.

‘Soto’ti kho, bhante, taṇhāyetaṁ adhivacanaṁ.
‘Stream’ is a term for craving.

Sā khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it’s unable to arise in the future.

Tasmā khīṇāsavo bhikkhu ‘chinnasoto’ti vuccati.
That’s why a mendicant who has ended the defilements is said to have ‘cut the stream’.

Rāgo kho, bhante, bandhanaṁ, doso bandhanaṁ, moho bandhanaṁ.
Greed, hate, and delusion are bonds.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Tasmā khīṇāsavo bhikkhu ‘abandhano’ti vuccati.
That’s why a mendicant who has ended the defilements is called ‘unbound’.

Iti kho, bhante, yaṁ taṁ bhagavatā vuttaṁ:
So, sir, that's how I understand the detailed meaning of what the Buddha said in brief:

'Nelaṅgo setapacchādo,
ekāro vattatī ratho;
Anīghaṁ passa āyantaṁ,
chinnasotaṁ abandhanan'ti.

'With flawless wheel and white canopy,
the one-spoke chariot rolls on.
See it come, untroubled,
with stream cut, unbound.'"

Imassa kho, bhante, bhagavatā saṅkhittena bhāsitassa evaṁ vitthārena atthaṁ ājānāmī"ti.

"Lābhā te, gahapati, suladdhaṁ te, gahapati.
"You're fortunate, householder, so very fortunate,

Yassa te gambhīre buddhavacane paññācakkhu kamatī"ti.
to traverse the Buddha's deep teachings with the eye of wisdom."

Pañcamaṁ.

41.6 Dutiyakāmabhūsutta:
With Kāmabhū (2nd)

Ekaṁ samayaṁ āyasmā kāmabhū macchikāsaṇḍe viharati ambāṭakavane.
At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yenāyasmā kāmabhū tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati āyasmantaṁ kāmabhuṁ etadavoca:
Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him:

“kati nu kho, bhante, saṅkhārā”ti?
“Sir, how many processes are there?”

“Tayo kho, gahapati, saṅkhārā—
“Householder, there are three processes.

kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro”ti.
Physical, verbal, and mental processes.”

“Sādhu, bhante”ti kho citto gahapati āyasmato kāmabhussa bhāsitaṁ abhinanditvā anumoditvā āyasmantaṁ kāmabhuṁ uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“katamo pana, bhante, kāyasaṅkhāro, katamo vacīsaṅkhāro, katamo cittasaṅkhāro”ti?
“But sir, what is the physical process? What’s the verbal process? What’s the mental process?”

“Assāsapassāsā kho, gahapati, kāyasaṅkhāro, vitakkavicārā vacīsaṅkhāro, saññā ca vedanā ca cittasaṅkhāro”ti.
“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“Sādhu, bhante”ti kho citto gahapati …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“kasmā pana, bhante, assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacīsaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro”ti?
“But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Assāsapassāsā kho, gahapati, kāyikā. Ete dhammā kāyappaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro.
“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process.

Pubbe kho, gahapati, vitakketvā vicāretvā pacchā vācaṁ bhindati, tasmā vitakkavicārā vacīsaṅkhāro.
First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes.

Saññā ca vedanā ca cetasikā. Ete dhammā cittappaṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro”ti.
Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“Sādhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“kathaṁ pana, bhante, saññāvedayitanirodhasamāpatti hotī”ti?
“But sir, how does someone attain the cessation of perception and feeling?”

“Na kho, gahapati, saññāvedayitanirodhaṁ samāpajjantassa bhikkhuno evaṁ hoti:
“A mendicant who is entering such an attainment does not think:

‘ahaṁ saññāvedayitanirodhaṁ samāpajjissan’ti vā ‘ahaṁ saññāvedayitanirodhaṁ samāpajjāmī’ti vā ‘ahaṁ saññāvedayitanirodhaṁ samāpanno’ti vā.
‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’

Atha khvassa pubbeva tathā cittaṁ bhāvitaṁ hoti yaṁ taṁ tathattāya upanetī”ti.
Rather, their mind has been previously developed so as to lead to such a state.”

“Sādhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhaṁ samāpajjantassa pana, bhante, bhikkhuno katame dhammā paṭhamaṁ nirujjhanti, yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?
“But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhaṁ samāpajjantassa kho, gahapati, bhikkhuno vacīsaṅkhāro paṭhamaṁ nirujjhati, tato kāyasaṅkhāro, tato cittasaṅkhāro”ti.
“Verbal processes cease first, then physical, then mental.”

“Sādhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“yvāyaṁ, bhante, mato kālaṅkato, yo cāyaṁ bhikkhu saññāvedayitanirodhaṁ samāpanno, imesaṁ kiṁ nānākaraṇan”ti?
“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

“Yvāyaṁ, gahapati, mato kālaṅkato tassa kāyasaṅkhāro niruddho paṭippassaddho, vacīsaṅkhāro niruddho paṭippassaddho, cittasaṅkhāro niruddho paṭippassaddho, āyu parikkhīṇo, usmā vūpasantā, indriyāni viparibhinnāni.
“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated.

Yo ca khvāyaṁ, gahapati, bhikkhu saññāvedayitanirodhaṁ samāpanno, tassapi kāyasaṅkhāro niruddho paṭippassaddho, vacīsaṅkhāro niruddho paṭippassaddho, cittasaṅkhāro niruddho paṭippassaddho, āyu aparikkhīṇo, usmā avūpasantā, indriyāni vippasannāni.
When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear.

Yvāyaṁ, gahapati, mato kālaṅkato, yo cāyaṁ bhikkhu saññāvedayitanirodhaṁ samāpanno, idaṁ nesaṁ nānākaraṇan”ti.
That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“Sādhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“kathaṁ pana, bhante, saññāvedayitanirodhasamāpattiyā vuṭṭhānaṁ hotī”ti?
“But sir, how does someone emerge from the cessation of perception and feeling?”

“Na kho, gahapati, saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa bhikkhuno evaṁ hoti:
“A mendicant who is emerging from such an attainment does not think:

‘ahaṁ saññāvedayitanirodhasamāpattiyā vuṭṭhahissan’ti vā ‘ahaṁ saññāvedayitanirodhasamāpattiyā vuṭṭhahāmī’ti vā ‘ahaṁ

saññāvedayitanirodhasamāpattiyā vuṭṭhito’ti vā.
‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’

Atha khvassa pubbeva tathā cittaṁ bhāvitaṁ hoti, yaṁ taṁ tathattāya upanetī”ti.
Rather, their mind has been previously developed so as to lead to such a state.”

“Sādhu, bhante …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa pana, bhante, bhikkhuno katame dhammā paṭhamaṁ uppajjanti, yadi vā kāyasaṅkhāro, yadi vā vacīsaṅkhāro, yadi vā cittasaṅkhāro”ti?
“But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhahantassa, gahapati, bhikkhuno cittasaṅkhāro paṭhamaṁ uppajjati, tato kāyasaṅkhāro, tato vacīsaṅkhāro”ti.
“Mental processes arise first, then physical, then verbal.”

“Sādhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyā vuṭṭhitaṁ pana, bhante, bhikkhuṁ kati phassā phusanti”?
“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitaṁ kho, gahapati, bhikkhuṁ tayo phassā phusanti—
“They experience three kinds of contact:

suññato phasso, animitto phasso, appaṇihito phasso”ti.
emptiness, signless, and undirected contacts.”

“Sādhu …pe… uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” he asked another question:

“saññāvedayitanirodhasamāpattiyā vuṭṭhitassa pana, bhante, bhikkhuno kiṁninnaṁ cittaṁ hoti, kiṁpoṇaṁ, kiṁpabbhāran”ti?
“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Saññāvedayitanirodhasamāpattiyā vuṭṭhitassa kho, gahapati, bhikkhuno vivekaninnaṁ cittaṁ hoti vivekapoṇaṁ vivekapabbhāran”ti.
“Their mind slants, slopes, and inclines to seclusion.”

“Sādhu, bhante”ti kho citto gahapati āyasmato kāmabhussa bhāsitaṁ abhinanditvā anumoditvā āyasmantaṁ kāmabhuṁ uttariṁ pañhaṁ apucchi:
Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“saññāvedayitanirodhasamāpattiyā pana, bhante, kati dhammā bahūpakārā”ti?
“But sir, how many things are helpful for attaining the cessation of perception and feeling?”

“Addhā kho tvaṁ, gahapati, yaṁ paṭhamaṁ pucchitabbaṁ taṁ pucchasi.
“Well, householder, you’ve finally asked what you should have asked first!

Api ca tyāhaṁ byākarissāmi.
Nevertheless, I will answer you.

Saññāvedayitanirodhasamāpattiyā kho, gahapati, dve dhammā bahūpakārā—

Two things are helpful for attaining the cessation of perception and feeling:

samatho ca vipassanā cā”ti.
serenity and discernment.”

Chaṭṭhaṁ.

41.7 Godattasutta:
With Godatta

Ekaṁ samayaṁ āyasmā godatto macchikāsaṇḍe viharati ambāṭakavane.
At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove.

Atha kho citto gahapati yenāyasmā godatto tenupasaṅkami; upasaṅkamitvā āyasmantaṁ godattaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho cittaṁ gahapatiṁ āyasmā godatto etadavoca:
Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him:

“yā cāyaṁ, gahapati, appamāṇā cetovimutti, yā ca ākiñcaññā cetovimutti, yā ca suññatā cetovimutti, yā ca animittā cetovimutti, ime dhammā nānatthā nānābyañjanā udāhu ekatthā byañjanameva nānan”ti?
“Householder, the limitless release of the heart, and the release of the heart through nothingness, and the release of the heart through emptiness, and the signless release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Atthi, bhante, pariyāyo yaṁ pariyāyaṁ āgamma ime dhammā nānatthā ceva nānābyañjanā ca.
“Sir, there is a way in which these things differ in both meaning and phrasing.

Atthi pana, bhante, pariyāyo yaṁ pariyāyaṁ āgamma ime dhammā ekatthā byañjanameva nānan”ti.
But there’s also a way in which they mean the same thing, and differ only in the phrasing.

“Katamo ca, bhante, pariyāyo yaṁ pariyāyaṁ āgamma ime dhammā nānatthā ceva nānābyañjanā ca?
And what’s the way in which these things differ in both meaning and phrasing?

Idha, bhante, bhikkhu mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā …pe…
They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe…
They meditate spreading a heart full of rejoicing …

upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Ayaṁ vuccati, bhante, appamāṇā cetovimutti.
This is called the limitless release of the heart.

Katamā ca, bhante, ākiñcaññā cetovimutti?

And what is the release of the heart through nothingness?

Idha, bhante, bhikkhu sabbaso viññāṇañcāyatanaṁ samatikkamma, ‘natthi kiñcī’ti ākiñcaññāyatanaṁ upasampajja viharati.
It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

Ayaṁ vuccati, bhante, ākiñcaññā cetovimutti.
This is called the release of the heart through nothingness.

Katamā ca, bhante, suññatā cetovimutti?
And what is the release of the heart through emptiness?

Idha, bhante, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisañcikkhati:
It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘suññamidaṁ attena vā attaniyena vā’ti.
‘This is empty of a self or what belongs to a self.’

Ayaṁ vuccati, bhante, suññatā cetovimutti.
This is called the release of the heart through emptiness.

Katamā ca, bhante, animittā cetovimutti?
And what is the signless heart’s release?

Idha, bhante, bhikkhu sabbanimittānaṁ amanasikārā animittaṁ cetosamādhiṁ upasampajja viharati.
It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart.

Ayaṁ vuccati, bhante, animittā cetovimutti.
This is called the signless release of the heart.

Ayaṁ kho, bhante, pariyāyo yaṁ pariyāyaṁ āgamma ime dhammā nānatthā ceva nānābyañjanā ca.

This is the way in which these things differ in both meaning and phrasing.

Katamo ca, bhante, pariyāyo yaṁ pariyāyaṁ āgamma ime dhammā ekatthā byañjanameva nānaṁ?
And what's the way in which they mean the same thing, and differ only in the phrasing?

Rāgo, bhante, pamāṇakaraṇo, doso pamāṇakaraṇo, moho pamāṇakaraṇo.
Greed, hate, and delusion are makers of limits.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, bhante, appamāṇā cetovimuttiyo, akuppā tāsaṁ cetovimutti aggamakkhāyati.
The unshakable release of the heart is said to be the best kind of limitless release of the heart.

Sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.
That unshakable release of the heart is empty of greed, hate, and delusion.

Rāgo kho, bhante, kiñcanaṁ, doso kiñcanaṁ, moho kiñcanaṁ.
Greed is something, hate is something, and delusion is something.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, bhante, ākiñcaññā cetovimuttiyo, akuppā tāsaṁ cetovimutti aggamakkhāyati.

The unshakable release of the heart is said to be the best kind of release of the heart through nothingness.

Sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.
That unshakable release of the heart is empty of greed, hate, and delusion.

Rāgo kho, bhante, nimittakaraṇo, doso nimittakaraṇo, moho nimittakaraṇo.
Greed, hate, and delusion are makers of signs.

Te khīṇāsavassa bhikkhuno pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future.

Yāvatā kho, bhante, animittā cetovimuttiyo, akuppā tāsaṁ cetovimutti aggamakkhāyati.
The unshakable release of the heart is said to be the best kind of signless release of the heart.

Sā kho pana akuppā cetovimutti suññā rāgena, suññā dosena, suññā mohena.
That unshakable release of the heart is empty of greed, hate, and delusion.

Ayaṁ kho, bhante, pariyāyo yaṁ pariyāyaṁ āgamma ime dhammā ekatthā byañjanameva nānan”ti.
This is the way in which they mean the same thing, and differ only in the phrasing.”

“Lābhā te, gahapati, suladdhaṁ te, gahapati.
“You’re fortunate, householder, so very fortunate,

Yassa te gambhīre buddhavacane paññācakkhu kamatī”ti.
to traverse the Buddha’s deep teachings with the eye of wisdom.”

Sattamaṁ.

41.8 Niganṭhanāṭaputtasutta:
The Jain Ascetic of the Ñātika Clan

Tena kho pana samayena niganṭho nāṭaputto macchikāsaṇḍaṁ anuppatto hoti mahatiyā niganṭhaparisāya saddhiṁ.
Now at that time the Jain ascetic of the Ñātika clan had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics.

Assosi kho citto gahapati: "niganṭho kira nāṭaputto macchikāsaṇḍaṁ anuppatto mahatiyā niganṭhaparisāya saddhin"ti.
Citta the householder heard that they had arrived.

Atha kho citto gahapati sambahulehi upāsakehi saddhiṁ yena niganṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā niganṭhena nāṭaputtena saddhiṁ sammodi.
Together with several lay followers, he went up to the Jain Ñātika and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho cittaṁ gahapatiṁ niganṭho nāṭaputto etadavoca:
When the greetings and polite conversation were over, he sat down to one side. The Jain Ñātika said to him,

"saddahasi tvaṁ, gahapati, samaṇassa gotamassa—
"Householder, do you have faith in the ascetic Gotama's claim that

atthi avitakko avicāro samādhi, atthi vitakkavicārānaṁ nirodho"ti?
there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

"Na khvāhaṁ ettha, bhante, bhagavato saddhāya gacchāmi.

“Sir, in this case I don’t rely on faith in the Buddha’s claim that

Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṁ nirodho”ti.
there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected.”

Evaṁ vutte, nigaṇṭho nāṭaputto ulloketvā etadavoca:
When he said this, the Jain Ñātika looked up at his assembly and said,

“idaṁ bhavanto passantu, yāva ujuko cāyaṁ citto gahapati, yāva asaṭho cāyaṁ citto gahapati, yāva amāyāvī cāyaṁ citto gahapati, vātaṁ vā so jālena bādhetabbaṁ maññeyya, yo vitakkavicāre nirodhetabbaṁ maññeyya, sakamuṭṭhinā vā so gaṅgāya sotaṁ āvāretabbaṁ maññeyya, yo vitakkavicāre nirodhetabbaṁ maññeyyā”ti.
“See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand.”

“Taṁ kiṁ maññasi, bhante,
“What do you think, sir?

katamaṁ nu kho paṇītataraṁ—ñāṇaṁ vā saddhā vā”ti?
Which is better—knowledge or faith?”

“Saddhāya kho, gahapati, ñāṇaṁyeva paṇītataran”ti.
“Knowledge is definitely better than faith, householder.”

“Ahaṁ kho, bhante, yāvadeva ākaṅkhāmi, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
“Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which

has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ahaṁ kho, bhante, yāvadeva ākaṅkhāmi, vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ upasampajja viharāmi.
And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption.

Ahaṁ kho, bhante, yāvadeva ākaṅkhāmi, pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharāmi.
And whenever I want, with the fading away of rapture … I enter and remain in the third absorption.

Ahaṁ kho, bhante, yāvadeva ākaṅkhāmi, sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharāmi.
And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption.

Na so khvāhaṁ, bhante, evaṁ jānanto evaṁ passanto kassa aññassa samaṇassa vā brāhmaṇassa vā saddhāya gamissāmi?
And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that

Atthi avitakko avicāro samādhi, atthi vitakkavicārānaṁ nirodho”ti.
there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?”

Evaṁ vutte, nigaṇṭho nāṭaputto sakaṁ parisaṁ apaloketvā etadavoca:
When he said this, the Jain Ñātika looked askance at his own assembly and said,

“idaṁ bhavanto passantu, yāva anujuko cāyaṁ citto gahapati, yāva saṭho cāyaṁ citto gahapati, yāva māyāvī cāyaṁ citto gahapatī”ti.
“See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!”

“Idāneva kho te mayaṁ, bhante, bhāsitaṁ:

“Sir, just now I understood you to say:

‘evaṁ ājānāma idaṁ bhavanto passantu, yāva ujuko cāyaṁ citto gahapati, yāva asaṭho cāyaṁ citto gahapati, yāva amāyāvī cāyaṁ citto gahapatī’ti.
‘See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all.’

Idāneva ca pana mayaṁ, bhante, bhāsitaṁ:
But then I understood you to say:

‘evaṁ ājānāma idaṁ bhavanto passantu, yāva anujuko cāyaṁ citto gahapati, yāva saṭho cāyaṁ citto gahapati, yāva māyāvī cāyaṁ citto gahapatī’ti.
‘See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!’

Sace te, bhante, purimaṁ saccaṁ, pacchimaṁ te micchā.
If your first statement is true, the second is wrong.

Sace pana te, bhante, purimaṁ micchā, pacchimaṁ te saccaṁ.
If your first statement is wrong, the second is true.

Ime kho pana, bhante, dasa sahadhammikā pañhā āgacchanti.
And also, sir, these ten legitimate questions are relevant.

Yadā nesaṁ atthaṁ ājāneyyāsi, atha maṁ paṭihareyyāsi saddhiṁ niganṭhaparisāya.
When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me.

Eko pañho, eko uddeso, ekaṁ veyyākaraṇaṁ.
‘One thing: question, summary, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, summary, and answer.’”

Dve pañhā, dve uddesā, dve veyyākaraṇāni.
Tayo pañhā, tayo uddesā, tīṇi veyyākaraṇāni.
Cattāro pañhā, cattāro uddesā, cattāri veyyākaraṇāni.
Pañca pañhā, pañca uddesā, pañca veyyākaraṇāni.

Cha pañhā, cha uddesā, cha veyyākaraṇāni.
Satta pañhā, satta uddesā, satta veyyākaraṇāni.
Aṭṭha pañhā, aṭṭha uddesā, aṭṭha veyyākaraṇāni.
Nava pañhā, nava uddesā, nava veyyākaraṇāni.
Dasa pañhā, dasa uddesā, dasa veyyākaraṇānī”ti.

Atha kho citto gahapati nigaṇṭhaṁ nāṭaputtaṁ ime dasa sahadhammike pañhe āpucchitvā uṭṭhāyāsanā pakkāmīti.
Then Citta got up from his seat and left without asking the Jain Ñātika these ten legitimate questions.

Aṭṭhamaṁ.

41.9 Acelakassapasutta:
With Kassapa, the Naked Ascetic

Tena kho pana samayena acelo kassapo macchikāsaṇḍaṁ anuppatto hoti cittassa gahapatino purāṇagihisahāyo.
Now at that time the naked ascetic Kassapa, an old friend of Citta in the lay life, had arrived at Macchikāsaṇḍa.

Assosi kho citto gahapati: "acelo kira kassapo macchikāsaṇḍaṁ anuppatto amhākaṁ purāṇagihisahāyo"ti.
Citta the householder heard that he had arrived.

Atha kho citto gahapati yena acelo kassapo tenupasaṅkami; upasaṅkamitvā acelena kassapena saddhiṁ sammodi.
So he went up to him, and they exchanged greetings.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho citto gahapati acelaṁ kassapaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa,

"kīvaciraṁ pabbajitassa, bhante kassapā"ti?
"Honorable Kassapa, how long has it been since you went forth?"

"Tiṁsamattāni kho me, gahapati, vassāni pabbajitassā"ti.
"It's been thirty years, householder."

"Imehi pana te, bhante, tiṁsamattehi vassehi atthi koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro"ti?
"But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?"

“Imehi kho me, gahapati, tiṁsamattehi vassehi pabbajitassa natthi koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro, aññatra naggeyyā ca muṇḍeyyā ca pāvaḷanipphoṭanāya cā”ti.
“I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks.”

Evaṁ vutte, citto gahapati acelaṁ kassapaṁ etadavoca:
Citta said to him,

“acchariyaṁ vata, bho, abbhutaṁ vata, bho.
“It’s incredible, it’s amazing,

Dhammassa svākkhātatā yatra hi nāma tiṁsamattehi vassehi na koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato abhavissa phāsuvihāro, aññatra naggeyyā ca muṇḍeyyā ca pāvaḷanipphoṭanāya cā”ti.
how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks.”

“Tuyhaṁ pana, gahapati, kīvaciraṁ upāsakattaṁ upagatassā”ti?
“But householder, how long have you been a lay follower?”

“Mayhampi kho pana, bhante, tiṁsamattāni vassāni upāsakattaṁ upagatassā”ti.
“It’s been thirty years, sir.”

“Imehi pana te, gahapati, tiṁsamattehi vassehi atthi koci uttari manussadhammā alamariyañāṇadassanaviseso adhigato phāsuvihāro”ti?
“But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“Gihinopi siyā, bhante.
“How, sir, could I not?

Ahañhi, bhante, yāvadeva ākaṅkhāmi, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharāmi.
For whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Ahañhi, bhante, yāvadeva ākaṅkhāmi, vitakkavicārānaṁ vūpasamā … dutiyaṁ jhānaṁ upasampajja viharāmi.
And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption.

Ahañhi, bhante, yāvadeva ākaṅkhāmi, pītiyā ca virāgā …pe… tatiyaṁ jhānaṁ upasampajja viharāmi.
And whenever I want, with the fading away of rapture … I enter and remain in the third absorption.

Ahañhi, bhante, yāvadeva ākaṅkhāmi, sukhassa ca pahānā …pe… catutthaṁ jhānaṁ upasampajja viharāmi.
And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption.

Sace kho panāhaṁ, bhante, bhagavato paṭhamataraṁ kālaṁ kareyyaṁ, anacchariyaṁ kho panetaṁ yaṁ maṁ bhagavā evaṁ byākareyya:
If I pass away before the Buddha, it wouldn’t be surprising if the Buddha declares of me:

‘natthi taṁ saṁyojanaṁ yena saṁyojanena saṁyutto citto gahapati puna imaṁ lokaṁ āgaccheyyā’”ti.
‘The householder Citta is bound by no fetter that might return him to this world.’”

Evaṁ vutte, acelo kassapo cittaṁ gahapatiṁ etadavoca:

When this was said, Kassapa said to Citta,

“acchariyaṁ vata bho, abbhutaṁ vata bho.
“It’s incredible, it’s amazing,

Dhammassa svākkhātatā, yatra hi nāma gihī odātavasano evarūpaṁ uttari manussadhammā alamariyañāṇadassanavisesaṁ adhigamissati phāsuvihāraṁ.
how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease.

Labheyyāhaṁ, gahapati, imasmiṁ dhammavinaye pabbajjaṁ, labheyyaṁ upasampadan”ti.
Householder, may I receive the going forth, the ordination in this teaching and training?”

Atha kho citto gahapati acelaṁ kassapaṁ ādāya yena therā bhikkhū tenupasaṅkami; upasaṅkamitvā there bhikkhū etadavoca:
Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them:

“ayaṁ, bhante, acelo kassapo amhākaṁ purāṇagihisahāyo.
“Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine.

Imaṁ therā pabbājentu upasampādentu.
May the senior monks give him the going forth, the ordination.

Ahamassa ussukkaṁ karissāmi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārānan”ti.
I’ll make sure that he’s provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

Alattha kho acelo kassapo imasmiṁ dhammavinaye pabbajjaṁ, alattha upasampadaṁ.
And the naked ascetic Kassapa received the going forth, the ordination in

this teaching and training.

Acirūpasampanno ca panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā kassapo arahataṁ ahosīti.
And Venerable Kassapa became one of the perfected.

Navamaṁ.

41.10 Gilānadassanasutta:
Seeing the Sick

Tena kho pana samayena citto gahapati ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the householder Citta was sick, suffering, gravely ill.

Atha kho sambahulā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā saṅgamma samāgamma cittaṁ gahapatiṁ etadavocuṁ:
Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta,

“paṇidhehi, gahapati, anāgatamaddhānaṁ rājā assaṁ cakkavattī”ti.
“Householder, make a wish to become a wheel-turning monarch in the future!”

Evaṁ vutte, citto gahapati tā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā etadavoca:
When they said this, Citta said to them,

“tampi aniccaṁ, tampi addhuvaṁ, tampi pahāya gamanīyan”ti.
“That too is impermanent! That too will pass! That too will be left behind!”

Evaṁ vutte, cittassa gahapatino mittāmaccā ñātisālohitā cittaṁ gahapatiṁ etadavocuṁ:
When he said this, his friends and colleagues, relatives and family members said,

“satiṁ, ayyaputta, upaṭṭhapehi, mā vippalapī”ti.
“Be mindful, master! Don’t babble.”

“Kiṁ tāhaṁ vadāmi yaṁ maṁ tumhe evaṁ vadetha:

“What have I said that makes you say that?”

‘satiṁ, ayyaputta, upaṭṭhapehi, mā vippalapī’”ti?

“Evaṁ kho tvaṁ, ayyaputta, vadesi:
“It’s because you said:

‘tampi aniccaṁ, tampi addhuvaṁ, tampi pahāya gamanīyan’”ti.
‘That too is impermanent! That too will pass! That too will be left behind!’”

“Tathā hi pana maṁ ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā evamāhaṁsu:
“Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me:

‘paṇidhehi, gahapati, anāgatamaddhānaṁ rājā assaṁ cakkavattī’ti.
‘Householder, make a wish to become a wheel-turning monarch in the future!’

Tāhaṁ evaṁ vadāmi:
So I said to them:

‘tampi aniccaṁ …pe… tampi pahāya gamanīyan’”ti.
‘That too is impermanent! That too will pass! That too will be left behind!’”

“Kiṁ pana tā, ayyaputta, ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā atthavasaṁ sampassamānā evamāhaṁsu:
“But what reason do they see for saying that to you?”

‘paṇidhehi, gahapati, anāgatamaddhānaṁ rājā assaṁ cakkavattī’”ti?

“Tāsaṁ kho ārāmadevatānaṁ vanadevatānaṁ rukkhadevatānaṁ osadhitiṇavanappatīsu adhivatthānaṁ devatānaṁ evaṁ hoti:
“They think:

‘ayaṁ kho citto gahapati, sīlavā kalyāṇadhammo.
‘This householder Citta is ethical, of good character.

Sace paṇidahissati—

If he makes a wish to

anāgatamaddhānaṁ rājā assaṁ cakkavattī’ti, ‘tassa kho ayaṁ ijjhissati, sīlavato cetopaṇidhi visuddhattā dhammiko dhammikaṁ phalaṁ anupassatī’ti.
become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.’

Imaṁ kho tā ārāmadevatā vanadevatā rukkhadevatā osadhitiṇavanappatīsu adhivatthā devatā atthavasaṁ sampassamānā evamāhaṁsu:
That’s the reason they see for saying to me:

‘paṇidhehi, gahapati, anāgatamaddhānaṁ rājā assaṁ cakkavattī’ti.
‘Householder, make a wish to become a wheel-turning monarch in the future!’

Tāhaṁ evaṁ vadāmi:
So I said to them:

‘tampi aniccaṁ, tampi addhuvaṁ, tampi pahāya gamanīyan’”ti.
‘That too is impermanent! That too will pass! That too will be left behind!’”

“Tena hi, ayyaputta, amhepi ovadāhī”ti.
“Then, master, advise us!”

“Tasmā hi vo evaṁ sikkhitabbaṁ—
“So you should train like this:

buddhe aveccappasādena samannāgatā bhavissāma:
We will have experiential confidence in the Buddha:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Dhamme aveccappasādena samannāgatā bhavissāma:
We will have experiential confidence in the teaching:

‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī’ti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Saṅghe aveccappasādena samannāgatā bhavissāma:
We will have experiential confidence in the Saṅgha:

‘suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ cattāri purisayugāni aṭṭha purisapuggalā esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā’ti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Yaṁ kho pana kiñci kule deyyadhammaṁ sabbaṁ taṁ appaṭivibhattaṁ bhavissati sīlavantehi kalyāṇadhammehīti evañhi vo sikkhitabban”ti.
And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

Atha kho citto gahapati mittāmacce ñātisālohite buddhe ca dhamme ca saṅghe ca cāge ca samādapetvā kālamakāsīti.
Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

Dasamaṁ.

Cittavaggo paṭhamo.

Tassuddānaṁ

Saṁyojanaṁ dve isidattā,
Mahako kāmabhūpi ca;
Godatto ca niganṭho ca,
Acelena gilānadassananti.

Cittasaṁyuttaṁ samattaṁ.
The Linked Discourses on Citta the Householder are complete.

42. Gāmaṇi Saṁyutta:
With Chiefs

42.1 Caṇḍasutta:
Vicious

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho caṇḍo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho caṇḍo gāmaṇi bhagavantaṁ etadavoca:
Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him:

“ko nu kho, bhante, hetu, ko paccayo yena midhekacco caṇḍo caṇḍotveva saṅkhaṁ gacchati.
“What is the cause, sir, what is the reason why some people are regarded as furious,

Ko pana, bhante, hetu, ko paccayo yena midhekacco sorato soratotveva saṅkhaṁ gacchatī”ti?
while others are regarded as sweet-natured?”

“Idha, gāmaṇi, ekaccassa rāgo appahīno hoti.
“Take someone who hasn’t given up greed.

Rāgassa appahīnattā pare kopenti, parehi kopiyamāno kopaṁ pātukaroti.
So they get annoyed by others, and they show it.

So caṇḍotveva saṅkhaṁ gacchati.
They’re regarded as furious.

Doso appahīno hoti.
They haven’t given up hate.

Dosassa appahīnattā pare kopenti, parehi kopiyamāno kopaṁ pātukaroti.
So they get annoyed by others, and they show it.

So caṇḍotveva saṅkhaṁ gacchati.
They're regarded as furious.

Moho appahīno hoti.
They haven't given up delusion.

Mohassa appahīnattā pare kopenti, parehi kopiyamāno kopaṁ pātukaroti.
So they get annoyed by others, and they show it.

So caṇḍotveva saṅkhaṁ gacchati.
They're regarded as furious.

Ayaṁ kho, gāmaṇi, hetu, ayaṁ paccayo yena midhekacco caṇḍo caṇḍotveva saṅkhaṁ gacchati.
This is the cause, this is the reason why some people are regarded as furious.

Idha pana, gāmaṇi, ekaccassa rāgo pahīno hoti.
But take someone who has given up greed.

Rāgassa pahīnattā pare na kopenti, parehi kopiyamāno kopaṁ na pātukaroti.
So they don't get annoyed by others, and don't show it.

So soratotveva saṅkhaṁ gacchati.
They're regarded as sweet-natured.

Doso pahīno hoti.
They've given up hate.

Dosassa pahīnattā pare na kopenti, parehi kopiyamāno kopaṁ na pātukaroti.
So they don't get annoyed by others, and don't show it.

So soratotveva saṅkhaṁ gacchati.
They're regarded as sweet-natured.

Moho pahīno hoti.
They've given up delusion.

Mohassa pahīnattā pare na kopenti, parehi kopiyamāno kopaṁ na pātukaroti.
So they don't get annoyed by others, and don't show it.

So soratotveva saṅkhaṁ gacchati.
They're regarded as sweet-natured.

Ayaṁ kho, gāmaṇi, hetu ayaṁ paccayo yena midhekacco sorato soratotveva saṅkhaṁ gacchatī"ti.
This is the cause, this is the reason why some people are regarded as sweet-natured."

Evaṁ vutte, caṇḍo gāmaṇi bhagavantaṁ etadavoca:
When he said this, the chief named Fury said to the Buddha,

"abhikkantaṁ, bhante, abhikkantaṁ, bhante.
"Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Paṭhamaṁ.

42.2 Tālapuṭasutta:
With Tālapuṭa

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho tālapuṭo naṭagāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho tālapuṭo naṭagāmaṇi bhagavantaṁ etadavoca:
Then Tālapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ naṭānaṁ bhāsamānānaṁ:
"Sir, I have heard that the dancers of the past who were teachers of teachers said:

'yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṁ hāseti rameti, so kāyassa bhedā paraṁ maraṇā pahāsānaṁ devānaṁ sahabyataṁ upapajjatī'ti.
'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.'

Idha bhagavā kimāhā"ti?
What does the Buddha say about this?"

"Alaṁ, gāmaṇi, tiṭṭhatetaṁ. Mā maṁ etaṁ pucchī"ti.
"Enough, chief, let it be. Don't ask me that."

Dutiyampi kho tālapuṭo naṭagāmaṇi bhagavantaṁ etadavoca:
For a second time …

“sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ naṭānaṁ bhāsamānānaṁ:
‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṁ hāseti rameti, so kāyassa bhedā paraṁ maraṇā pahāsānaṁ devānaṁ sahabyataṁ upapajjatī’ti.
Idha bhagavā kimāhā”ti?
“Alaṁ, gāmaṇi, tiṭṭhatetaṁ. Mā maṁ etaṁ pucchī”ti.

Tatiyampi kho tālapuṭo naṭagāmaṇi bhagavantaṁ etadavoca:
And for a third time Tālapuṭa said to the Buddha:

“sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ naṭānaṁ bhāsamānānaṁ:
“Sir, I have heard that the dancers of the past who were teachers of teachers said:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṁ hāseti rameti, so kāyassa bhedā paraṁ maraṇā pahāsānaṁ devānaṁ sahabyataṁ upapajjatī’ti.
‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’

Idha bhagavā kimāhā”ti?
What does the Buddha say about this?”

“Addhā kho tyāhaṁ, gāmaṇi, na labhāmi:
“Clearly, chief, I’m not getting through to you when I say:

‘alaṁ, gāmaṇi, tiṭṭhatetaṁ,
‘Enough, chief, let it be.

mā maṁ etaṁ pucchī’ti.
Don’t ask me that.’

Api ca tyāhaṁ byākarissāmi.
Nevertheless, I will answer you.

Pubbe kho, gāmaṇi, sattā avītarāgā rāgabandhanabaddhā.

When sentient beings are still not free of greed, and are still bound by greed,

Tesaṁ naṭo raṅgamajjhe samajjamajjhe ye dhammā rajanīyā te upasaṁharati bhiyyoso mattāya.
a dancer in a stage or festival presents them with even more arousing things.

Pubbe kho, gāmaṇi, sattā avītadosā dosabandhanabaddhā.
When sentient beings are still not free of hate, and are still bound by hate,

Tesaṁ naṭo raṅgamajjhe samajjamajjhe ye dhammā dosanīyā te upasaṁharati bhiyyoso mattāya.
a dancer in a stage or festival presents them with even more hateful things.

Pubbe kho, gāmaṇi, sattā avītamohā mohabandhanabaddhā.
When sentient beings are still not free of delusion, and are still bound by delusion,

Tesaṁ naṭo raṅgamajjhe samajjamajjhe ye dhammā mohanīyā te upasaṁharati bhiyyoso mattāya.
a dancer in a stage or festival presents them with even more delusory things.

So attanā matto pamatto pare madetvā pamādetvā kāyassa bhedā paraṁ maraṇā pahāso nāma nirayo tattha upapajjati.
And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'.

Sace kho panassa evaṁdiṭṭhi hoti:
But if you have such a view:

'yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṁ hāseti rameti, so kāyassa bhedā paraṁ maraṇā pahāsānaṁ devānaṁ sahabyataṁ upapajjatī'ti, sāssa hoti micchādiṭṭhi.
'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' This is your wrong view.

Micchādiṭṭhikassa kho panāhaṁ, gāmaṇi, purisapuggalassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā”ti.
hell or the animal realm.”

Evaṁ vutte, tālapuṭo naṭagāmaṇi parodi assūni pavattesi.
When he said this, Tālapuṭa cried and burst out in tears.

“Etaṁ kho tyāhaṁ, gāmaṇi, nālatthaṁ:
“This is what I didn’t get through to you when I said:

‘alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī’”ti.
‘Enough, chief, let it be. Don’t ask me that.’”

“Nāhaṁ, bhante, etaṁ rodāmi yaṁ maṁ bhagavā evamāha;
“Sir, I’m not crying because of what the Buddha said.

api cāhaṁ, bhante, pubbakehi ācariyapācariyehi naṭehi dīgharattaṁ nikato vañcito paluddho:
But sir, for a long time I’ve been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said:

‘yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṁ hāseti rameti so kāyassa bhedā paraṁ maraṇā pahāsānaṁ devānaṁ sahabyataṁ upapajjatī’”ti.
‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’

“Abhikkantaṁ, bhante, abhikkantaṁ, bhante.
Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā

telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhagavatā anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

Esāhaṁ, bhante, bhagavantaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Labheyyāhaṁ, bhante, bhagavato santike pabbajjaṁ, labheyyaṁ upasampadan”ti.
Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

Alattha kho tālapuṭo naṭagāmaṇi bhagavato santike pabbajjaṁ, alattha upasampadaṁ.
And the dancing master Tālapuṭa received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno ca panāyasmā tālapuṭo …pe…
Not long after his ordination, Venerable Tālapuṭa

arahataṁ ahosīti.
became one of the perfected.

Dutiyaṁ.

42.3 Yodhājīvasutta:
A Warrior

Atha kho yodhājīvo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe… ekamantaṁ nisinno kho yodhājīvo gāmaṇi bhagavantaṁ etadavoca:
Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ yodhājīvānaṁ bhāsamānānaṁ:
“Sir, I have heard that the warriors of the past who were teachers of teachers said:

‘yo so yodhājīvo saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’ti.
‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

Idha bhagavā kimāhā”ti?
What does the Buddha say about this?”

“Alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī”ti.
“Enough, chief, let it be. Don’t ask me that.”

Dutiyampi kho …pe…
For a second time …

tatiyampi kho yodhājīvo gāmaṇi bhagavantaṁ etadavoca:
And for a third time the warrior chief said to the Buddha:

“sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ yodhājīvānaṁ bhāsamānānaṁ:
“Sir, I have heard that the warriors of the past who were teachers of teachers said:

‘yo so yodhājīvo saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’ti.
‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

Idha bhagavā kimāhā”ti?
What does the Buddha say about this?”

“Addhā kho tyāhaṁ, gāmaṇi, na labhāmi:
“Clearly, chief, I’m not getting through to you when I say:

‘alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī’ti.
‘Enough, chief, let it be. Don’t ask me that.’

Api ca tyāhaṁ byākarissāmi.
Nevertheless, I will answer you.

Yo so, gāmaṇi, yodhājīvo saṅgāme ussahati vāyamati, tassa taṁ cittaṁ pubbe gahitaṁ dukkaṭaṁ duppaṇihitaṁ:
When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think:

‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā vā ahesuṁ iti vā’ti.
‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

Tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti;
His foes kill him and finish him off, and

so kāyassa bhedā paraṁ maraṇā parajito nāma nirayo tattha upapajjatīti.

when his body breaks up, after death, he's reborn in the hell called 'The Fallen'.

Sace kho panassa evaṁ diṭṭhi hoti:
But if you have such a view:

'yo so yodhājīvo saṅgāme ussahati vāyamati tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī'ti, sāssa hoti micchādiṭṭhi.
'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' This is your wrong view.

Micchādiṭṭhikassa kho panāhaṁ, gāmaṇi, purisapuggalassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
An individual with wrong view is reborn in one of two places, I say:

nirayaṁ vā tiracchānayoniṁ vā"ti.
hell or the animal realm."

Evaṁ vutte, yodhājīvo gāmaṇi parodi, assūni pavattesi.
When he said this, Dustin the warrior chief cried and burst out in tears.

"Etaṁ kho tyāhaṁ, gāmaṇi, nālatthaṁ:
"This is what I didn't get through to you when I said:

'alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī'"ti.
'Enough, chief, let it be. Don't ask me that.'"

"Nāhaṁ, bhante, etaṁ rodāmi yaṁ maṁ bhagavā evamāha;
"Sir, I'm not crying because of what the Buddha said.

api cāhaṁ, bhante, pubbakehi ācariyapācariyehi yodhājīvehi dīgharattaṁ nikato vañcito paluddho:
But sir, for a long time I've been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said:

‘yo so yodhājīvo saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’”ti.
‘Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he’s reborn in the company of the gods of the fallen.’

“Abhikkantaṁ, bhante …pe…
Excellent, sir! Excellent! …

ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Tatiyaṁ.

42.4 Hatthārohasutta:
An Elephant Warrior

Atha kho hatthāroho gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā …pe…
Then an elephant warrior chief went up to the Buddha …

ajjatagge pāṇupetaṁ saraṇaṁ gatanti.
“From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Catutthaṁ.

42.5 Assārohasutta:
A Cavalryman

Atha kho assāroho gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho assāroho gāmaṇi bhagavantaṁ etadavoca:
Then a cavalry chief went up to the Buddha …

“sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ assārohānaṁ bhāsamānānaṁ:
‘yo so assāroho saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’ti.
Idha bhagavā kimāhā”ti?
“Alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī”ti.

Dutiyampi kho …pe…
tatiyampi kho assāroho gāmaṇi bhagavantaṁ etadavoca:
“sutaṁ metaṁ, bhante, pubbakānaṁ ācariyapācariyānaṁ assārohānaṁ bhāsamānānaṁ:
‘yo so assāroho saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’ti.
Idha bhagavā kimāhā”ti?

“Addhā kho tyāhaṁ, gāmaṇi, na labhāmi:
‘alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī’ti.
Api ca kho tyāhaṁ byākarissāmi.
Yo so, gāmaṇi, assāroho saṅgāme ussahati vāyamati tassa taṁ cittaṁ pubbe gahitaṁ dukkaṭaṁ duppaṇihitaṁ:
‘ime sattā haññantu vā bajjhantu vā ucchijjantu vā vinassantu vā mā ahesuṁ iti vā’ti.

Tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajito nāma nirayo tattha upapajjati.
Sace kho panassa evaṁ diṭṭhi hoti:
‘yo so assāroho saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’ti, sāssa hoti micchādiṭṭhi.
Micchādiṭṭhikassa kho panāhaṁ, gāmaṇi, purisapuggalassa dvinnaṁ gatīnaṁ aññataraṁ gatiṁ vadāmi—
nirayaṁ vā tiracchānayoniṁ vā”ti.

Evaṁ vutte, assāroho gāmaṇi parodi, assūni pavattesi.
“Etaṁ kho tyāhaṁ, gāmaṇi, nālatthaṁ:
‘alaṁ, gāmaṇi, tiṭṭhatetaṁ; mā maṁ etaṁ pucchī’”ti.
“Nāhaṁ, bhante, etaṁ rodāmi yaṁ maṁ bhagavā evamāha.
Api cāhaṁ, bhante, pubbakehi ācariyapācariyehi assārohehi dīgharattaṁ nikato vañcito paluddho:
‘yo so assāroho saṅgāme ussahati vāyamati, tamenaṁ ussahantaṁ vāyamantaṁ pare hananti pariyāpādenti, so kāyassa bhedā paraṁ maraṇā parajitānaṁ devānaṁ sahabyataṁ upapajjatī’”ti.
“Abhikkantaṁ, bhante …pe…
ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
“From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Pañcamaṁ.

42.6 Asibandhakaputtasutta:
With Asibandhaka's Son

Ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

"brāhmaṇā, bhante, pacchā bhūmakā kāmaṇḍalukā sevālamālikā udakorohakā aggiparicārakā.
"Sir, there are western brahmins draped with moss who carry pitchers, immerse themselves in water, and serve the sacred flame.

Te mataṁ kālaṅkataṁ uyyāpenti nāma saññāpenti nāma saggaṁ nāma okkāmenti.
When someone has passed away, they truly lift them up, raise them up, and guide them along to heaven.

Bhagavā pana, bhante, arahaṁ sammāsambuddho pahoti tathā kātuṁ yathā sabbo loko kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyā"ti?
But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be reborn in a good place, a heavenly realm when their body breaks up, after death?"

"Tena hi, gāmaṇi, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsīti.

“Well then, chief, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

idhassa puriso pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko.
Take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

Tamenaṁ mahājanakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:
And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying:

‘ayaṁ puriso kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatū’ti.
‘When this person’s body breaks up, after death, may they be reborn in a good place, a heavenly realm!’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyā”ti?
Would that person be reborn in heaven because of their prayers?”

“No hetaṁ, bhante”.
“No, sir.”

“Seyyathāpi, gāmaṇi, puriso mahatiṁ puthusilaṁ gambhīre udakarahade pakkhipeyya.
“Chief, suppose a person were to throw a broad rock into a deep lake.

Tamenaṁ mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:
And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms, and saying:

‘ummujja, bho puthusile, uplava, bho puthusile, thalamuplava, bho puthusile’ti.
‘Rise, good rock! Float, good rock! Float to shore, good rock!’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu sā puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā ummujjeyya vā uplaveyya vā thalaṁ vā uplaveyyā”ti?
Would that broad rock rise up or float because of their prayers?”

“No hetaṁ, bhante”.
“No, sir.”

“Evameva kho, gāmaṇi, yo so puriso pāṇātipātī adinnādāyī kāmesumicchācārī musāvādī pisuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhiko.
“In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view.

Kiñcāpi taṁ mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:
Even though a large crowd comes together to offer up prayers and praise …

‘ayaṁ puriso kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjatū’ti, atha kho so puriso kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyya.
when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Taṁ kiṁ maññasi, gāmaṇi,

What do you think, chief?

idhassa puriso pāṇātipātā paṭivirato adinnādānā paṭivirato kāmesumicchācārā paṭivirato musāvādā paṭivirato pisuṇāya vācāya paṭivirato pharusāya vācāya paṭivirato samphappalāpā paṭivirato anabhijjhālu abyāpannacitto sammādiṭṭhiko.
Take a person who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view.

Tamenaṁ mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:
And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying:

'ayaṁ puriso kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatū'ti.
'When this person's body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!'

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjeyyā"ti?
Would that person be reborn in hell because of their prayers?"

"No hetaṁ, bhante".
"No, sir."

"Seyyathāpi, gāmaṇi, puriso sappikumbhaṁ vā telakumbhaṁ vā gambhīre udakarahade ogāhetvā bhindeyya. Tatra yāssa sakkharā vā kaṭhalā vā sā adhogāmī assa; yañca khvassa tatra sappi vā telaṁ vā taṁ uddhaṁ gāmi assa.
"Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up.

Tamenaṁ mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:
And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying:

‘osīda, bho sappitela, saṁsīda, bho sappitela, adho gaccha, bho sappitelā’ti.
‘Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu taṁ sappitelaṁ mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikā anuparisakkanahetu vā osīdeyya vā saṁsīdeyya vā adho vā gaccheyyā”ti?
Would that ghee or oil sink and descend because of their prayers?”

“No hetaṁ, bhante”.
“No, sir.”

“Evameva kho, gāmaṇi, yo so puriso pāṇātipātā paṭivirato, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu, abyāpannacitto, sammādiṭṭhiko,
“In the same way, take a person who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view.

kiñcāpi taṁ mahā janakāyo saṅgamma samāgamma āyāceyya thomeyya pañjaliko anuparisakkeyya:
Even though a large crowd comes together to offer up prayers and praise …

‘ayaṁ puriso kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjatū’ti, atha kho so puriso kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyā”ti.

when their body breaks up, after death, they're reborn in a good place, a heavenly realm."

Evaṁ vutte, asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
When he said this, Asibandhaka's son the chief said to the Buddha,

"abhikkantaṁ, bhante …pe…
"Excellent, sir! …

ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Chaṭṭhaṁ.

42.7 Khettūpamasutta:
The Simile of the Field

Ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

"nanu, bhante, bhagavā sabbapāṇabhūtahitānukampī viharatī"ti?
"Sir, doesn't the Buddha live full of compassion for all living beings?"

"Evaṁ, gāmaṇi, tathāgato sabbapāṇabhūtahitānukampī viharatī"ti.
"Yes, chief."

"Atha kiñcarahi, bhante, bhagavā ekaccānaṁ sakkaccaṁ dhammaṁ deseti, ekaccānaṁ no tathā sakkaccaṁ dhammaṁ desetī"ti?
"Well, sir, why exactly do you teach some people thoroughly and others less thoroughly?"

"Tena hi, gāmaṇi, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
"Well then, chief, I'll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, gāmaṇi, idhassu kassakassa gahapatino tīṇi khettāni —ekaṁ khettaṁ aggaṁ, ekaṁ khettaṁ majjhimaṁ, ekaṁ khettaṁ hīnaṁ jaṅgalaṁ ūsaraṁ pāpabhūmi.

What do you think? Suppose a farmer has three fields: one's good, one's average, and one's poor—bad ground of sand and salt.

Taṁ kiṁ maññasi, gāmaṇi, asu kassako gahapati bījāni patiṭṭhāpetukāmo kattha paṭhamaṁ patiṭṭhāpeyya, yaṁ vā aduṁ khettaṁ aggaṁ, yaṁ vā aduṁ khettaṁ majjhimaṁ, yaṁ vā aduṁ khettaṁ hīnaṁ jaṅgalaṁ ūsaraṁ pāpabhūmī"ti?
What do you think? When that farmer wants to plant seeds, where would he plant them first: the good field, the average one, or the poor one?"

"Asu, bhante, kassako gahapati bījāni patiṭṭhāpetukāmo yaṁ aduṁ khettaṁ aggaṁ tattha patiṭṭhāpeyya. Tattha patiṭṭhāpetvā yaṁ aduṁ khettaṁ majjhimaṁ tattha patiṭṭhāpeyya. Tattha patiṭṭhāpetvā yaṁ aduṁ khettaṁ hīnaṁ jaṅgalaṁ ūsaraṁ pāpabhūmi tattha patiṭṭhāpeyyapi, nopi patiṭṭhāpeyya.
"Sir, he'd plant them first in the good field, then the average, then he may or may not plant seed in the poor field.

Taṁ kissa hetu?
Why is that?

Antamaso gobhattampi bhavissatī"ti.
Because at least it can be fodder for the cattle."

"Seyyathāpi, gāmaṇi, yaṁ aduṁ khettaṁ aggaṁ; evameva mayhaṁ bhikkhubhikkhuniyo.
"To me, the monks and nuns are like the good field.

Tesāhaṁ dhammaṁ desemi—ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṁ kissa hetu?
Why is that?

Ete hi, gāmaṇi, maṁdīpā maṁleṇā maṁtāṇā maṁsaraṇā viharanti.

Because they live with me as their island, protection, shelter, and refuge.

Seyyathāpi, gāmaṇi, yaṁ aduṁ khettaṁ majjhimaṁ; evameva mayhaṁ upāsakaupāsikāyo.
To me, the laymen and laywomen are like the average field.

Tesaṁ pāhaṁ dhammaṁ desemi—ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ, sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṁ kissa hetu?
Why is that?

Ete hi, gāmaṇi, maṁdīpā maṁleṇā maṁtāṇā maṁsaraṇā viharanti.
Because they live with me as their island, protection, shelter, and refuge.

Seyyathāpi, gāmaṇi, yaṁ aduṁ khettaṁ hīnaṁ jaṅgalaṁ ūsaraṁ pāpabhūmi; evameva mayhaṁ aññatitthiyā samaṇabrāhmaṇaparibbājakā.
To me, the ascetics, brahmins, and wanderers of other religions are like the poor field, the bad ground of sand and salt.

Tesaṁ pāhaṁ dhammaṁ desemi—ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṁ kissa hetu?
Why is that?

Appeva nāma ekaṁ padampi ājāneyyuṁ taṁ nesaṁ assa dīgharattaṁ hitāya sukhāyāti.
Hopefully they might understand even a single sentence, which would be

for their lasting welfare and happiness.

Seyyathāpi, gāmaṇi, purisassa tayo udakamaṇikā—eko udakamaṇiko acchiddo ahārī aparihārī, eko udakamaṇiko acchiddo hārī parihārī, eko udakamaṇiko chiddo hārī parihārī.
Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous.

Taṁ kiṁ maññasi, gāmaṇi, asu puriso udakaṁ nikkhipitukāmo kattha paṭhamaṁ nikkhipeyya, yo vā so udakamaṇiko acchiddo ahārī aparihārī, yo vā so udakamaṇiko acchiddo hārī parihārī, yo vā so udakamaṇiko chiddo hārī parihārī"ti?
What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?"

"Asu, bhante, puriso udakaṁ nikkhipitukāmo, yo so udakamaṇiko acchiddo ahārī aparihārī tattha nikkhipeyya, tattha nikkhipitvā, yo so udakamaṇiko acchiddo hārī parihārī tattha nikkhipeyya, tattha nikkhipitvā, yo so udakamaṇiko chiddo hārī parihārī tattha nikkhipeyyapi, nopi nikkhipeyya.
"Sir, they'd store water first in the jar that's uncracked and nonporous, then the one that's uncracked but porous, then they may or may not store water in the one that's cracked and porous.

Taṁ kissa hetu?
Why is that?

Antamaso bhaṇḍadhovanampi bhavissatī"ti.
Because at least it can be used for washing the dishes."

"Seyyathāpi, gāmaṇi, yo so udakamaṇiko acchiddo ahārī aparihārī; evameva mayhaṁ bhikkhubhikkhuniyo.
"To me, the monks and nuns are like the water jar that's uncracked and nonporous.

Tesāhaṁ dhammaṁ desemi—ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṁ kissa hetu?
Why is that?

Ete hi, gāmaṇi, maṁdīpā maṁleṇā maṁtāṇā maṁsaraṇā viharanti.
Because they live with me as their island, protection, shelter, and refuge.

Seyyathāpi, gāmaṇi, yo so udakamaṇiko acchiddo hārī parihārī; evameva mayhaṁ upāsakaupāsikāyo.
To me, the laymen and laywomen are like the water jar that's uncracked but porous.

Tesāhaṁ dhammaṁ desemi—ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.
I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṁ kissa hetu?
Why is that?

Ete hi, gāmaṇi, maṁdīpā maṁleṇā maṁtāṇā maṁsaraṇā viharanti.
Because they live with me as their island, protection, shelter, and refuge.

Seyyathāpi, gāmaṇi, yo so udakamaṇiko chiddo hārī parihārī; evameva mayhaṁ aññatitthiyā samaṇabrāhmaṇaparibbājakā.
To me, the ascetics, brahmins, and wanderers of other religions are like the water jar that's cracked and porous.

Tesāhaṁ dhammaṁ desemi—ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāsemi.

I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure.

Taṁ kissa hetu?
Why is that?

Appeva nāma ekaṁ padampi ājāneyyuṁ, taṁ nesaṁ assa dīgharattaṁ hitāya sukhāyā"ti.
Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness."

Evaṁ vutte, asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
When he said this, Asibandhaka's son the chief said to the Buddha,

"abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe…
"Excellent, sir! Excellent! …

upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Sattamaṁ.

42.8 Saṅkhadhamasutta:
A Horn Blower

Ekaṁ samayaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Atha kho asibandhakaputto gāmaṇi niganṭhasāvako yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho asibandhakaputtaṁ gāmaṇiṁ bhagavā etadavoca:
Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him,

"kathaṁ nu kho, gāmaṇi, niganṭho nāṭaputto sāvakānaṁ dhammaṁ desetī"ti?
"Chief, how does the Jain ascetic of the Ñātika clan teach his disciples?"

"Evaṁ kho, bhante, niganṭho nāṭaputto sāvakānaṁ dhammaṁ deseti:
"Sir, this is how the Jain Ñātika teaches his disciples:

'yo koci pāṇaṁ atipāteti, sabbo so āpāyiko nerayiko, yo koci adinnaṁ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati sabbo, so āpāyiko nerayiko.
'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.

Yaṁbahulaṁ yaṁbahulaṁ viharati, tena tena nīyatī'ti.
You're led on by what you usually live by.'

Evaṁ kho, bhante, niganṭho nāṭaputto sāvakānaṁ dhammaṁ desetī"ti.
This is how the Jain Ñātika teaches his disciples."

“‘Yaṁbahulaṁ yaṁbahulañca, gāmaṇi, viharati, tena tena nīyati’, evaṁ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṁ.
“‘You’re led on by what you usually live by’: if this were true, then, according to what the Jain Ñātika says, no-one would go to a place of loss, to hell.

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

yo so puriso pāṇātipātī rattiyā vā divasassa vā samayāsamayaṁ upādāya, katamo bahutaro samayo, yaṁ vā so pāṇamatipāteti, yaṁ vā so pāṇaṁ nātipātetī”ti?
Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they’re killing or when they’re not killing?”

“Yo so, bhante, puriso pāṇātipātī rattiyā vā divasassa vā samayāsamayaṁ upādāya, appataro so samayo yaṁ so pāṇamatipāteti, atha kho sveva bahutaro samayo yaṁ so pāṇaṁ nātipātetī”ti.
“The occasions when they’re killing are less frequent, while the occasions when they’re not killing are more frequent.”

“‘Yaṁbahulaṁ yaṁbahulañca, gāmaṇi, viharati tena tena nīyatī’ti, evaṁ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṁ.
“‘You’re led on by what you usually live by’: if this were true, then, according to what the Jain ascetic of the Ñātika clan says, no-one would go to a place of loss, to hell.

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

yo so puriso adinnādāyī rattiyā vā divasassa vā samayāsamayaṁ upādāya, katamo bahutaro samayo, yaṁ vā so adinnaṁ ādiyati, yaṁ vā so adinnaṁ nādiyatī”ti.

Take a person who steals …

“Yo so, bhante, puriso adinnādāyī rattiyā vā divasassa vā samayāsamayaṁ upādāya appataro so samayo, yaṁ so adinnaṁ ādiyati, atha kho sveva bahutaro samayo, yaṁ so adinnaṁ nādiyatī”ti.
“‘Yaṁbahulaṁ yaṁbahulañca, gāmaṇi, viharati tena tena nīyatī’ti, evaṁ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṁ.

Taṁ kiṁ maññasi, gāmaṇi, yo so puriso kāmesumicchācārī rattiyā vā divasassa vā samayāsamayaṁ upādāya, katamo bahutaro samayo, yaṁ vā so kāmesu micchā carati, yaṁ vā so kāmesu micchā na caratī”ti?
Take a person who commits sexual misconduct …

“Yo so, bhante, puriso kāmesumicchācārī rattiyā vā divasassa vā samayāsamayaṁ upādāya, appataro so samayo yaṁ so kāmesu micchā carati, atha kho sveva bahutaro samayo, yaṁ so kāmesu micchā na caratī”ti.
“‘Yaṁbahulaṁ yaṁbahulañca, gāmaṇi, viharati tena tena nīyatī’ti, evaṁ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa nāṭaputtassa vacanaṁ.

Taṁ kiṁ maññasi, gāmaṇi, yo so puriso musāvādī rattiyā vā divasassa vā samayāsamayaṁ upādāya, katamo bahutaro samayo, yaṁ vā so musā bhaṇati, yaṁ vā so musā na bhaṇatī”ti?
Take a person who lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they’re lying or when they’re not lying?”

“Yo so, bhante, puriso musāvādī rattiyā vā divasassa vā samayāsamayaṁ upādāya, appataro so samayo, yaṁ so musā bhaṇati, atha kho sveva bahutaro samayo, yaṁ so musā na bhaṇatī”ti.
“The occasions when they’re lying are less frequent, while the occasions when they’re not lying are more frequent.”

“‘Yaṁbahulaṁ yaṁbahulañca, gāmaṇi, viharati tena tena nīyatī’ti, evaṁ sante na koci āpāyiko nerayiko bhavissati, yathā nigaṇṭhassa

nāṭaputtassa vacanaṁ.
“‘You’re led on by what you usually live by’: if this were true, then, according to what the Jain Ñātika says, no-one would go to a place of loss, to hell.

Idha, gāmaṇi, ekacco satthā evaṁvādī hoti evaṁdiṭṭhi:
Take some teacher who has this doctrine and view:

‘yo koci pāṇamatipāteti, sabbo so āpāyiko nerayiko, yo koci adinnaṁ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati, sabbo so āpāyiko nerayiko’ti.
‘Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.’

Tasmiṁ kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.
And there’s a disciple who is devoted to that teacher.

Tassa evaṁ hoti:
They think:

‘mayhaṁ kho satthā evaṁvādī evaṁdiṭṭhi—
‘My teacher has this doctrine and view:

yo koci pāṇamatipāteti, sabbo so āpāyiko nerayikoti.
“Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.”

Atthi kho pana mayā pāṇo atipātito, ahampamhi āpāyiko nerayikoti diṭṭhiṁ paṭilabhati.
But I’ve killed living creatures …

Taṁ, gāmaṇi, vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā yathābhataṁ nikkhitto evaṁ niraye.
Mayhaṁ kho satthā evaṁvādī evaṁdiṭṭhi—
yo koci adinnaṁ ādiyati, sabbo so āpāyiko nerayikoti.
Atthi kho pana mayā adinnaṁ ādinnaṁ ahampamhi āpāyiko nerayikoti diṭṭhiṁ paṭilabhati.
stolen …

Taṁ, gāmaṇi, vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā yathābhataṁ nikkhitto evaṁ niraye.
Mayhaṁ kho satthā evaṁvādī evaṁdiṭṭhi—
yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko’ti.
Atthi kho pana mayā kāmesu micchā ciṇṇaṁ.
committed sexual misconduct …

‘Ahampamhi āpāyiko nerayiko’ti diṭṭhiṁ paṭilabhati.
Taṁ, gāmaṇi, vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā yathābhataṁ nikkhitto evaṁ niraye.
Mayhaṁ kho satthā evaṁvādī evaṁdiṭṭhi—
yo koci musā bhaṇati, sabbo so āpāyiko nerayikoti.
Atthi kho pana mayā musā bhaṇitaṁ.
or lied.’

‘Ahampamhi āpāyiko nerayiko’ti diṭṭhiṁ paṭilabhati.
They get the view: ‘I too am going to a place of loss, to hell.’

Taṁ, gāmaṇi, vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā yathābhataṁ nikkhitto evaṁ niraye.
Unless they give up that speech and thought, and let go of that view, they will be cast down to hell.

Idha pana, gāmaṇi, tathāgato loke uppajjati arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā.
But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So anekapariyāyena pāṇātipātaṁ garahati vigarahati, ‘pāṇātipātā viramathā’ti cāha.
In many ways he criticizes and denounces killing living creatures, saying: ‘Stop killing living creatures!’

Adinnādānaṁ garahati vigarahati, ‘adinnādānā viramathā’ti cāha.
He criticizes and denounces stealing …

Kāmesumicchācāraṁ garahati, vigarahati ‘kāmesumicchācārā viramathā’ti cāha.
sexual misconduct …

Musāvādaṁ garahati vigarahati ‘musāvādā viramathā’ti cāha.
lying, saying: ‘Stop lying!’

Tasmiṁ kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.
And there’s a disciple who is devoted to that teacher.

So iti paṭisañcikkhati:
Then they reflect:

‘bhagavā kho anekapariyāyena pāṇātipātaṁ garahati vigarahati, pāṇātipātā viramathāti cāha.
‘In many ways the Buddha criticizes and denounces killing living creatures, saying: “Stop killing living creatures!”

Atthi kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā.
But I have killed living creatures to a certain extent.

Yo kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā, taṁ na suṭṭhu, taṁ na sādhu.
That’s not right, it’s not good,

Ahañceva kho pana tappaccayā vippaṭisārī assaṁ.
and I feel remorseful because of it.

Na metaṁ pāpaṁ kammaṁ akataṁ bhavissatī’ti.
But I can’t undo what I have done.’

So iti paṭisaṅkhāya tañceva pāṇātipātaṁ pajahati.
Reflecting like this, they give up killing living creatures,

Āyatiñca pāṇātipātā paṭivirato hoti.
and in future they don’t kill living creatures.

Evametassa pāpassa kammassa pahānaṁ hoti.
That’s how to give up this bad deed

Evametassa pāpassa kammassa samatikkamo hoti.
and get past it.

‘Bhagavā kho anekapariyāyena adinnādānaṁ garahati vigarahati, adinnādānā viramathāti cāha.
‘In many ways the Buddha criticizes and denounces stealing …’

Atthi kho pana mayā adinnaṁ ādinnaṁ yāvatakaṁ vā tāvatakaṁ vā.
Yaṁ kho pana mayā adinnaṁ ādinnaṁ yāvatakaṁ vā tāvatakaṁ vā taṁ na suṭṭhu, taṁ na sādhu.
Ahañceva kho pana tappaccayā vippaṭisārī assaṁ, na metaṁ pāpaṁ kammaṁ akataṁ bhavissatī’ti.
So iti paṭisaṅkhāya tañceva adinnādānaṁ pajahati.
Āyatiñca adinnādānā paṭivirato hoti.
Evametassa pāpassa kammassa pahānaṁ hoti.
Evametassa pāpassa kammassa samatikkamo hoti.

‘Bhagavā kho pana anekapariyāyena kāmesumicchācāraṁ garahati vigarahati, kāmesumicchācārā viramathāti cāha.
‘In many ways the Buddha criticizes and denounces sexual misconduct …’

Atthi kho pana mayā kāmesu micchā ciṇṇaṁ yāvatakaṁ vā tāvatakaṁ vā.
Yaṁ kho pana mayā kāmesu micchā ciṇṇaṁ yāvatakaṁ vā tāvatakaṁ vā taṁ na suṭṭhu, taṁ na sādhu.
Ahañceva kho pana tappaccayā vippaṭisārī assaṁ, na metaṁ pāpaṁ kammaṁ akataṁ bhavissatī’ti.
So iti paṭisaṅkhāya tañceva kāmesumicchācāraṁ pajahati, āyatiñca kāmesumicchācārā paṭivirato hoti.
Evametassa pāpassa kammassa pahānaṁ hoti.
Evametassa pāpassa kammassa samatikkamo hoti.

‘Bhagavā kho pana anekapariyāyena musāvādaṁ garahati vigarahati, musāvādā viramathāti cāha.
‘In many ways the Buddha criticizes and denounces lying, saying: “Stop lying!”

Atthi kho pana mayā musā bhaṇitaṁ yāvatakaṁ vā tāvatakaṁ vā.
But I have lied to a certain extent.

Yaṁ kho pana mayā musā bhaṇitaṁ yāvatakaṁ vā tāvatakaṁ vā taṁ na suṭṭhu, taṁ na sādhu. Ahañceva kho pana tappaccayā vippaṭisārī assaṁ, na metaṁ pāpaṁ kammaṁ akataṁ bhavissatī'ti.
That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.'

So iti paṭisaṅkhāya tañceva musāvādaṁ pajahati, āyatiñca musāvādā paṭivirato hoti.
Reflecting like this, they give up lying, and in future they refrain from lying.

Evametassa pāpassa kammassa pahānaṁ hoti. Evametassa pāpassa kammassa samatikkamo hoti.
That's how to give up this bad deed and get past it.

So pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti.
They give up killing living creatures.

Adinnādānaṁ pahāya adinnādānā paṭivirato hoti.
They give up stealing.

Kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭivirato hoti.
They give up sexual misconduct.

Musāvādaṁ pahāya musāvādā paṭivirato hoti.
They give up lying.

Pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti.
They give up divisive speech.

Pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti.
They give up harsh speech.

Samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti.
They give up talking nonsense.

Abhijjhaṁ pahāya anabhijjhālu hoti.
They give up covetousness.

Byāpādappadosaṁ pahāya abyāpannacitto hoti.
They give up ill will and malevolence.

Micchādiṭṭhiṁ pahāya sammādiṭṭhiko hoti.
They give up wrong view and have right view.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;
Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

evameva kho, gāmaṇi, evaṁ bhāvitāya mettāya cetovimuttiyā evaṁ bahulīkatāya yaṁ pamāṇakataṁ kammaṁ, na taṁ tatrāvasissati, na taṁ tatrāvatiṭṭhati.
In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato karuṇāsahagatena cetasā …pe…
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion …

muditāsahagatena cetasā …pe….
They meditate spreading a heart full of rejoicing …

Upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ. Iti uddhamadho tiriyaṁ

sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Seyyathāpi, gāmaṇi, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;
Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters.

evameva kho, gāmaṇi, evaṁ bhāvitāya upekkhāya cetovimuttiyā evaṁ bahulīkatāya yaṁ pamāṇakataṁ kammaṁ na taṁ tatrāvasissati, na taṁ tatrāvatiṭṭhatī"ti.
In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there."

Evaṁ vutte, asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
When he said this, Asibandhaka's son the chief said to the Buddha,

"abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe…
"Excellent, sir! Excellent! …

upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Aṭṭhamaṁ.

42.9 Kulasutta:
Families

Ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena nāḷandā tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at Nāḷandā.

Tatra sudaṁ bhagavā nāḷandāyaṁ viharati pāvārikambavane.
There he stayed near Nāḷandā in Pāvārika's mango grove.

Tena kho pana samayena nāḷandā dubbhikkhā hoti dvīhitikā setaṭṭhikā salākāvuttā.
Now that was a time of famine and scarcity in Nāḷandā, with blighted crops turned to straw.

Tena kho pana samayena niganṭho nāṭaputto nāḷandāyaṁ paṭivasati mahatiyā niganṭhaparisāya saddhiṁ.
At that time the Jain ascetic of the Ñātika clan was residing at Nāḷandā together with a large assembly of Jain ascetics.

Atha kho asibandhakaputto gāmaṇi niganṭhasāvako yena niganṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā niganṭhaṁ nāṭaputtaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho asibandhakaputtaṁ gāmaṇiṁ niganṭho nāṭaputto etadavoca:
Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Jain Ñātika, bowed, and sat down to one side. The Jain Ñātika said to him:

"ehi tvaṁ, gāmaṇi, samaṇassa gotamassa vādaṁ āropehi.
"Come, chief, refute the ascetic Gotama's doctrine.

Evaṁ te kalyāṇo kittisaddo abbhuggacchissati:
Then you will get a good reputation:

‘asibandhakaputtena gāmaṇinā samaṇassa gotamassa evaṁmahiddhikassa evaṁmahānubhāvassa vādo āropito’”ti.
‘Asibandhaka’s son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”

“Kathaṁ panāhaṁ, bhante, samaṇassa gotamassa evaṁmahiddhikassa evaṁmahānubhāvassa vādaṁ āropessāmī”ti?
“But sir, how am I to do this?”

“Ehi tvaṁ, gāmaṇi, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṁ gotamaṁ evaṁ vadehi:
“Here, brahmin, go to the ascetic Gotama and say to him:

‘nanu, bhante, bhagavā anekapariyāyena kulānaṁ anuddayaṁ vaṇṇeti, anurakkhaṁ vaṇṇeti, anukampaṁ vaṇṇetī’ti?
‘Sir, don’t you in many ways praise kindness, protection, and compassion for families?’

Sace kho, gāmaṇi, samaṇo gotamo evaṁ puṭṭho evaṁ byākaroti:
When he’s asked this, if he answers:

‘evaṁ, gāmaṇi, tathāgato anekapariyāyena kulānaṁ anuddayaṁ vaṇṇeti, anurakkhaṁ vaṇṇeti, anukampaṁ vaṇṇetī’ti, tamenaṁ tvaṁ evaṁ vadeyyāsi:
‘Indeed I do, chief,’ say this to him:

‘atha kiñcarahi, bhante, bhagavā dubbhikkhe dvīhitike setaṭṭhike salākāvutte mahatā bhikkhusaṅghena saddhiṁ cārikaṁ carati?
‘So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw?

Ucchedāya bhagavā kulānaṁ paṭipanno, anayāya bhagavā kulānaṁ paṭipanno, upaghātāya bhagavā kulānaṁ paṭipanno’ti.
The Buddha is practicing to annihilate, collapse, and ruin families!’

Imaṁ kho te, gāmaṇi, samaṇo gotamo ubhatokoṭikaṁ pañhaṁ puṭṭho neva sakkhati uggilituṁ, neva sakkhati ogilitun”ti.

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down."

"Evaṁ, bhante"ti kho asibandhakaputto gāmaṇi nigaṇṭhassa nāṭaputtassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṁ nāṭaputtaṁ abhivādetvā padakkhiṇaṁ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
"Yes, sir," replied Asibandhaka's son. He got up from his seat, bowed, and respectfully circled the Jain Ñātika, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

"Nanu, bhante, bhagavā anekapariyāyena kulānaṁ anuddayaṁ vaṇṇeti, anurakkhaṁ vaṇṇeti, anukampaṁ vaṇṇetī"ti?
"Sir, don't you in many ways praise kindness, protection, and compassion for families?"

"Evaṁ, gāmaṇi, tathāgato anekapariyāyena kulānaṁ anuddayaṁ vaṇṇeti, anurakkhaṁ vaṇṇeti, anukampaṁ vaṇṇetī"ti.
"Indeed I do, chief."

"Atha kiñcarahi, bhante, bhagavā dubbhikkhe dvīhitike setaṭṭhike salākāvutte mahatā bhikkhusaṅghena saddhiṁ cārikaṁ carati?
"So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw?

Ucchedāya bhagavā kulānaṁ paṭipanno, anayāya bhagavā kulānaṁ paṭipanno, upaghātāya bhagavā kulānaṁ paṭipanno"ti.
The Buddha is practicing to annihilate, collapse, and ruin families!"

"Ito so, gāmaṇi, ekanavutikappe yamahaṁ anussarāmi, nābhijānāmi kiñci kulaṁ pakkabhikkhānuppadānamattena upahatapubbaṁ.

“Well, chief, I recollect ninety-one eons back but I’m not aware of any family that’s been ruined merely by offering some cooked almsfood.

Atha kho yāni tāni kulāni aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajatāni pahūtavittūpakaraṇāni pahūtadhanadhaññāni, sabbāni tāni dānasambhūtāni ceva saccasambhūtāni ca sāmaññasambhūtāni ca.
Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint.

Aṭṭha kho, gāmaṇi, hetū, aṭṭha paccayā kulānaṁ upaghātāya.
Chief, there are eight causes and reasons for the ruin of families.

Rājato vā kulāni upaghātaṁ gacchanti, corato vā kulāni upaghātaṁ gacchanti, aggito vā kulāni upaghātaṁ gacchanti, udakato vā kulāni upaghātaṁ gacchanti, nihitaṁ vā ṭhānā vigacchati, duppayuttā vā kammantā vipajjanti, kule vā kulaṅgāroti uppajjati, yo te bhoge vikirati vidhamati viddhaṁseti, aniccatāyeva aṭṭhamīti.
Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth.

Ime kho, gāmaṇi, aṭṭha hetū, aṭṭha paccayā kulānaṁ upaghātāya.
These are the eight causes and reasons for the ruin of families.

Imesu kho, gāmaṇi, aṭṭhasu hetūsu, aṭṭhasu paccayesu saṁvijjamānesu yo maṁ evaṁ vadeyya:
Given that these eight reasons are found, suppose someone says this:

‘ucchedāya bhagavā kulānaṁ paṭipanno, anayāya bhagavā kulānaṁ paṭipanno, upaghātāya bhagavā kulānaṁ paṭipanno’ti,
‘The Buddha is practicing to annihilate, collapse, and ruin families!’

taṁ, gāmaṇi, vācaṁ appahāya taṁ cittaṁ appahāya taṁ diṭṭhiṁ appaṭinissajjitvā yathābhataṁ nikkhitto evaṁ niraye”ti.

Unless they give up that speech and thought, and let go of that view, they will be cast down to hell."

Evaṁ vutte, asibandhakaputto gāmaṇi bhagavantaṁ etadavoca:
When he said this, Asibandhaka's son the chief said to the Buddha,

"abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe…
"Excellent, sir! Excellent! …

upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Navamaṁ.

42.10 Maṇicūḷakasutta:
With Maṇicūḷaka

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena rājantepure rājaparisāya sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them,

"kappati samaṇānaṁ sakyaputtiyānaṁ jātarūparajataṁ, sādiyanti samaṇā sakyaputtiyā jātarūparajataṁ, paṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajatan"ti.
"Gold and money are proper for Sakyan ascetics. They accept and receive gold and money."

Tena kho pana samayena maṇicūḷako gāmaṇi tassaṁ parisāyaṁ nisinno hoti.
Now at that time the chief Maṇicūḷaka was sitting in that assembly.

Atha kho maṇicūḷako gāmaṇi taṁ parisaṁ etadavoca:
He said to that retinue,

"mā ayyo evaṁ avacuttha.
"Good sirs, don't say that.

Na kappati samaṇānaṁ sakyaputtiyānaṁ jātarūparajataṁ, na sādiyanti samaṇā sakyaputtiyā jātarūparajataṁ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṁ, nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā"ti.
Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money."

Asakkhi kho maṇicūḷako gāmaṇi taṁ parisaṁ saññāpetuṁ.
He was able to persuade that assembly.

Atha kho maṇicūḷako gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho maṇicūḷako gāmaṇi bhagavantaṁ etadavoca:
Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said,

“idha, bhante, rājantepure rājaparisāya sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
‘kappati samaṇānaṁ sakyaputtiyānaṁ jātarūparajataṁ, sādiyanti samaṇā sakyaputtiyā jātarūparajataṁ, paṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajatan’ti.
Evaṁ vutte, ahaṁ, bhante, taṁ parisaṁ etadavocaṁ:
‘mā ayyo evaṁ avacuttha.
Na kappati samaṇānaṁ sakyaputtiyānaṁ jātarūparajataṁ, na sādiyanti samaṇā sakyaputtiyā jātarūparajataṁ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṁ, nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā’ti.
Asakkhiṁ khvāhaṁ, bhante, taṁ parisaṁ saññāpetuṁ.
Kaccāhaṁ, bhante, evaṁ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṁ abhūtena abbhācikkhāmi, dhammassa cānudhammaṁ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti?
“Answering this way, I trust that I repeat what the Buddha has said, and don’t misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tvaṁ, gāmaṇi, evaṁ byākaramāno vuttavādī ceva me hosi, na ca maṁ abhūtena abbhācikkhasi, dhammassa cānudhammaṁ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati.
“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the

teaching, and there are no legitimate grounds for rebuke or criticism.

Na hi, gāmaṇi, kappati samaṇānaṁ sakyaputtiyānaṁ jātarūparajataṁ, na sādiyanti samaṇā sakyaputtiyā jātarūparajataṁ, nappaṭiggaṇhanti samaṇā sakyaputtiyā jātarūparajataṁ, nikkhittamaṇisuvaṇṇā samaṇā sakyaputtiyā apetajātarūparajatā.
Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.

Yassa kho, gāmaṇi, jātarūparajataṁ kappati, pañcapi tassa kāmaguṇā kappanti.
If gold and money were proper for them, then the five kinds of sensual stimulation would also be proper.

Yassa pañca kāmaguṇā kappanti (…), ekaṁsenetaṁ, gāmaṇi, dhāreyyāsi assamaṇadhammo asakyaputtiyadhammoti.
And if the five kinds of sensual stimulation are proper for them, you should definitely regard them as not having the qualities of an ascetic or a follower of the Sakyan.

Api cāhaṁ, gāmaṇi, evaṁ vadāmi—
Rather, chief, I say this:

tiṇaṁ tiṇatthikena pariyesitabbaṁ, dāru dārutthikena pariyesitabbaṁ, sakaṭaṁ sakaṭatthikena pariyesitabbaṁ, puriso purisatthikena pariyesitabbo.
Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman.

Na tvevāhaṁ, gāmaṇi, kenaci pariyāyena ‘jātarūparajataṁ sāditabbaṁ pariyesitabban’ti vadāmī”ti.
But I say that there is no way they can accept or look for gold and money.”

Dasamaṁ.

42.11 Bhadrakasutta:
With Bhadraka

Ekaṁ samayaṁ bhagavā mallesu viharati uruvelakappaṁ nāma mallānaṁ nigamo.
At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa.

Atha kho bhadrako gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho bhadrako gāmaṇi bhagavantaṁ etadavoca:
Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā dukkhassa samudayañca atthaṅgamañca desetū”ti.
“Please, sir, teach me the origin and cessation of suffering.”

“Ahañce te, gāmaṇi, atītamaddhānaṁ ārabbha dukkhassa samudayañca atthaṅgamañca deseyyaṁ:
“Chief, if I were to teach you about the origin and ending of suffering in the past, saying

‘evaṁ ahosi atītamaddhānan’ti, tatra te siyā kaṅkhā, siyā vimati.
‘this is how it was in the past,’ you might have doubts or uncertainties about that.

Ahañce te, gāmaṇi, anāgatamaddhānaṁ ārabbha dukkhassa samudayañca atthaṅgamañca deseyyaṁ:
If I were to teach you about the origin and ending of suffering in the future, saying

‘evaṁ bhavissati anāgatamaddhānan’ti, tatrāpi te siyā kaṅkhā, siyā vimati.

‘this is how it will be in the future,’ you might have doubts or uncertainties about that.

Api cāhaṁ, gāmaṇi, idheva nisinno ettheva te nisinnassa dukkhassa samudayañca atthaṅgamañca desessāmi.
Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there.

Taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho bhadrako gāmaṇi bhagavato paccassosi.
“Yes, sir,” Bhadraka replied.

Bhagavā etadavoca:
The Buddha said this:

“Taṁ kiṁ maññasi, gāmaṇi,
“What do you think, chief?

atthi te uruvelakappe manussā yesaṁ te vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti?
Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would cause you sorrow, lamentation, pain, sadness, and distress?”

“Atthi me, bhante, uruvelakappe manussā yesaṁ me vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti.
“There are, sir.”

“Atthi pana te, gāmaṇi, uruvelakappe manussā yesaṁ te vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti?
“But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would not cause you sorrow,

lamentation, pain, sadness, and distress?”

“Atthi me, bhante, uruvelakappe manussā yesaṁ me vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti.
“There are, sir.”

“Ko nu kho, gāmaṇi, hetu, ko paccayo yena te ekaccānaṁ uruvelakappiyānaṁ manussānaṁ vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti?
“What’s the cause, chief, what’s the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?”

“Yesaṁ me, bhante, uruvelakappiyānaṁ manussānaṁ vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā, atthi me tesu chandarāgo.
“The people regarding whom this would give rise to sorrow are those I desire and love.

Yesaṁ pana, bhante, uruvelakappiyānaṁ manussānaṁ vadhena vā bandhena vā jāniyā vā garahāya vā nuppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā, natthi me tesu chandarāgo”ti.
The people regarding whom this would not give rise to sorrow are those I don’t desire and love.”

“Iminā tvaṁ, gāmaṇi, dhammena diṭṭhena viditena akālikena pattena pariyogāḷhena atītānāgate nayaṁ nehi:
“With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future:

‘yaṁ kho kiñci atītamaddhānaṁ dukkhaṁ uppajjamānaṁ uppajji sabbaṁ taṁ chandamūlakaṁ chandanidānaṁ.
‘All the suffering that arose in the past was rooted and sourced in desire.

Chando hi mūlaṁ dukkhassa.

For desire is the root of suffering.

Yampi hi kiñci anāgatamaddhānaṁ dukkhaṁ uppajjamānaṁ uppajjissati, sabbaṁ taṁ chandamūlakaṁ chandanidānaṁ.
All the suffering that will arise in the future will be rooted and sourced in desire.

Chando hi mūlaṁ dukkhassā'"ti.
For desire is the root of suffering.'"

"Acchariyaṁ, bhante, abbhutaṁ, bhante.
"It's incredible, sir, it's amazing!

Yāva subhāsitañcidaṁ, bhante, bhagavatā:
How well said this was by the Buddha!

'yaṁ kiñci dukkhaṁ uppajjamānaṁ uppajjati, sabbaṁ taṁ chandamūlakaṁ chandanidānaṁ.
'All the suffering that arises is rooted and sourced in desire.

Chando hi mūlaṁ dukkhassā'ti.
For desire is the root of suffering.'

Atthi me, bhante, ciravāsī nāma kumāro bahi āvasathe paṭivasati.
I have a boy called Ciravāsi, who resides in a house away from here.

So khvāhaṁ, bhante, kālasseva vuṭṭhāya purisaṁ uyyojemi:
I rise early and send someone, saying:

'gaccha, bhaṇe, ciravāsiṁ kumāraṁ jānāhī'ti.
'Go, my man, and check on my boy Ciravāsi.'

Yāvakīvañca, bhante, so puriso nāgacchati, tassa me hoteva aññathattaṁ:
Until they get back I worry:

'mā heva ciravāsissa kumārassa kiñci ābādhayitthā'"ti.
'I hope nothing's wrong with Ciravāsi!'"

"Taṁ kiṁ maññasi, gāmaṇi,

“What do you think, chief?

ciravāsissa kumārassa vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti?
If Ciravāsi was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

“Ciravāsissa me, bhante, kumārassa vadhena vā bandhena vā jāniyā vā garahāya vā jīvitassapi siyā aññathattaṁ, kiṁ pana me nuppajjissanti sokaparidevadukkhadomanassupāyāsā”ti.
“How could it not, sir?”

“Iminā̀pi kho etaṁ, gāmaṇi, pariyāyena veditabbaṁ:
“This too is a way to understand:

‘yaṁ kiñci dukkhaṁ uppajjamānaṁ uppajjati, sabbaṁ taṁ chandamūlakaṁ chandanidānaṁ.
‘All the suffering that arises is rooted and sourced in desire.

Chando hi mūlaṁ dukkhassā’ti.
For desire is the root of suffering.’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

yadā te ciravāsimātā adiṭṭhā ahosi, assutā ahosi, te ciravāsimātuyā chando vā rāgo vā pemaṁ vā”ti?
Before you’d seen or heard of Ciravāsi’s mother, did you have any desire or love or fondness for her?”

“No hetaṁ, bhante”.
“No, sir.”

“Dassanaṁ vā te, gāmaṇi, āgamma savanaṁ vā evaṁ te ahosi:
“Then was it because you saw or heard of her that you had

‘ciravāsimātuyā chando vā rāgo vā pemaṁ vā’”ti?

desire or love or fondness for her?”

“Evaṁ, bhante”.
“Yes, sir.”

“Taṁ kiṁ maññasi, gāmaṇi,
“What do you think, chief?

ciravāsimātuyā te vadhena vā bandhena vā jāniyā vā garahāya vā uppajjeyyuṁ sokaparidevadukkhadomanassupāyāsā”ti?
If Ciravāsi’s mother was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

“Ciravāsimātuyā me, bhante, vadhena vā bandhena vā jāniyā vā garahāya vā jīvitassapi siyā aññathattaṁ, kiṁ pana me nuppajjissanti sokaparidevadukkhadomanassupāyāsā”ti.
“How could it not, sir?”

“Imināpi kho etaṁ, gāmaṇi, pariyāyena veditabbaṁ:
“This too is a way to understand:

‘yaṁ kiñci dukkhaṁ uppajjamānaṁ uppajjati, sabbaṁ taṁ chandamūlakaṁ chandanidānaṁ.
‘All the suffering that arises is rooted and sourced in desire.

Chando hi mūlaṁ dukkhassā’”ti.
For desire is the root of suffering.’”

Ekādasamaṁ.

42.12 Rāsiyasutta:
With Rāsiya

Atha kho rāsiyo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rāsiyo gāmaṇi bhagavantaṁ etadavoca:
Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṁ metaṁ, bhante, ‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhajīviṁ ekaṁsena upavadati upakkosatī’ti.
“Sir, I have heard this: ‘The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.’

Ye te, bhante, evamāhaṁsu: ‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhajīviṁ ekaṁsena upavadati upakkosatī’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṁ abhūtena abbhācikkhanti, dhammassa cānudhammaṁ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti?
Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Ye te, gāmaṇi, evamāhaṁsu: ‘samaṇo gotamo sabbaṁ tapaṁ garahati, sabbaṁ tapassiṁ lūkhajīviṁ ekaṁsena upavadati upakkosatī’ti, na me te vuttavādino, abbhācikkhanti ca pana maṁ te asatā tucchā abhūtena.
“Chief, those who say this do not repeat what I have said. They misrepresent me with what is false, hollow, and untrue.

Dveme, gāmaṇi, antā pabbajitena na sevitabbā—
These two extremes should not be cultivated by one who has gone forth.

yo cāyaṁ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṁhito, yo cāyaṁ attakilamathānuyogo dukkho anariyo anatthasaṁhito.
Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Ete te, gāmaṇi, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Katamā ca sā, gāmaṇi, majjhimā paṭipadā tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?
And what is that middle way of practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho sā, gāmaṇi, majjhimā paṭipadā tathāgatena abhisambuddhā—cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
This, chief, is the middle way of practice, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Tayo kho me, gāmaṇi, kāmabhogino santo saṁvijjamānā lokasmiṁ.
There are these three kinds of pleasure seekers in the world.

Katame tayo?
What three?

Idha, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati, sāhasena adhammena bhoge pariyesitvā sāhasena na attānaṁ sukheti na pīṇeti na saṁvibhajati na puññāni karoti.
Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena.
Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

Adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti, na saṁvibhajati na puññāni karoti.
They make themselves happy and pleased, but don't share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī adhammena bhoge pariyesati sāhasena.
Next, a pleasure seeker seeks wealth using illegitimate, coercive means.

Adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
They make themselves happy and pleased, and they share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi.
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

Dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi na attānaṁ sukheti, na pīṇeti, na saṁvibhajati, na puññāni karoti.
They don't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

Dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti, na saṁvibhajati, na puññāni karoti.
They don't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammādhammena bhoge pariyesati, sāhasenapi asāhasenapi.
Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive.

Dhammādhammena bhoge pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
They make themselves happy and pleased, and they share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

Dhammena bhoge pariyesitvā asāhasena na attānaṁ sukheti, na pīṇeti, na saṁvibhajati, na puññāni karoti.
They don't make themselves happy and pleased, or share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

Dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti, na saṁvibhajati, na puññāni karoti.
They make themselves happy and pleased, but don't share it and make merit.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

Dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.

They make themselves happy and pleased, and they share it and make merit.

Te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapaññho paribhuñjati.
They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Idha pana, gāmaṇi, ekacco kāmabhogī dhammena bhoge pariyesati asāhasena.
Next, a pleasure seeker seeks wealth using legitimate, non-coercive means.

Dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
They make themselves happy and pleased, and they share it and make merit.

Te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaññho paribhuñjati.
And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṁ sukheti, na pīṇeti, na saṁvibhajati, na puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī tīhi ṭhānehi gārayho.
They may be criticized on three grounds.

Katamehi tīhi ṭhānehi gārayho?
What three?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na attānaṁ sukheti na pīṇetīti, iminā dutiyena ṭhānena gārayho.
They don’t make themselves happy and pleased. This is the second ground for criticism.

Na saṁvibhajati, na puññāni karotīti, iminā tatiyena ṭhānena gārayho.
They don’t share it and make merit. This is the third ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi gārayho.
This pleasure seeker may be criticized on these three grounds.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti, na saṁvibhajati, na puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn’t share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṁso.
This pleasure seeker may be criticized on two grounds, and praised on one.

Katamehi dvīhi ṭhānehi gārayho?
What are the two grounds for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na saṁvibhajati, na puññāni karotīti, iminā dutiyena ṭhānena gārayho.
They don’t share it and make merit. This is the second ground for criticism.

Katamena ekena ṭhānena pāsaṁso?
What is the one ground for praise?

Attānaṁ sukheti pīṇetīti, iminā ekena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the one ground for praise.

Ayaṁ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsaṁso.

This pleasure seeker may be criticized on these two grounds, and praised on this one.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit.

Ayaṁ, gāmaṇi, kāmabhogī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṁso.
This pleasure seeker may be criticized on one ground, and praised on two.

Katamena ekena ṭhānena gārayho?
What is the one ground for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā ekena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

Katamehi dvīhi ṭhānehi pāsaṁso?
What are the two grounds for praise?

Attānaṁ sukheti pīṇetīti, iminā paṭhamena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the first ground for praise.

Saṁvibhajati puññāni karotīti, iminā dutiyena ṭhānena pāsaṁso.
They share it and make merit. This is the second ground for praise.

Ayaṁ, gāmaṇi, kāmabhogī, iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṁso.
This pleasure seeker may be criticized on this one ground, and praised on these two.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge

pariyesitvā sāhasenapi asāhasenapi na attānaṁ sukheti, na pīṇeti, na saṁvibhajati, na puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī ekena ṭhānena pāsaṁso, tīhi ṭhānehi gārayho.
They may be praised on one ground, and criticized on three.

Katamena ekena ṭhānena pāsaṁso?
What is the one ground for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā ekena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

Katamehi tīhi ṭhānehi gārayho?
What are the three grounds for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na attānaṁ sukheti, na pīṇetīti, iminā dutiyena ṭhānena gārayho.
They don't make themselves happy and pleased. This is the second ground for criticism.

Na saṁvibhajati, na puññāni karotīti, iminā tatiyena ṭhānena gārayho.
They don't share it and make merit. This is the third ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī iminā ekena ṭhānena pāsaṁso, imehi tīhi ṭhānehi gārayho.
This pleasure seeker may be praised on this one ground, and criticized on these three.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge

pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti, na saṁvibhajati, na puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn't share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī dvīhi ṭhānehi pāsaṁso, dvīhi ṭhānehi gārayho.
They may be praised on two grounds, and criticized on two.

Katamehi dvīhi ṭhānehi pāsaṁso?
What are the two grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṁ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

Katamehi dvīhi ṭhānehi gārayho?
What are the two grounds for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā paṭhamena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the first ground for criticism.

Na saṁvibhajati, na puññāni karotīti, iminā dutiyena ṭhānena gārayho.
They don't share it and make merit. This is the second ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi pāsaṁso, imehi dvīhi ṭhānehi gārayho.
This pleasure seeker may be praised on these two grounds, and criticized on these two.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammādhammena bhoge pariyesati sāhasenapi asāhasenapi, dhammādhammena bhoge

pariyesitvā sāhasenapi asāhasenapi attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit.

Ayaṁ, gāmaṇi, kāmabhogī tīhi ṭhānehi pāsaṁso, ekena ṭhānena gārayho.
They may be praised on three grounds, and criticized on one.

Katamehi tīhi ṭhānehi pāsaṁso?
What are the three grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṁ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

Saṁvibhajati puññāni karotīti, iminā tatiyena ṭhānena pāsaṁso.
They share it and make merit. This is the third ground for praise.

Katamena ekena ṭhānena gārayho?
What is the one ground for criticism?

Adhammena bhoge pariyesati sāhasenāti, iminā ekena ṭhānena gārayho.
They seek wealth using illegitimate, coercive means. This is the one ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi pāsaṁso, iminā ekena ṭhānena gārayho.
This pleasure seeker may be praised on these three grounds, and criticized on this one.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena, na attānaṁ

sukheti, na pīṇeti, na saṁvibhajati, na puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn't make themselves happy and pleased, or share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī ekena ṭhānena pāsaṁso, dvīhi ṭhānehi gārayho.
They may be praised on one ground, and criticized on two.

Katamena ekena ṭhānena pāsaṁso?
What is the one ground for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā ekena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the one ground for praise.

Katamehi dvīhi ṭhānehi gārayho?
What are the two grounds for criticism?

Na attānaṁ sukheti, na pīṇetīti, iminā paṭhamena ṭhānena gārayho.
They don't make themselves happy and pleased. This is the first ground for criticism.

Na saṁvibhajati, na puññāni karotīti, iminā dutiyena ṭhānena gārayho.
They don't share it and make merit. This is the second ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī iminā ekena ṭhānena pāsaṁso, imehi dvīhi ṭhānehi gārayho.
This pleasure seeker may be praised on this one ground, and criticized on these two.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti, na saṁvibhajati, na puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit.

Ayaṁ, gāmaṇi, kāmabhogī dvīhi ṭhānehi pāsaṁso, ekena ṭhānena gārayho.
This pleasure seeker may be praised on two grounds, and criticized on one.

Katamehi dvīhi ṭhānehi pāsaṁso?
What are the two grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṁ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

Katamena ekena ṭhānena gārayho?
What is the one ground for criticism?

Na saṁvibhajati, na puññāni karotīti, iminā ekena ṭhānena gārayho.
They don’t share it and make merit. This is the one ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī imehi dvīhi ṭhānehi pāsaṁso, iminā ekena ṭhānena gārayho.
This pleasure seeker may be praised on these two grounds, and criticized on this one.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti, te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjati.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Ayaṁ, gāmaṇi, kāmabhogī tīhi ṭhānehi pāsaṁso, ekena ṭhānena gārayho.
They may be praised on three grounds and criticized on one.

Katamehi tīhi ṭhānehi pāsaṁso?
What are the three grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṁ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

Saṁvibhajati puññāni karotīti, iminā tatiyena ṭhānena pāsaṁso.
They share it and make merit. This is the third ground for praise.

Katamena ekena ṭhānena gārayho?
What is the one ground for criticism?

Te ca bhoge gadhito mucchito ajjhopanno anādīnavadassāvī anissaraṇapañño paribhuñjatīti, iminā ekena ṭhānena gārayho.
They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism.

Ayaṁ, gāmaṇi, kāmabhogī imehi tīhi ṭhānehi pāsaṁso, iminā ekena ṭhānena gārayho.
This pleasure seeker may be praised on these three grounds, and criticized on this one.

Tatra, gāmaṇi, yvāyaṁ kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṁ sukheti pīṇeti saṁvibhajati puññāni karoti.
Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit.

Te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Ayaṁ, gāmaṇi, kāmabhogī catūhi ṭhānehi pāsaṁso.
This pleasure seeker may be praised on four grounds.

Katamehi catūhi ṭhānehi pāsaṁso?
What are the four grounds for praise?

Dhammena bhoge pariyesati asāhasenāti, iminā paṭhamena ṭhānena pāsaṁso.
They seek wealth using legitimate, non-coercive means. This is the first ground for praise.

Attānaṁ sukheti pīṇetīti, iminā dutiyena ṭhānena pāsaṁso.
They make themselves happy and pleased. This is the second ground for praise.

Saṁvibhajati puññāni karotīti, iminā tatiyena ṭhānena pāsaṁso.
They share it and make merit. This is the third ground for praise.

Te ca bhoge agadhito amucchito anajjhopanno ādīnavadassāvī nissaraṇapaññho paribhuñjatīti, iminā catutthena ṭhānena pāsaṁso.
They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise.

Ayaṁ, gāmaṇi, kāmabhogī imehi catūhi ṭhānehi pāsaṁso.
This pleasure seeker may be praised on these four grounds.

Tayome, gāmaṇi, tapassino lūkhajīvino santo saṁvijjamānā lokasmiṁ.
These three self-mortifiers who live rough are found in the world.

Katame tayo?
What three?

Idha, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṁ pabbajito hoti:
Take a self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṁ dhammaṁ adhigaccheyyaṁ, appeva nāma uttari manussadhammā alamariyañāṇadassanavisesaṁ

sacchikareyyan’ti.
‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

So attānaṁ ātāpeti paritāpeti, kusalañca dhammaṁ nādhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṁ na sacchikaroti.
They mortify and torment themselves. But they don’t achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Idha pana, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṁ pabbajito hoti:
Take another self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṁ dhammaṁ adhigaccheyyaṁ, appeva nāma uttari manussadhammā alamariyañāṇadassanavisesaṁ sacchikareyyan’ti.
‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

So attānaṁ ātāpeti paritāpeti, kusalañhi kho dhammaṁ adhigacchati, uttari manussadhammā alamariyañāṇadassanavisesaṁ na sacchikaroti.
They mortify and torment themselves. And they achieve a skillful quality, but don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Idha pana, gāmaṇi, ekacco tapassī lūkhajīvī saddhā agārasmā anagāriyaṁ pabbajito hoti:
Take another self-mortifier who has gone forth from the lay life to homelessness, thinking:

‘appeva nāma kusalaṁ dhammaṁ adhigaccheyyaṁ, appeva nāma uttari manussadhammā alamariyañāṇadassanavisesaṁ sacchikareyyan’ti.

‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’

So attānaṁ ātāpeti paritāpeti, kusalañca dhammaṁ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṁ sacchikaroti.
They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Tatra, gāmaṇi, yvāyaṁ tapassī lūkhajīvī attānaṁ ātāpeti paritāpeti, kusalañca dhammaṁ nādhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṁ na sacchikaroti. Ayaṁ, gāmaṇi, tapassī lūkhajīvī tīhi ṭhānehi gārayho.
In this case, the first self-mortifier may be criticized on three grounds.

Katamehi tīhi ṭhānehi gārayho?
What three?

Attānaṁ ātāpeti paritāpetīti, iminā paṭhamena ṭhānena gārayho.
They mortify and torment themselves. This is the first ground for criticism.

Kusalañca dhammaṁ nādhigacchatīti, iminā dutiyena ṭhānena gārayho.
They don’t achieve a skillful quality. This is the second ground for criticism.

Uttari ca manussadhammā alamariyañāṇadassanavisesaṁ na sacchikarotīti, iminā tatiyena ṭhānena gārayho.
They don’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism.

Ayaṁ, gāmaṇi, tapassī lūkhajīvī, imehi tīhi ṭhānehi gārayho.
This self-mortifier may be criticized on these three grounds.

Tatra, gāmaṇi, yvāyaṁ tapassī lūkhajīvī attānaṁ ātāpeti paritāpeti, kusalañhi kho dhammaṁ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṁ na sacchikaroti.
In this case, the second self-mortifier

Ayaṁ, gāmaṇi, tapassī lūkhajīvī dvīhi ṭhānehi gārayho, ekena ṭhānena pāsaṁso.
may be criticized on two grounds, and praised on one.

Katamehi dvīhi ṭhānehi gārayho?
What are the two grounds for criticism?

Attānaṁ ātāpeti paritāpetīti, iminā paṭhamena ṭhānena gārayho.
They mortify and torment themselves. This is the first ground for criticism.

Uttari ca manussadhammā alamariyañāṇadassanavisesaṁ na sacchikarotīti, iminā dutiyena ṭhānena gārayho.
They don't realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism.

Katamena ekena ṭhānena pāsaṁso?
What is the one ground for praise?

Kusalañhi kho dhammaṁ adhigacchatīti, iminā ekena ṭhānena pāsaṁso.
They achieve a skillful quality. This is the one ground for praise.

Ayaṁ, gāmaṇi, tapassī lūkhajīvī imehi dvīhi ṭhānehi gārayho, iminā ekena ṭhānena pāsaṁso.
This self-mortifier may be criticized on these two grounds, and praised on one.

Tatra, gāmaṇi, yvāyaṁ tapassī lūkhajīvī attānaṁ ātāpeti paritāpeti, kusalañca dhammaṁ adhigacchati, uttari ca manussadhammā alamariyañāṇadassanavisesaṁ sacchikaroti. Ayaṁ, gāmaṇi, tapassī lūkhajīvī ekena ṭhānena gārayho, dvīhi ṭhānehi pāsaṁso.
In this case, the third self-mortifier may be criticized on one ground, and praised on two.

Katamena ekena ṭhānena gārayho?
What is the one ground for criticism?

Attānaṁ ātāpeti paritāpetīti, iminā ekena ṭhānena gārayho.
They mortify and torment themselves. This is the one ground for criticism.

Katamehi dvīhi ṭhānehi pāsaṁso?

What are the two grounds for praise?

Kusalañca dhammaṁ adhigacchatīti, iminā paṭhamena ṭhānena pāsaṁso.
They achieve a skillful quality. This is the first ground for praise.

Uttari ca manussadhammā alamariyañāṇadassanavisesaṁ sacchikarotīti, iminā dutiyena ṭhānena pāsaṁso.
They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise.

Ayaṁ, gāmaṇi, tapassī lūkhajīvī iminā ekena ṭhānena gārayho, imehi dvīhi ṭhānehi pāsaṁso.
This self-mortifier may be criticized on this one ground, and praised on two.

Tisso imā, gāmaṇi, sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
There are these three kinds of wearing away that are apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves.

Katamā tisso?
What three?

Yaṁ ratto rāgādhikaraṇaṁ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.
A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both.

Rāge pahīne nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.
When they’ve given up greed they don’t have such intentions.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for

themselves.

Yaṁ duṭṭho dosādhikaraṇaṁ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.
A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both.

Dose pahīne nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.
When they've given up hate they don't have such intentions.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Yaṁ mūḷho mohādhikaraṇaṁ attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.
A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both.

Mohe pahīne nevattabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.
When they've given up delusion they don't have such intentions.

Sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhi.
This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Imā kho, gāmaṇi, tisso sandiṭṭhikā nijjarā akālikā ehipassikā opaneyyikā paccattaṁ veditabbā viññūhī"ti.
These are the three kinds of wearing away that are apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves."

Evaṁ vutte, rāsiyo gāmaṇi bhagavantaṁ etadavoca:
When he said this, Rāsiya the chief said to the Buddha,

“abhikkantaṁ, bhante …pe…
“Excellent, sir! Excellent! …

upāsakaṁ maṁ bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Dvādasamaṁ.

42.13 Pāṭaliyasutta:
With Pāṭaliya

Ekaṁ samayaṁ bhagavā koliyesu viharati uttaraṁ nāma koliyānaṁ nigamo.
At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara.

Atha kho pāṭaliyo gāmaṇi yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho pāṭaliyo gāmaṇi bhagavantaṁ etadavoca:
Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“sutaṁ metaṁ, bhante:
“Sir, I have heard this:

‘samaṇo gotamo māyaṁ jānātī’ti.
‘The ascetic Gotama knows magic.’

Ye te, bhante, evamāhaṁsu: ‘samaṇo gotamo māyaṁ jānātī’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantaṁ abhūtena abbhācikkhanti, dhammassa cānudhammaṁ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati?
Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

Anabbhācikkhitukāmā hi mayaṁ, bhante, bhagavantan”ti.
For we don’t want to misrepresent the Blessed One.”

“Ye te, gāmaṇi, evamāhaṁsu: ‘samaṇo gotamo māyaṁ jānātī’ti, vuttavādino ceva me, te na ca maṁ abhūtena abbhācikkhanti, dhammassa cānudhammaṁ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī”ti.

“Chief, those who say this repeat what I have said, and don’t misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism.”

“Saccaṁyeva kira, bho, mayaṁ tesaṁ samaṇabrāhmaṇānaṁ na saddahāma:
“Sir, we didn’t believe that what those ascetics and brahmins said was really true.

‘samaṇo gotamo māyaṁ jānātī’ti, samaṇo khalu bho gotamo māyāvī”ti.
But it seems the ascetic Gotama is a magician!”

“Yo nu kho, gāmaṇi, evaṁ vadeti: ‘ahaṁ māyaṁ jānāmī’ti, so evaṁ vadeti: ‘ahaṁ māyāvī’”ti.
“Chief, does someone who says ‘I know magic’ also say ‘I am a magician’?”

“Tatheva taṁ bhagavā hoti, tatheva taṁ sugata hotī”ti.
“That’s right, Blessed One! That’s right, Holy One!”

“Tena hi, gāmaṇi, taññevettha paṭipucchissāmi; yathā te khameyya, tathā taṁ byākareyyāsi—
“Well then, chief, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

jānāsi tvaṁ koliyānaṁ lambacūḷake bhaṭe”ti?
Do you know the Koliyan officers with drooping headdresses?”

“Jānāmahaṁ, bhante, koliyānaṁ lambacūḷake bhaṭe”ti.
“I know them, sir.”

“Taṁ kiṁ maññasi, gāmaṇi, kimatthiyā koliyānaṁ lambacūḷakā bhaṭā”ti?
“And what’s their job?”

“Ye ca, bhante, koliyānaṁ corā te ca paṭisedhetuṁ, yāni ca koliyānaṁ dūteyyāni tāni ca vahātuṁ, etadatthiyā, bhante, koliyānaṁ lambacūḷakā bhaṭā”ti.
“To put a stop to bandits and to deliver messages for the Koliyans.”

“Taṁ kiṁ maññasi, gāmaṇi,
“What do you think, chief?

jānāsi tvaṁ koliyānaṁ lambacūḷake bhaṭe sīlavante vā te dussīle vā”ti?
Are the Koliyan officers with drooping headdresses moral or immoral?”

“Jānāmahaṁ, bhante, koliyānaṁ lambacūḷake bhaṭe dussīle pāpadhamme; ye ca loke dussīlā pāpadhammā koliyānaṁ lambacūḷakā bhaṭā tesaṁ aññatarā”ti.
“I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.”

“Yo nu kho, gāmaṇi, evaṁ vadeyya:
“Would it be right to say that

‘pāṭaliyo gāmaṇi jānāti koliyānaṁ lambacūḷake bhaṭe dussīle pāpadhamme, pāṭaliyopi gāmaṇi dussīlo pāpadhammo’ti, sammā nu kho so vadamāno vadeyyā”ti?
Pāṭaliya knows the Kolyian officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character?”

“No hetaṁ, bhante.
“No, sir.

Aññe, bhante, koliyānaṁ lambacūḷakā bhaṭā, aññohamasmi. Aññathādhammā koliyānaṁ lambacūḷakā bhaṭā,

aññathādhammohamasmī”ti.
I’m quite different from the Koliyan officers with drooping headdresses, we have quite different characters.”

“Tvañhi nāma, gāmaṇi, lacchasi: ‘pāṭaliyo gāmaṇi jānāti koliyānaṁ lambacūḷake bhaṭe dussīle pāpadhamme, na ca pāṭaliyo gāmaṇi dussīlo pāpadhammo’ti, kasmā tathāgato na lacchati: ‘tathāgato māyaṁ jānāti, na ca tathāgato māyāvī’ti?
“So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician?

Māyañcāhaṁ, gāmaṇi, pajānāmi, māyāya ca vipākaṁ, yathāpaṭipanno ca māyāvī kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Pāṇātipātañcāhaṁ, gāmaṇi, pajānāmi, pāṇātipātassa ca vipākaṁ, yathāpaṭipanno ca pāṇātipātī kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Adinnādānañcāhaṁ, gāmaṇi, pajānāmi, adinnādānassa ca vipākaṁ, yathāpaṭipanno ca adinnādāyī kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
I understand stealing …

Kāmesumicchācārañcāhaṁ, gāmaṇi, pajānāmi, kāmesumicchācārassa ca vipākaṁ, yathāpaṭipanno ca kāmesumicchācārī kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.

sexual misconduct …

Musāvādañcāhaṁ, gāmaṇi, pajānāmi, musāvādassa ca vipākaṁ, yathāpaṭipanno ca musāvādī kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
lying …

Pisuṇavācañcāhaṁ, gāmaṇi, pajānāmi, pisuṇavācāya ca vipākaṁ, yathāpaṭipanno ca pisuṇavāco kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
divisive speech …

Pharusavācañcāhaṁ, gāmaṇi, pajānāmi, pharusavācāya ca vipākaṁ, yathāpaṭipanno ca pharusavāco kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
harsh speech …

Samphappalāpañcāhaṁ, gāmaṇi, pajānāmi, samphappalāpassa ca vipākaṁ, yathāpaṭipanno ca samphappalāpī kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
talking nonsense …

Abhijjhañcāhaṁ, gāmaṇi, pajānāmi, abhijjhāya ca vipākaṁ, yathāpaṭipanno ca abhijjhālu kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
covetousness …

Byāpādapadosañcāhaṁ, gāmaṇi, pajānāmi, byāpādapadosassa ca vipākaṁ, yathāpaṭipanno ca byāpannacitto kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
ill will …

Micchādiṭṭhiñcāhaṁ, gāmaṇi, pajānāmi, micchādiṭṭhiyā ca vipākaṁ, yathāpaṭipanno ca micchādiṭṭhiko kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tañca pajānāmi.
wrong view and its result. And I understand how those who have wrong view practice so that when their body breaks up, after death, they’re reborn

in a place of loss, a bad place, the underworld, hell.

Santi hi, gāmaṇi, eke samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
There are some ascetics and brahmins who have this doctrine and view:

‘yo koci pāṇamatipāteti, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayati.
‘Everyone who kills living creatures experiences pain and sadness in the present life.

Yo koci adinnaṁ ādiyati, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayati.
Everyone who steals …

Yo koci kāmesu micchā carati, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayati.
commits sexual misconduct …

Yo koci musā bhaṇati, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayatī’ti.
lies experiences pain and sadness in the present life.’

Dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricārento.
But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.

Tamenaṁ evamāhaṁsu:
You might ask someone:

‘ambho, ayaṁ puriso kiṁ akāsi mālī kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāretī’ti?
‘Mister, what did that man do?’

Tamenaṁ evamāhaṁsu:
And they’d reply:

‘ambho, ayaṁ puriso rañño paccatthikaṁ pasayha jīvitā voropesi.

‘Mister, that man attacked the king’s enemy and killed them.

Tassa rājā attamano abhihāramadāsi.
The king was delighted and gave him this reward.

Tenāyaṁ puriso mālī kuṇḍalī sunhāto suvilitto kappitakesamassu, itthikāmehi rājā maññe paricāretī’ti.
That’s why he’s garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.’

Dissati kho, gāmaṇi, idhekacco daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā, dakkhiṇena dvārena nikkhāmetvā, dakkhiṇato nagarassa sīsaṁ chijjamāno.
And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he’s marched from street to street and from square to square to the beating of a harsh drum. Then he’s taken out the south gate and there, to the south of the city, they chop off his head.

Tamenaṁ evamāhaṁsu:
You might ask someone:

‘ambho, ayaṁ puriso kiṁ akāsi, daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chindatī’ti?
‘Mister, what did that man do?’

Tamenaṁ evamāhaṁsu:
And they’d reply:

‘ambho, ayaṁ puriso rājaverī itthiṁ vā purisaṁ vā jīvitā voropesi,
‘Mister, that man is an enemy of the king, and he has murdered a man or a woman.

tena naṁ rājāno gahetvā evarūpaṁ kammakāraṇaṁ kārentī’ti.
That’s why the rulers arrested him and inflicted such punishment.’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu te evarūpaṁ diṭṭhaṁ vā sutaṁ vā”ti?
Have you seen or heard of such a thing?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“Since this is so, the ascetics and brahmins whose view is that

‘yo koci pāṇamatipāteti, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayatī’ti, saccaṁ vā te āhaṁsu musā vā”ti?
everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?”

“Musā, bhante”.
“They’re wrong, sir.”

“Ye pana te tucchaṁ musā vilapanti, sīlavanto vā te dussīlā vā”ti?
“But those who speak hollow, false nonsense: are they moral or immoral?”

“Dussīlā, bhante”.
“Immoral, sir.”

“Ye pana te dussīlā pāpadhammā micchāpaṭipannā vā te sammāpaṭipannā vā”ti?
“And are those who are immoral, of bad character practicing wrongly or rightly?”

“Micchāpaṭipannā, bhante”.
“They’re practicing wrongly, sir.”

“Ye pana te micchāpaṭipannā micchādiṭṭhikā vā te sammādiṭṭhikā vā”ti?
“And do those who are practicing wrongly have wrong view or right view?”

“Micchādiṭṭhikā, bhante”.
“They have wrong view, sir.”

“Ye pana te micchādiṭṭhikā kallaṁ nu tesu pasīditun”ti?
“But is it appropriate to have confidence in those of wrong view?”

“No hetaṁ, bhante”.
“No, sir.”

“Dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī …pe… itthikāmehi rājā maññe paricārento.
“You can see someone, garlanded and adorned …

Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso kiṁ akāsi mālī kuṇḍalī …pe… itthikāmehi rājā maññe paricāretī’ti?
Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso rañño paccatthikassa pasayha ratanaṁ ahāsi.
‘Mister, that man attacked the king’s enemy and took their valuables.

Tassa rājā attamano abhihāramadāsi.
The king was delighted and gave him this reward. …’ …

Tenāyaṁ puriso mālī kuṇḍalī …pe… itthikāmehi rājā maññe paricāretī’ti.

Dissati kho, gāmaṇi, idhekacco daḷhāya rajjuyā …pe… dakkhiṇato nagarassa sīsaṁ chijjamāno tamenaṁ evamāhaṁsu:
And you can see someone else, his arms tied tightly behind his back …

‘ambho, ayaṁ puriso kiṁ akāsi daḷhāya rajjuyā …pe… dakkhiṇato nagarassa sīsaṁ chindatī’ti?
Tamenaṁ evamāhaṁsu:

‘ambho, ayaṁ puriso gāmā vā araññā vā adinnaṁ theyyasaṅkhātaṁ ādiyi.
‘Mister, that man took something from a village or wilderness, with the intention to commit theft.

Tena naṁ rājāno gahetvā evarūpaṁ kammakāraṇaṁ kārentī’ti.
That’s why the rulers arrested him and inflicted such punishment.’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu te evarūpaṁ diṭṭhaṁ vā sutaṁ vā”ti?
Have you seen or heard of such a thing?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“Since this is so, the ascetics and brahmins whose view is that

‘yo koci adinnaṁ ādiyati, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayatī’ti, saccaṁ vā te āhaṁsu musā vāti … pe…
everyone who steals experiences pain and sadness in the present life: are they right or wrong? …

kallaṁ nu tesu pasīditun”ti?
Is it appropriate to have confidence in them?”

“No hetaṁ, bhante”.
“No, sir.”

“Dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī …pe… itthikāmehi rājā maññe paricārento.
“You can see someone, garlanded and adorned …

Tamenaṁ evamāhaṁsu:

‘ambho, ayaṁ puriso kiṁ akāsi mālī kuṇḍalī …pe… itthikāmehi rājā maññe paricāretī’ti?
Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso rañño paccatthikassa dāresu cārittaṁ āpajji.
‘Mister, that man had sexual relations with the wives of an enemy king.

Tassa rājā attamano abhihāramadāsi.
The king was delighted and gave him this reward. …’ …

Tenāyaṁ puriso mālī kuṇḍalī …pe… itthikāmehi rājā maññe paricāretī’ti.

Dissati kho, gāmaṇi, idhekacco daḷhāya rajjuyā …pe… dakkhiṇato nagarassa sīsaṁ chijjamāno.
And you can see someone else, his arms tied tightly behind his back …

Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso kiṁ akāsi daḷhāya rajjuyā …pe… dakkhiṇato nagarassa sīsaṁ chindatī’ti?
Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso kulitthīsu kulakumārīsu cārittaṁ āpajji,
‘Mister, that man had sexual relations with the women and maidens of good families.

tena naṁ rājāno gahetvā evarūpaṁ kammakāraṇaṁ kārentī’ti.
That’s why the rulers arrested him and inflicted such punishment.’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu te evarūpaṁ diṭṭhaṁ vā sutaṁ vā”ti?
Have you seen or heard of such a thing?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“Since this is so, the ascetics and brahmins whose view is that

‘yo koci kāmesu micchā carati, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayatī’ti, saccaṁ vā te āhaṁsu musā vāti … pe…
everyone who commits sexual misconduct experiences pain and sadness in the present life: are they right or wrong? …

kallaṁ nu tesu pasīditun”ti?
Is it appropriate to have confidence in them?”

“No hetaṁ, bhante”.
“No, sir.”

“Dissati kho pana, gāmaṇi, idhekacco mālī kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricārento.
“And you can see someone, garlanded and adorned …

Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso kiṁ akāsi mālī kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāretī’ti?
Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso rājānaṁ musāvādena hāsesi.
‘Mister, that man amused the king with lies.

Tassa rājā attamano abhihāramadāsi.
The king was delighted and gave him this reward. …’ …

Tenāyaṁ puriso mālī kuṇḍalī sunhāto suvilitto kappitakesamassu itthikāmehi rājā maññe paricāretī’ti.

Dissati kho, gāmaṇi, idhekacco daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa sīsaṁ chijjamāno.
And you can see someone else, his arms tied tightly behind his back …

Tamenaṁ evamāhaṁsu:

‘ambho, ayaṁ puriso kiṁ akāsi daḷhāya rajjuyā pacchābāhaṁ gāḷhabandhanaṁ bandhitvā khuramuṇḍaṁ karitvā kharassarena paṇavena rathiyāya rathiyaṁ siṅghāṭakena siṅghāṭakaṁ parinetvā, dakkhiṇena dvārena nikkhāmetvā, dakkhiṇato nagarassa sīsaṁ chindatī’ti?
Tamenaṁ evamāhaṁsu:
‘ambho, ayaṁ puriso gahapatissa vā gahapatiputtassa vā musāvādena atthaṁ bhañji,
‘Mister, that man has ruined a householder or householder’s child by lying.

tena naṁ rājāno gahetvā evarūpaṁ kammakāraṇaṁ kārentī’ti.
That’s why the rulers arrested him and inflicted such punishment.’

Taṁ kiṁ maññasi, gāmaṇi,
What do you think, chief?

api nu te evarūpaṁ diṭṭhaṁ vā sutaṁ vā”ti?
Have you seen or heard of such a thing?”

“Diṭṭhañca no, bhante, sutañca suyyissati cā”ti.
“Sir, we have seen it and heard of it, and we will hear of it again.”

“Tatra, gāmaṇi, ye te samaṇabrāhmaṇā evaṁvādino evaṁdiṭṭhino:
“Since this is so, the ascetics and brahmins whose view is that

‘yo koci musā bhaṇati, sabbo so diṭṭheva dhamme dukkhaṁ domanassaṁ paṭisaṁvedayatī’ti, saccaṁ vā te āhaṁsu musā vā”ti?
everyone who lies experiences pain and sadness in the present life: are they right or wrong?”

“Musā, bhante”.
“They’re wrong, sir.”

“Ye pana te tucchaṁ musā vilapanti sīlavanto vā te dussīlā vā”ti?
“But those who speak hollow, false nonsense: are they moral or immoral?”

“Dussīlā, bhante”.

“Immoral, sir.”

“Ye pana te dussīlā pāpadhammā micchāpaṭipannā vā te sammāpaṭipannā vā”ti?
“And are those who are immoral, of bad character practicing wrongly or rightly?”

“Micchāpaṭipannā, bhante”.
“They’re practicing wrongly, sir.”

“Ye pana te micchāpaṭipannā micchādiṭṭhikā vā te sammādiṭṭhikā vā”ti?
“And do those who are practicing wrongly have wrong view or right view?”

“Micchādiṭṭhikā, bhante”.
“They have wrong view, sir.”

“Ye pana te micchādiṭṭhikā kallaṁ nu tesu pasīditun”ti?
“But is it appropriate to have confidence in those of wrong view?”

“No hetaṁ, bhante”.
“No, sir.

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
It’s incredible, sir, it’s amazing!

Atthi me, bhante, āvasathāgāraṁ.
I have a guest house,

Tattha atthi mañcakāni, atthi āsanāni, atthi udakamaṇiko, atthi telappadīpo.
where there are cots, seats, water pots, and oil lamps.

Tattha yo samaṇo vā brāhmaṇo vā vāsaṁ upeti, tenāhaṁ yathāsatti yathābalaṁ saṁvibhajāmi.

Whenever an ascetic or brahmin comes to stay, I share what I have as best I can.

Bhūtapubbaṁ, bhante, cattāro satthāro nānādiṭṭhikā nānākhantikā nānārucikā, tasmiṁ āvasathāgāre vāsaṁ upagacchuṁ.
Once it so happened, sir, that four teachers of different views and opinions came to stay at my guest house.

Eko satthā evaṁvādī evaṁdiṭṭhi:
One teacher had this doctrine and view:

‘natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko. Natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

Eko satthā evaṁvādī evaṁdiṭṭhi:
One teacher had this doctrine and view:

‘atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī’ti.
‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Eko satthā evaṁvādī evaṁdiṭṭhi:

One teacher had this doctrine and view:

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto na karīyati pāpaṁ.
‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṁ puññaṁ, natthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṁyamena saccavajjena natthi puññaṁ, natthi puññassa āgamo’ti.
In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

Eko satthā evaṁvādī evaṁdiṭṭhi:
One teacher had this doctrine and view:

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto karīyati pāpaṁ.
‘The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, atthi tatonidānaṁ pāpaṁ, atthi pāpassa āgamo.
If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, atthi tatonidānaṁ pāpaṁ, atthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṁ puññaṁ, atthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

Dānena damena saṁyamena saccavajjena atthi puññaṁ, atthi puññassa āgamo’ti.
In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.’

Tassa mayhaṁ, bhante, ahudeva kaṅkhā, ahu vicikicchā:
I had doubt and uncertainty about that:

‘kosu nāma imesaṁ bhavataṁ samaṇabrāhmaṇānaṁ saccaṁ āha, ko musā’”ti?
‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

“Alañhi te, gāmaṇi, kaṅkhituṁ, alaṁ vicikicchituṁ.
“Chief, no wonder you’re doubting and uncertain.

Kaṅkhanīye ca pana te ṭhāne vicikicchā uppannā”ti.
Doubt has come up in you about an uncertain matter.”

“Evaṁ pasannohaṁ, bhante, bhagavati. Pahoti me bhagavā tathā dhammaṁ desetuṁ yathāhaṁ imaṁ kaṅkhādhammaṁ pajaheyyan”ti.
“I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

“Atthi, gāmaṇi, dhammasamādhi.
“Chief, there is immersion based on understanding of principle.

Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi. Evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.
If you gain such mental immersion, you can give up that state of uncertainty.

Katamo ca, gāmaṇi, dhammasamādhi?
And what is immersion based on understanding of principle?

Idha, gāmaṇi, ariyasāvako pāṇātipātaṁ pahāya pāṇātipātā paṭivirato hoti, adinnādānaṁ pahāya adinnādānā paṭivirato hoti, kāmesumicchācāraṁ pahāya kāmesumicchācārā paṭivirato hoti, musāvādaṁ pahāya musāvādā paṭivirato hoti, pisuṇaṁ vācaṁ pahāya pisuṇāya vācāya paṭivirato hoti, pharusaṁ vācaṁ pahāya pharusāya vācāya paṭivirato hoti, samphappalāpaṁ pahāya samphappalāpā paṭivirato hoti, abhijjhaṁ pahāya anabhijjhālu hoti, byāpādapadosaṁ

pahāya abyāpannacitto hoti, micchādiṭṭhiṁ pahāya sammādiṭṭhiko hoti.
It's when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
They reflect thus:

'yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
'That teacher who had this doctrine and view:

"natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ, natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā, sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī"ti.
"There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight."

Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī'ti.
I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

Tassa pāmojjaṁ jāyati.
Joy springs up in them.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedayati.
When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Ayaṁ kho, gāmaṇi, dhammasamādhi.
This is that immersion based on understanding of principle.

Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.
If you gain such mental immersion, you can give up that state of uncertainty.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ

mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
They reflect thus:

‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
‘That teacher who had this doctrine and view:

“atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā, sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī”ti.
“There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.”

Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti.
I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Tassa pāmojjaṁ jāyati.
Joy springs up in them.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedayati.
When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Ayaṁ kho, gāmaṇi, dhammasamādhi.
This is that immersion based on understanding of principle.

Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.
If you gain such mental immersion, you can give up that state of uncertainty.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
They reflect thus:

‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
‘That teacher who had this doctrine and view:

“karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto na karīyati pāpaṁ.
“The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento, yajanto yajāpento, natthi tatonidānaṁ puññaṁ, natthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

Dānena damena saṁyamena saccavajjena natthi puññaṁ, natthi puññassa āgamo”ti.
In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.”

Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail.

Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī'ti.
I win on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

Tassa pāmojjaṁ jāyati.
Joy springs up in them.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedayati.
When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Ayaṁ kho, gāmaṇi, dhammasamādhi
This is that immersion based on understanding of principle.

tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.
If you gain such mental immersion, you can give up that state of uncertainty.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ

mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
They reflect thus:

‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
‘That teacher who had this doctrine and view:

“karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto karīyati pāpaṁ.
“The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

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If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, atthi tatonidānaṁ pāpaṁ, atthi pāpassa āgamo.
If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that,

and an outcome of evil.

Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṁ puññaṁ, atthi puññassa āgamo.
If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

Dānena damena saṁyamena saccavajjena atthi puññaṁ atthi puññassa āgamo”ti.
In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.”

Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti.
I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Tassa pāmojjaṁ jāyati.
Joy springs up in them.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

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When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Ayaṁ kho, gāmaṇi, dhammasamādhi.

This is that immersion based on understanding of principle.

Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.
If you gain such mental immersion, you can give up that state of uncertainty.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato karuṇāsahagatena cetasā ekaṁ disaṁ pharitvā viharati …pe…
Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion …

muditāsahagatena cetasā ekaṁ disaṁ pharitvā viharati …pe….
rejoicing …

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:
‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
“natthi dinnaṁ, natthi yiṭṭhaṁ, natthi hutaṁ natthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, natthi ayaṁ loko natthi paro loko, natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī”ti.
Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?

Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti.
Tassa pāmojjaṁ jāyati.
Pamuditassa pīti jāyati.
Pītimanassa kāyo passambhati.
Passaddhakāyo sukhaṁ vedayati.
Sukhino cittaṁ samādhiyati.
Ayaṁ kho, gāmaṇi, dhammasamādhi.
Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
So iti paṭisañcikkhati:
‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
“atthi dinnaṁ, atthi yiṭṭhaṁ, atthi hutaṁ, atthi sukatadukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi ayaṁ loko atthi paro loko, atthi mātā atthi pitā atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedentī”ti.
Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti.
Tassa pāmojjaṁ jāyati.
Pamuditassa pīti jāyati.
Pītimanassa kāyo passambhati.
Passaddhakāyo sukhaṁ vedayati.
Sukhino cittaṁ samādhiyati.
Ayaṁ kho, gāmaṇi, dhammasamādhi.

Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
So iti paṭisañcikkhati:
‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
“karoto kārayato, chedato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto na karīyati pāpaṁ.
Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṁ pāpaṁ, natthi pāpassa āgamo.
Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento, yajanto yajāpento, natthi tatonidānaṁ puññaṁ, natthi puññassa āgamo.
Dānena damena saṁyamena saccavajjena natthi puññaṁ, natthi puññassa āgamo”ti.
Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti.
Tassa pāmojjaṁ jāyati.
Pamuditassa pīti jāyati.
Pītimanassa kāyo passambhati.
Passaddhakāyo sukhaṁ vedayati.
Sukhino cittaṁ samādhiyati.

Ayaṁ kho, gāmaṇi, dhammasamādhi.
Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsi.

Sa kho so, gāmaṇi, ariyasāvako evaṁ vigatābhijjho vigatabyāpādo asammūḷho sampajāno paṭissato upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharati, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ, iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.
So iti paṭisañcikkhati:
They reflect thus:

‘yvāyaṁ satthā evaṁvādī evaṁdiṭṭhi:
“karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātayato, adinnaṁ ādiyato, sandhiṁ chindato, nillopaṁ harato, ekāgārikaṁ karoto, paripanthe tiṭṭhato, paradāraṁ gacchato, musā bhaṇato, karoto karīyati pāpaṁ.
Khurapariyantena cepi cakkena yo imissā pathaviyā pāṇe ekaṁ maṁsakhalaṁ ekaṁ maṁsapuñjaṁ kareyya, atthi tatonidānaṁ pāpaṁ, atthi pāpassa āgamo.
Dakkhiṇañcepi gaṅgāya tīraṁ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, atthi tatonidānaṁ pāpaṁ, atthi pāpassa āgamo.
Uttarañcepi gaṅgāya tīraṁ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṁ puññaṁ, atthi puññassa āgamo.
Dānena damena saṁyamena saccavajjena atthi puññaṁ, atthi puññassa āgamo”ti.
Sace tassa bhoto satthuno saccaṁ vacanaṁ, apaṇṇakatāya mayhaṁ, yvāhaṁ na kiñci byābādhemi tasaṁ vā thāvaraṁ vā?
‘If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail.

Ubhayamettha kaṭaggāho, yaṁ camhi kāyena saṁvuto vācāya saṁvuto manasā saṁvuto, yañca kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissāmī’ti.

I win on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Tassa pāmojjaṁ jāyati.
Joy springs up in them.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedayati.
When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Ayaṁ kho, gāmaṇi, dhammasamādhi.
This is that immersion based on understanding of principle.

Tatra ce tvaṁ cittasamādhiṁ paṭilabheyyāsi, evaṁ tvaṁ imaṁ kaṅkhādhammaṁ pajaheyyāsī”ti.
If you gain such mental immersion, you can give up that state of uncertainty.”

Evaṁ vutte, pāṭaliyo gāmaṇi bhagavantaṁ etadavoca:
When he said this, Pāṭaliya the chief said to the Buddha,

“abhikkantaṁ, bhante, abhikkantaṁ, bhante …pe…
“Excellent, sir! Excellent! …

ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Terasamaṁ.

Gāmaṇivaggo paṭhamo.

Tassuddānaṁ

Caṇḍo puṭo yodhājīvo,
Hatthasso asibandhako;
Desanā saṅkhakulaṁ maṇicūḷaṁ,
Bhadrarāsiyapāṭalīti.

Gāmaṇisaṁyuttaṁ samattaṁ.
The Linked Discourses on chiefs are complete.

43. Asaṅkhata Saṁyutta:
On the Unconditioned

43.1 Kāyagatāsatisutta:
Mindfulness of the Body

Sāvatthinidānaṁ.
At Sāvatthī.

“Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṁ.
“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, asaṅkhataṁ?
And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

idaṁ vuccati, bhikkhave, asaṅkhataṁ.
This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
And what is the path that leads to the unconditioned?

Kāyagatāsati.
Mindfulness of the body.

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo.
This is called the path that leads to the unconditioned.

Iti kho, bhikkhave, desitaṁ vo mayā asaṅkhataṁ, desito asaṅkhatagāmimaggo.
So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

Yaṁ, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī"ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Paṭhamaṁ.

43.2 Samathavipassanāsutta:
Serenity and Discernment

“Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṁ.
“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, asaṅkhataṁ?
And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

idaṁ vuccati, bhikkhave, asaṅkhataṁ.
This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
And what is the path that leads to the unconditioned?

Samatho ca vipassanā ca.
Serenity and discernment.

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
This is called the path that leads to the unconditioned. …”

Dutiyaṁ.

43.3 Savitakkasavicārasutta:
Placing the Mind and Keeping it Connected

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi—ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected. …”

Tatiyaṁ.

43.4 Suññatasamādhisutta:
Emptiness Immersion

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Suññato samādhi, animitto samādhi, appaṇihito samādhi—ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
Emptiness immersion; signless immersion; undirected immersion. …”

Catutthaṁ.

43.5 Satipaṭṭhānasutta:
Mindfulness Meditation

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Cattāro satipaṭṭhānā. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
The four kinds of mindfulness meditation. …”

Pañcamaṁ.

43.6 Sammappadhānasutta:
Right Efforts

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Cattāro sammappadhānā. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
The four right efforts. …”

Chaṭṭhaṁ.

43.7 Iddhipādasutta:
Bases of Psychic Power

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Cattāro iddhipādā. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo … pe….
The four bases of psychic power. …”

Sattamaṁ.

43.8 Indriyasutta:
Faculties

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Pañcindriyāni. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo … pe….
The five faculties. …”

Aṭṭhamaṁ.

43.9 Balasutta:
Powers

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Pañca balāni. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
The five powers. …”

Navamaṁ.

43.10 Bojjhaṅgasutta:
Awakening Factors

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Satta bojjhaṅgā. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo … pe….
The seven awakening factors. …”

Dasamaṁ.

43.11 Maggaṅgasutta:
The Path

“Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Ariyo aṭṭhaṅgiko maggo.
The noble eightfold path.

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo.
This is called the path that leads to the unconditioned.

Iti kho, bhikkhave, desitaṁ vo mayā asaṅkhataṁ, desito asaṅkhatagāmimaggo.
So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

Yaṁ, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya kataṁ vo taṁ mayā.
Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī”ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

Ekādasamaṁ.

Asaṅkhatasaṁyuttassa paṭhamo vaggo.

Tassuddānaṁ

Kāyo samatho savitakko,
suññato satipaṭṭhānā;
Sammappadhānā iddhipādā,
indriyabalabojjhaṅgā;
Maggena ekādasamaṁ,
Tassuddānaṁ pavuccati.

43.12 Asaṅkhatasutta:
The Unconditioned

“Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṁ.
“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, asaṅkhataṁ?
And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

idaṁ vuccati, bhikkhave, asaṅkhataṁ.
This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
And what is the path that leads to the unconditioned?

Samatho.
Serenity.

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo.
This is called the path that leads to the unconditioned.

Iti kho, bhikkhave, desitaṁ vo mayā asaṅkhataṁ, desito asaṅkhatagāmimaggo.
So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

Yaṁ, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanīti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṁ.
"Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, asaṅkhataṁ?
And what is the unconditioned?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

idaṁ vuccati, bhikkhave, asaṅkhataṁ.
This is called the unconditioned.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
And what is the path that leads to the unconditioned?

Vipassanā.
Discernment.

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo.
This is called the path that leads to the unconditioned. …"

Iti kho, bhikkhave, desitaṁ vo mayā asaṅkhataṁ …pe…
ayaṁ vo amhākaṁ anusāsanīti.

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
“And what is the path that leads to the unconditioned?

Savitakko savicāro samādhi.
Immersion with placing the mind and keeping it connected. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Avitakko vicāramatto samādhi.
Immersion without placing the mind, but just keeping it connected. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Avitakko avicāro samādhi. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
Immersion without placing the mind or keeping it connected. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Suññato samādhi.
Emptiness immersion. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Animitto samādhi.
Signless immersion. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Appaṇihito samādhi. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
Undirected immersion. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṁ.
A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu vedanāsu vedanānupassī viharati …pe…
A mendicant meditates by observing an aspect of feelings …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu citte cittānupassī viharati …pe…
A mendicant meditates by observing an aspect of the mind …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati …pe…
ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
A mendicant meditates by observing an aspect of principles …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities are given up. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind,

and strives so that skillful qualities arise. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu
chandasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu
vīriyasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
A mendicant develops the basis of psychic power that has immersion due to energy …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu
cittasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
immersion due to mental development …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu
vīmaṁsasamādhipadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
immersion due to inquiry, and active effort. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu saddhindriyaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
A mendicant develops the faculty of faith, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu vīriyindriyaṁ bhāveti vivekanissitaṁ … pe…
A mendicant develops the faculty of energy …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu satindriyaṁ bhāveti …pe…
mindfulness …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu samādhindriyaṁ bhāveti …pe…
immersion …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu paññindriyaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu saddhābalaṁ bhāveti vivekanissitaṁ …pe…
A mendicant develops the power of faith …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu vīriyabalaṁ bhāveti …pe…
energy …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu satibalaṁ bhāveti …pe…
mindfulness …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu samādhibalaṁ bhāveti …pe…
immersion …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu paññābalaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
A mendicant develops the awakening factor of mindfulness …

ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu dhammavicayasambojjhaṅgaṁ bhāveti … pe…
investigation of principles …

vīriyasambojjhaṅgaṁ bhāveti …pe…
energy …

pītisambojjhaṅgaṁ bhāveti …pe…
rapture …

passaddhisambojjhaṅgaṁ bhāveti …pe…
tranquility …

samādhisambojjhaṅgaṁ bhāveti …pe…

immersion …

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe….
equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
A mendicant develops right view …

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo …pe…
katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu sammāsaṅkappaṁ bhāveti …pe…
right thought …

sammāvācaṁ bhāveti …pe…
right speech …

sammākammantaṁ bhāveti …pe…
right action …

sammāājīvaṁ bhāveti …pe…
right livelihood …

sammāvāyāmaṁ bhāveti …pe…
right effort …

sammāsatiṁ bhāveti …pe…
right mindfulness …

asaṅkhatañca vo, bhikkhave, desessāmi asaṅkhatagāmiñca maggaṁ. Taṁ suṇātha.
Katamañca, bhikkhave, asaṅkhataṁ …pe…?
Katamo ca, bhikkhave, asaṅkhatagāmimaggo?
Idha, bhikkhave, bhikkhu sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.

right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

Ayaṁ vuccati, bhikkhave, asaṅkhatagāmimaggo.
This is called the path that leads to the unconditioned.

Iti kho, bhikkhave, desitaṁ vo mayā asaṅkhataṁ, desito asaṅkhatagāmimaggo.
So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned.

Yaṁ, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī"ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

Paṭhamaṁ.

43.13 Anatasutta:
Uninclined

“Anatañca vo, bhikkhave, desessāmi, anatagāmiñca maggaṁ.
“Mendicants, I will teach you the uninclined …”

Taṁ suṇātha.
Katamañca, bhikkhave, anataṁ …pe…”.

(Yathā asaṅkhataṁ tathā vitthāretabbaṁ.)
(Tell in full as in the unconditioned in the previous chapter.)

Dutiyaṁ.

43.14–43 Anāsavādisutta:
Undefiled, Etc.

“Anāsavañca vo, bhikkhave, desessāmi anāsavagāmiñca maggaṁ.
“Mendicants, I will teach you the undefiled …

Taṁ suṇātha. Katamañca, bhikkhave, anāsavaṁ …pe….

Saccañca vo, bhikkhave, desessāmi saccagāmiñca maggaṁ.
the truth …

Taṁ suṇātha. Katamañca, bhikkhave, saccaṁ …pe….

Pārañca vo, bhikkhave, desessāmi pāragāmiñca maggaṁ.
the far shore …

Taṁ suṇātha. Katamañca, bhikkhave, pāraṁ …pe….

Nipuṇañca vo, bhikkhave, desessāmi nipuṇagāmiñca maggaṁ.
the subtle …

Taṁ suṇātha. Katamañca, bhikkhave, nipuṇaṁ …pe….

Sududdasañca vo, bhikkhave, desessāmi sududdasagāmiñca maggaṁ.
the very hard to see …

Taṁ suṇātha. Katamañca, bhikkhave, sududdasaṁ …pe….

Ajajjarañca vo, bhikkhave, desessāmi ajajjaragāmiñca maggaṁ.
the unaging …

Taṁ suṇātha. Katamañca, bhikkhave, ajajjaraṁ …pe….

Dhuvañca vo, bhikkhave, desessāmi dhuvagāmiñca maggaṁ.
the constant …

Taṁ suṇātha. Katamañca, bhikkhave, dhuvaṁ …pe….

Apalokitañca vo, bhikkhave, desessāmi apalokitagāmiñca maggaṁ.
the not falling apart …

Taṁ suṇātha. Katamañca, bhikkhave, apalokitaṁ …pe….

Anidassanañca vo, bhikkhave, desessāmi anidassanagāmiñca maggaṁ.
the invisible …

Taṁ suṇātha. Katamañca, bhikkhave, anidassanaṁ …pe….

Nippapañcañca vo, bhikkhave, desessāmi nippapañcagāmiñca maggaṁ.
the unproliferated …

Taṁ suṇātha.
Katamañca, bhikkhave, nippapañcaṁ …pe…?

Santañca vo, bhikkhave, desessāmi santagāmiñca maggaṁ.
the peaceful …

Taṁ suṇātha. Katamañca, bhikkhave, santaṁ …pe….

Amatañca vo, bhikkhave, desessāmi amatagāmiñca maggaṁ.
the deathless …

Taṁ suṇātha. Katamañca, bhikkhave, amataṁ …pe….

Paṇītañca vo, bhikkhave, desessāmi paṇītagāmiñca maggaṁ.
the sublime …

Taṁ suṇātha. Katamañca, bhikkhave, paṇītaṁ …pe….

Sivañca vo, bhikkhave, desessāmi sivagāmiñca maggaṁ.
the state of grace …

Taṁ suṇātha. Katamañca, bhikkhave, sivaṁ …pe….

Khemañca vo, bhikkhave, desessāmi khemagāmiñca maggaṁ.
the sanctuary …

Taṁ suṇātha. Katamañca, bhikkhave, khemaṁ …pe….

Taṇhākkhayañca vo, bhikkhave, desessāmi taṇhākkhayagāmiñca maggaṁ.
the ending of craving …

Taṁ suṇātha.
Katamañca, bhikkhave, taṇhākkhayaṁ …pe…?

Acchariyañca vo, bhikkhave, desessāmi acchariyagāmiñca maggaṁ.
the incredible …

Taṁ suṇātha. Katamañca, bhikkhave, acchariyaṁ …pe….

Abbhutañca vo, bhikkhave, desessāmi abbhutagāmiñca maggaṁ.
the amazing …

Taṁ suṇātha. Katamañca, bhikkhave, abbhutaṁ …pe….

Anītikañca vo, bhikkhave, desessāmi anītikagāmiñca maggaṁ.
the untroubled …

Taṁ suṇātha. Katamañca, bhikkhave, anītikaṁ …pe….

Anītikadhammañca vo, bhikkhave, desessāmi anītikadhammagāmiñca maggaṁ.
the not liable to trouble …

Taṁ suṇātha. Katamañca, bhikkhave, anītikadhammaṁ …pe….

Nibbānañca vo, bhikkhave, desessāmi nibbānagāmiñca maggaṁ.
extinguishment …

Taṁ suṇātha. Katamañca, bhikkhave, nibbānaṁ …pe….

Abyābajjhañca vo, bhikkhave, desessāmi abyābajjhagāmiñca maggaṁ.
the unafflicted …

Taṁ suṇātha. Katamañca, bhikkhave, abyābajjhaṁ …pe….

Virāgañca vo, bhikkhave, desessāmi virāgagāmiñca maggaṁ.
dispassion …

Taṁ suṇātha.
Katamo ca, bhikkhave, virāgo …pe…?

Suddhiñca vo, bhikkhave, desessāmi suddhigāmiñca maggaṁ.
purity …

Taṁ suṇātha. Katamā ca, bhikkhave, suddhi …pe….

Muttiñca vo, bhikkhave, desessāmi muttigāmiñca maggaṁ.
freedom …

Taṁ suṇātha. Katamā ca, bhikkhave, mutti …pe….

Anālayañca vo, bhikkhave, desessāmi anālayagāmiñca maggaṁ.
not adhering …

Taṁ suṇātha. Katamo ca, bhikkhave, anālayo …pe….

Dīpañca vo, bhikkhave, desessāmi dīpagāmiñca maggaṁ.
the island …

Taṁ suṇātha. Katamañca, bhikkhave, dīpaṁ …pe….

Leṇañca vo, bhikkhave, desessāmi leṇagāmiñca maggaṁ.
the protection …

Taṁ suṇātha. Katamañca, bhikkhave, leṇaṁ …pe….

Tāṇañca vo, bhikkhave, desessāmi tāṇagāmiñca maggaṁ.
the shelter …

Taṁ suṇātha. Katamañca, bhikkhave, tāṇaṁ …pe….

Saraṇañca vo, bhikkhave, desessāmi saraṇagāmiñca maggaṁ.
the refuge …”

Taṁ suṇātha. Katamañca, bhikkhave, saraṇaṁ …pe….

Bāttiṁsatimaṁ.

43.44 Parāyanasutta:
The Haven

“Parāyanañca vo, bhikkhave, desessāmi parāyanagāmiñca maggaṁ.
“Mendicants, I will teach you the haven and the path that leads to the haven.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, parāyanaṁ?
And what is the haven?

Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

idaṁ vuccati, bhikkhave, parāyanaṁ.
This is called the haven.

Katamo ca, bhikkhave, parāyanagāmī maggo?
And what is the path that leads to the haven?

Kāyagatāsati.
Mindfulness of the body.

Ayaṁ vuccati, bhikkhave, parāyanagāmimaggo.
This is called the path that leads to the haven.

Iti kho, bhikkhave, desitaṁ vo mayā parāyanaṁ, desito parāyanagāmimaggo.
So, mendicants, I’ve taught you the haven and the path that leads to the haven.

Yaṁ, bhikkhave, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

Etāni, bhikkhave, rukkhamūlāni, etāni suññāgārāni. Jhāyatha, bhikkhave, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī”ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

(Yathā asaṅkhataṁ tathā vitthāretabbaṁ.)
(Tell in full as in the unconditioned.)

Tettiṁsatimaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Asaṅkhataṁ anataṁ anāsavaṁ,
Saccañca pāraṁ nipuṇaṁ sududdasaṁ;
Ajajjaraṁ dhuvaṁ apalokitaṁ,
Anidassanaṁ nippapañca santaṁ.

Amataṁ paṇītañca sivañca khemaṁ,
Taṇhākkhayo acchariyañca abbhutaṁ;
Anītikaṁ anītikadhammaṁ,
Nibbānametaṁ sugatena desitaṁ.

Abyābajjho virāgo ca,
suddhi mutti anālayo;
Dīpo leṇañca tāṇañca,
saraṇañca parāyananti.

Asaṅkhatasaṁyuttaṁ samattaṁ.
The Linked Discourses on the unconditioned are complete.

44. Abyākata Saṁyutta:
On the Undeclared

44.1 Khemāsutta:
With Khemā

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena khemā bhikkhunī kosalesu cārikaṁ caramānā antarā ca sāvatthiṁ antarā ca sāketaṁ toraṇavatthusmiṁ vāsaṁ upagatā hoti.
Now at that time the nun Khemā was wandering in the land of the Kosalans between Sāvatthī and Sāketa when she took up residence in Toraṇavatthu.

Atha kho rājā pasenadi kosalo sāketā sāvatthiṁ gacchanto, antarā ca sāketaṁ antarā ca sāvatthiṁ toraṇavatthusmiṁ ekarattivāsaṁ upagacchi.
Then King Pasenadi was traveling from Sāketa to Sāvatthī, and he too stayed in Toraṇavatthu for a single night.

Atha kho rājā pasenadi kosalo aññataraṁ purisaṁ āmantesi:
Then King Pasenadi addressed a man,

"ehi tvaṁ, ambho purisa, toraṇavatthusmiṁ tathārūpaṁ samaṇaṁ vā brāhmaṇaṁ vā jāna yamahaṁ ajja payirupāseyyan"ti.
"Please, mister, check if there's a suitable ascetic or brahmin in Toraṇavatthu to whom I can pay homage."

"Evaṁ, devā"ti kho so puriso rañño pasenadissa kosalassa paṭissutvā kevalakappaṁ toraṇavatthuṁ āhiṇḍanto nāddasa tathārūpaṁ samaṇaṁ vā brāhmaṇaṁ vā yaṁ rājā pasenadi kosalo payirupāseyya.
"Yes, Your Majesty," replied that man. He searched all over Toraṇavatthu, but he couldn't see a suitable ascetic or brahmin for the king to pay homage

to.

Addasā kho so puriso khemaṁ bhikkhuniṁ toraṇavatthusmiṁ vāsaṁ upagataṁ.
But he saw that the nun Khemā was staying there,

Disvāna yena rājā pasenadi kosalo tenupasaṅkami; upasaṅkamitvā rājānaṁ pasenadiṁ kosalaṁ etadavoca:
so he went to the king and said to him,

“Natthi kho, deva, toraṇavatthusmiṁ tathārūpo samaṇo vā brāhmaṇo vā yaṁ devo payirupāseyya.
“Your Majesty, there’s no ascetic or brahmin in Toraṇavatthu for the king to pay homage to.

Atthi ca kho, deva, khemā nāma bhikkhunī, tassa bhagavato sāvikā arahato sammāsambuddhassa.
But there is the nun Khemā, who’s a disciple of the Blessed One, the perfected one, the fully awakened Buddha.

Tassā kho pana ayyāya evaṁ kalyāṇo kittisaddo abbhuggato:
She has a good reputation as being

‘paṇḍitā, viyattā medhāvinī bahussutā cittakathā kalyāṇapaṭibhānā’ti.
astute, competent, clever, learned, a brilliant speaker, and eloquent.

Taṁ devo payirupāsatū”ti.
Your Majesty may pay homage to her.”

Atha kho rājā pasenadi kosalo yena khemā bhikkhunī tenupasaṅkami; upasaṅkamitvā khemaṁ bhikkhuniṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā pasenadi kosalo khemaṁ bhikkhuniṁ etadavoca:
Then King Pasenadi of Kosala went up to the nun Khemā, bowed, sat down to one side, and said to her:

“kiṁ nu kho, ayye, hoti tathāgato paraṁ maraṇā”ti?
“Ma’am, does a Realized One exist after death?”

“Abyākataṁ kho etaṁ, mahārāja, bhagavatā:
“Great king, this has not been declared by the Buddha.”

‘hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ panayye, na hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One not exist after death?”

“Etampi kho, mahārāja, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘na hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ nu kho, ayye, hoti ca na ca hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One both exist and not exist after death?”

“Abyākataṁ kho etaṁ, mahārāja, bhagavatā:
“This has not been declared by the Buddha.”

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ panayye, neva hoti na na hoti tathāgato paraṁ maraṇā”ti.
“Well then, does a Realized One neither exist nor not exist after death?”

“Etampi kho, mahārāja, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“‘Kiṁ nu kho, ayye, hoti tathāgato paraṁ maraṇā’ti, iti puṭṭhā samānā:
“Ma’am, when asked these questions, you say

‘abyākataṁ kho etaṁ, mahārāja, bhagavatā—
that this has not been declared by the Buddha.

hoti tathāgato paraṁ maraṇā’ti vadesi.
‘Kiṁ panayye, na hoti tathāgato paraṁ maraṇā’ti iti puṭṭhā samānā:
‘etampi kho, mahārāja, abyākataṁ bhagavatā—

na hoti tathāgato paraṁ maraṇā’ti vadesi.
‘Kiṁ nu kho, ayye, hoti ca na ca hoti tathāgato paraṁ maraṇā’ti iti puṭṭhā samānā:
‘abyākataṁ kho etaṁ, mahārāja, bhagavatā—
hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vadesi.
‘Kiṁ panayye, neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti puṭṭhā samānā:
‘etampi kho, mahārāja, abyākataṁ bhagavatā—
neva hoti na na hoti tathāgato paraṁ maraṇā’ti vadesi.
Ko nu kho, ayye, hetu, ko paccayo yenetaṁ abyākataṁ bhagavatā”ti?
What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
“Well then, great king, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, mahārāja,
What do you think, great king?

atthi te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti gaṅgāya vālukaṁ gaṇetuṁ—
Is there any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is,

ettakā vālukā iti vā, ettakāni vālukasatāni iti vā, ettakāni vālukasahassāni iti vā, ettakāni vālukasatasahassāni iti vā”ti?
how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?”

“No hetaṁ, ayye”.
“No, ma’am.”

“Atthi pana te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti mahāsamudde udakaṁ gaṇetuṁ—

“Is there any accountant or finger-tallier or reckoner who can count the water in the ocean, that is,

ettakāni udakāḷhakāni iti vā, ettakāni udakāḷhakasatāni iti vā, ettakāni udakāḷhakasahassāni iti vā, ettakāni udakāḷhakasatasahassāni iti vā”ti?
how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?”

“No hetaṁ, ayye”.
“No, ma’am.

“Taṁ kissa hetu”?
Why is that?

“Mahāyye, samuddo gambhīro appameyyo duppariyogāho”ti.
Because the ocean is deep, immeasurable, and hard to fathom.”

“Evameva kho, mahārāja, yena rūpena tathāgataṁ paññāpayamāno paññāpeyya taṁ rūpaṁ tathāgatassa pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
“In the same way, great king, any form by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Rūpasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
A Realized One is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.
like the ocean.

‘Hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘na hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na upeti.
To say that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist: none of these

apply.

Yāya vedanāya tathāgataṁ paññāpayamāno paññāpeyya, sā vedanā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Any feeling …

Vedanāsaṅkhāyavimutto, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
seyyathāpi mahāsamuddo.
‘Hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘na hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na upeti.
Yāya saññāya tathāgataṁ …pe…
perception …

yehi saṅkhārehi tathāgataṁ paññāpayamāno paññāpeyya, te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
choices …

Saṅkhārasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
seyyathāpi mahāsamuddo.
‘Hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘na hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na upeti.
Yena viññāṇena tathāgataṁ paññāpayamāno paññāpeyya taṁ viññāṇaṁ tathāgatassa pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
consciousness by which a Realized One might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Viññāṇasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
A Realized One is freed from reckoning in terms of consciousness. They’re

deep, immeasurable, and hard to fathom,

seyyathāpi mahāsamuddo.
like the ocean.

‘Hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘na hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na upetī”ti.
To say that after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist: none of these apply.”

Atha kho rājā pasenadi kosalo khemāya bhikkhuniyā bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā khemaṁ bhikkhuniṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
Then King Pasenadi approved and agreed with what the nun Khemā said. Then he got up from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

Atha kho rājā pasenadi kosalo aparena samayena yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho rājā pasenadi kosalo bhagavantaṁ etadavoca:
Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers.

“kiṁ nu kho, bhante, hoti tathāgato paraṁ maraṇā”ti?
“Abyākataṁ kho etaṁ, mahārāja, mayā:
‘hoti tathāgato paraṁ maraṇā’”ti.
“Kiṁ pana, bhante, na hoti tathāgato paraṁ maraṇā”ti?
“Etampi kho, mahārāja, abyākataṁ mayā:
‘na hoti tathāgato paraṁ maraṇā’”ti.
“Kiṁ nu kho, bhante, hoti ca na ca hoti tathāgato paraṁ maraṇā”ti?
“Abyākataṁ kho etaṁ, mahārāja, mayā:
‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ pana, bhante, neva hoti na na hoti tathāgato paraṁ maraṇā”ti?
“Etampi kho, mahārāja, abyākataṁ mayā:
‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.
“‘Kiṁ nu kho, bhante, hoti tathāgato paraṁ maraṇā’ti iti puṭṭho samāno:
‘abyākataṁ kho etaṁ, mahārāja, mayā—hoti tathāgato paraṁ maraṇā’ti vadesi …pe….
“‘Kiṁ pana, bhante, neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti puṭṭho samāno:
‘etampi kho, mahārāja, abyākataṁ mayā—
neva hoti na na hoti tathāgato paraṁ maraṇā’ti vadesi.
Ko nu kho, bhante, hetu, ko paccayo, yenetaṁ abyākataṁ bhagavatā”ti?

“Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te khameyya tathā naṁ byākareyyāsi.
Taṁ kiṁ maññasi, mahārāja, atthi te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti gaṅgāya vālukaṁ gaṇetuṁ—
ettakā vālukā iti vā …pe… ettakāni vālukasatasahassāni iti vā”ti?
“No hetaṁ, bhante”.
“Atthi pana te koci gaṇako vā muddiko vā saṅkhāyako vā yo pahoti mahāsamudde udakaṁ gaṇetuṁ—
ettakāni udakāḷhakāni iti vā …pe… ettakāni udakāḷhakasatasahassāni iti vā”ti?
“No hetaṁ, bhante”.
“Taṁ kissa hetu”?
“Mahā, bhante, samuddo gambhīro appameyyo duppariyogāho.

Evameva kho, mahārāja, yena rūpena tathāgataṁ paññāpayamāno paññāpeyya, taṁ rūpaṁ tathāgatassa pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Rūpasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
seyyathāpi mahāsamuddo.
‘Hoti tathāgato paraṁ maraṇā’tipi na upeti …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na upeti.

Yāya vedanāya …pe…
yāya saññāya …pe… yehi saṅkhārehi …pe….

Yena viññāṇena tathāgataṁ paññāpayamāno paññāpeyya, taṁ viññāṇaṁ tathāgatassa pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
Viññāṇasaṅkhāyavimutto kho, mahārāja, tathāgato gambhīro appameyyo duppariyogāho—
seyyathāpi mahāsamuddo.
‘Hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘na hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi na upeti, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipi na upetī”ti.

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
He said, “It’s incredible, sir, it’s amazing!

Yatra hi nāma satthu ceva sāvikāya ca atthena attho byañjanena byañjanaṁ saṁsandissati, samessati, na virodhayissati yadidaṁ aggapadasmiṁ.
How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Ekamidāhaṁ, bhante, samayaṁ khemaṁ bhikkhuniṁ upasaṅkamitvā etamatthaṁ apucchiṁ.
This one time I went to the nun Khemā and asked her about this matter.

Sāpi me ayyā etehi padehi etehi byañjanehi etamatthaṁ byākāsi, seyyathāpi bhagavā.
And she explained it to me with these words and phrases, just like the Buddha.

Acchariyaṁ, bhante, abbhutaṁ, bhante.
It’s incredible, sir, it’s amazing!

Yatra hi nāma satthu ceva sāvikāya ca atthena attho byañjanena byañjanaṁ saṁsandissati, samessati, na virodhayissati yadidaṁ aggapadasmiṁ.

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Handa dāni mayaṁ, bhante, gacchāma.
Well, now, sir, I must go.

Bahukiccā mayaṁ bahukaraṇīyā”ti.
I have many duties, and much to do.”

“Yassadāni tvaṁ, mahārāja, kālaṁ maññasī”ti.
“Please, great king, go at your convenience.”

Atha kho rājā pasenadi kosalo bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmīti.
Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

Paṭhamaṁ.

44.2 Anurādhasutta:
With Anurādha

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena āyasmā anurādho bhagavato avidūre araññakuṭikāyaṁ viharati.
Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut.

Atha kho sambahulā aññatitthiyā paribbājakā yenāyasmā anurādho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā anurādhena saddhiṁ sammodiṁsu.
Then several wanderers of other religions went up to Venerable Anurādha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te aññatitthiyā paribbājakā āyasmantaṁ anurādhaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side and said to him:

“yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti:
“Reverend Anurādha, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways:

‘hoti tathāgato paraṁ maraṇā’ti vā, ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, ‘neva

hoti na na hoti tathāgato paraṁ maraṇā’ti vā”ti?
After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

“Yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:
“Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

‘hoti tathāgato paraṁ maraṇā’ti vā, ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā”ti.
After death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.”

Evaṁ vutte, te aññatitthiyā paribbājakā āyasmantaṁ anurādhaṁ etadavocuṁ:
When he said this, the wanderers said to him,

“so cāyaṁ bhikkhu navo bhavissati acirapabbajito, thero vā pana bālo abyatto”ti.
“This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.”

Atha kho te aññatitthiyā paribbājakā āyasmantaṁ anurādhaṁ navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamiṁsu.
Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seat and left.

Atha kho āyasmato anurādhassa acirapakkantesu aññatitthiyesu paribbājakesu etadahosi:
Soon after they had left, Anurādha thought,

“sace kho maṁ te aññatitthiyā paribbājakā uttariṁ puccheyyuṁ,
“If those wanderers were to inquire further,

kathaṁ byākaramāno nu khvāhaṁ tesaṁ aññatitthiyānaṁ paribbājakānaṁ vuttavādī ceva bhagavato assaṁ, na ca bhagavantaṁ abhūtena abbhācikkheyyaṁ, dhammassa cānudhammaṁ byākareyyaṁ, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgaccheyyā"ti?
how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?"

Atha kho āyasmā anurādho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā anurādho bhagavantaṁ etadavoca:
Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"idhāhaṁ, bhante, bhagavato avidūre araññakuṭikāyaṁ viharāmi. Atha kho, bhante, sambahulā aññatitthiyā paribbājakā yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā mayā saddhiṁ sammodiṁsu. Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho, bhante, te aññatitthiyā paribbājakā maṁ etadavocuṁ:
'yo so, āvuso anurādha, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato imesu catūsu ṭhānesu paññāpayamāno paññāpeti:
"hoti tathāgato paraṁ maraṇā"ti vā …pe…
"neva hoti na na hoti tathāgato paraṁ maraṇā"ti vā'ti?
Evaṁ vuttāhaṁ, bhante, te aññatitthiye paribbājake etadavocaṁ:
'yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:
"hoti tathāgato paraṁ maraṇā"ti vā …pe…
"neva hoti na na hoti tathāgato paraṁ maraṇā"ti vā'ti.
Evaṁ vutte, bhante, te aññatitthiyā paribbājakā maṁ etadavocuṁ:
'so cāyaṁ bhikkhu navo bhavissati acirapabbajito thero vā pana bālo abyatto'ti.

Atha kho maṁ, bhante, te aññatitthiyā paribbājakā navavādena ca bālavādena ca apasādetvā uṭṭhāyāsanā pakkamiṁsu.
Tassa mayhaṁ, bhante, acirapakkantesu tesu aññatitthiyesu paribbājakesu etadahosi:
‘sace kho maṁ te aññatitthiyā paribbājakā uttariṁ puccheyyuṁ, kathaṁ byākaramāno nu khvāhaṁ tesaṁ aññatitthiyānaṁ paribbājakānaṁ vuttavādī ceva bhagavato assaṁ, na ca bhagavantaṁ abhūtena abbhācikkheyyaṁ, dhammassa cānudhammaṁ byākareyyaṁ, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgaccheyyā’”ti?

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

rūpaṁ niccaṁ vā aniccaṁ vā”ti?
Is form permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.

“No, sir.”

“Vedanā niccā vā aniccā vā”ti?
“Is feeling …

…pe…
Saññā …pe…
perception …

saṅkhārā …pe…
choices …

“viññāṇaṁ niccaṁ vā aniccaṁ vā”ti?
consciousness permanent or impermanent?”

“Aniccaṁ, bhante”.
“Impermanent, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vā taṁ sukhaṁ vā”ti?
“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṁ, bhante”.
“Suffering, sir.”

“Yaṁ panāniccaṁ dukkhaṁ vipariṇāmadhammaṁ, kallaṁ nu taṁ samanupassituṁ:
“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṁ mama, esohamasmi, eso me attā’”ti?
‘This is mine, I am this, this is my self’?”

“No hetaṁ, bhante”.
“No, sir.”

“Tasmātiha, anurādha, yaṁ kiñci rūpaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ rūpaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
“So, Anurādha, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Yā kāci vedanā atītānāgatapaccuppannā …pe…
Any kind of feeling …

yā kāci saññā …pe…
perception …

ye keci saṅkhārā …pe…
choices …

yaṁ kiñci viññāṇaṁ atītānāgatapaccuppannaṁ ajjhattaṁ vā bahiddhā vā oḷārikaṁ vā sukhumaṁ vā hīnaṁ vā paṇītaṁ vā yaṁ dūre santike vā, sabbaṁ viññāṇaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti evametaṁ yathābhūtaṁ sammappaññāya daṭṭhabbaṁ.
consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Evaṁ passaṁ, anurādha, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.
Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Nibbindaṁ virajjati; virāgā vimuccati; vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāti.
They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Taṁ kiṁ maññasi, anurādha,
What do you think, Anurādha?

rūpaṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as form?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanaṁ tathāgatoti samanupassasī”ti?
“Do you regard the Realized One as feeling …

“No hetaṁ, bhante”.
“Saññaṁ tathāgatoti samanupassasī”ti?
perception …

“No hetaṁ, bhante”.
“Saṅkhāre tathāgatoti samanupassasī”ti?
choices …

“No hetaṁ, bhante”.
“Viññāṇaṁ tathāgatoti samanupassasī”ti?
consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

rūpasmiṁ tathāgatoti samanupassasī”ti?

Do you regard the Realized One as in form?”

“No hetaṁ, bhante”.
“No, sir.”

“Aññatra rūpā tathāgatoti samanupassasī”ti?
“Or do you regard the Realized One as distinct from form?”

“No hetaṁ, bhante”.
“No, sir.”

“Vedanāya …pe…
“Do you regard the Realized One as in feeling …

aññatra vedanāya …pe…
or distinct from feeling …

saññāya …pe…
as in perception …

aññatra saññāya …pe…
or distinct from perception …

saṅkhāresu …pe…
as in choices …

aññatra saṅkhārehi …pe…
or distinct from choices …

viññāṇasmiṁ tathāgatoti samanupassasī”ti?
as in consciousness …

“No hetaṁ, bhante”.
“Aññatra viññāṇā tathāgatoti samanupassasī”ti?
or as distinct from consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

rūpaṁ, vedanaṁ, saññaṁ, saṅkhāre, viññāṇaṁ tathāgatoti samanupassasī”ti?
Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Taṁ kiṁ maññasi, anurādha,
“What do you think, Anurādha?

ayaṁ so arūpī avedano asaññī asaṅkhāro aviññāṇo tathāgatoti samanupassasī”ti?
Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca te, anurādha, diṭṭheva dhamme saccato thetato tathāgate anupalabbhiyamāne kallaṁ nu te taṁ veyyākaraṇaṁ—
“In that case, Anurādha, since you don’t acknowledge the Realized One as a genuine fact in the present life, is it appropriate to declare:

yo so, āvuso, tathāgato uttamapuriso paramapuriso paramapattipatto, taṁ tathāgato aññatra imehi catūhi ṭhānehi paññāpayamāno paññāpeti:
‘Reverends, when a Realized One is describing a Realized One—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways:

‘hoti tathāgato paraṁ maraṇā’ti vā …pe…
After death, a Realized One exists, or doesn’t exist, or both exists and

doesn’t exist, or neither exists nor doesn’t exist’?”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā”ti?

“No hetaṁ, bhante”.
“No, sir.”

“Sādhu sādhu, anurādha.
“Good, good, Anurādha!

Pubbe cāhaṁ, anurādha, etarahi ca dukkhañceva paññāpemi dukkhassa ca nirodhan”ti.
In the past, as today, what I describe is suffering and the cessation of suffering.”

Dutiyaṁ.

44.3 Paṭhamasāriputtakoṭṭhikasutta:
With Sāriputta and Koṭṭhita (1st)

Ekaṁ samayaṁ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā mahākoṭṭhiko sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmatā sāriputtena saddhiṁ sammodi.
Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā mahākoṭṭhiko āyasmantaṁ sāriputtaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to Sāriputta:

“Kiṁ nu kho, āvuso sāriputta, hoti tathāgato paraṁ maraṇā”ti?
“Reverend Sāriputta, does a Realized One exist after death?”

“Abyākataṁ kho etaṁ, āvuso, bhagavatā:
“Reverend, this has not been declared by the Buddha.”

‘hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ panāvuso, na hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One not exist after death? …

“Etampi kho, āvuso, abyākataṁ bhagavatā:
‘na hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ nu kho, āvuso, hoti ca na ca hoti tathāgato paraṁ maraṇā”ti?
Does a Realized One both exist and not exist after death? …

“Abyākataṁ kho etaṁ, āvuso, bhagavatā:
‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ panāvuso, neva hoti na na hoti tathāgato paraṁ maraṇā”ti?
Does a Realized One neither exist nor not exist after death?”

“Etampi kho, āvuso, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“‘Kiṁ nu kho, āvuso, hoti tathāgato paraṁ maraṇā’ti iti puṭṭho samāno, ‘abyākataṁ kho etaṁ, āvuso, bhagavatā—
“Reverend, when asked these questions, you say that they have not been declared by the Buddha.

hoti tathāgato paraṁ maraṇā’ti vadesi …pe…
‘kiṁ panāvuso, neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti puṭṭho samāno:
‘etampi kho, āvuso, abyākataṁ bhagavatā—
neva hoti na na hoti tathāgato paraṁ maraṇā’ti vadesi.
Ko nu kho, āvuso, hetu, ko paccayo yenetaṁ abyākataṁ bhagavatā”ti?
What’s the cause, what’s the reason why they have not been declared by the Buddha?”

“Hoti tathāgato paraṁ maraṇāti kho, āvuso, rūpagatametaṁ.
“Reverend, ‘does a Realized One exist after death?’ is included in form.

Na hoti tathāgato paraṁ maraṇāti, rūpagatametaṁ.
‘Does a Realized One not exist after death?’ is included in form.

Hoti ca na ca hoti tathāgato paraṁ maraṇāti, rūpagatametaṁ.
‘Does a Realized One both exist and not exist after death?’ is included in form.

Neva hoti na na hoti tathāgato paraṁ maraṇāti, rūpagatametaṁ.

‘Does a Realized One neither exist nor not exist after death?’ is included in form.

Hoti tathāgato paraṁ maraṇāti kho, āvuso, vedanāgatametaṁ.
‘Does a Realized One exist after death?’ is included in feeling …

Na hoti tathāgato paraṁ maraṇāti, vedanāgatametaṁ.
Hoti ca na ca hoti tathāgato paraṁ maraṇāti, vedanāgatametaṁ.
Neva hoti na na hoti tathāgato paraṁ maraṇāti, vedanāgatametaṁ.
Hoti tathāgato paraṁ maraṇāti kho, āvuso, saññāgatametaṁ.
perception …

Na hoti tathāgato paraṁ maraṇāti, saññāgatametaṁ.
Hoti ca na ca hoti tathāgato paraṁ maraṇāti, saññāgatametaṁ.
Neva hoti na na hoti tathāgato paraṁ maraṇāti, saññāgatametaṁ.
Hoti tathāgato paraṁ maraṇāti kho, āvuso, saṅkhāragatametaṁ.
choices …

Na hoti tathāgato paraṁ maraṇāti, saṅkhāragatametaṁ.
Hoti ca na ca hoti tathāgato paraṁ maraṇāti, saṅkhāragatametaṁ.
Neva hoti na na hoti tathāgato paraṁ maraṇāti, saṅkhāragatametaṁ.
Hoti tathāgato paraṁ maraṇāti kho, āvuso, viññāṇagatametaṁ.
consciousness.

Na hoti tathāgato paraṁ maraṇāti, viññāṇagatametaṁ.
‘Does a Realized One not exist after death?’ is included in consciousness.

Hoti ca na ca hoti tathāgato paraṁ maraṇāti, viññāṇagatametaṁ.
‘Does a Realized One both exist and not exist after death?’ is included in consciousness.

Neva hoti na na hoti tathāgato paraṁ maraṇāti, viññāṇagatametaṁ.
‘Does a Realized One neither exist nor not exist after death?’ is included in consciousness.

Ayaṁ kho, āvuso, hetu ayaṁ paccayo, yenetaṁ abyākataṁ bhagavatā”ti.
This is the cause, this is the reason why this has not been declared by the

Buddha.”

Tatiyaṁ.

44.4 Dutiyasāriputtakoṭṭhikasutta:
With Sāriputta and Koṭṭhita (2nd)

Ekaṁ samayaṁ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. …

(sāyeva pucchā.)
(The same down as far as:)

“Ko nu kho, āvuso, hetu, ko paccayo, yenetaṁ abyākataṁ bhagavatā”ti?
“What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”

“Rūpaṁ kho, āvuso, ajānato apassato yathābhūtaṁ, rūpasamudayaṁ ajānato apassato yathābhūtaṁ, rūpanirodhaṁ ajānato apassato yathābhūtaṁ, rūpanirodhagāminiṁ paṭipadaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti;
“Reverend, not truly knowing and seeing form, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṁ maraṇā’tipissa hoti;
‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipissa hoti;
‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Vedanaṁ …pe…

Not truly knowing or seeing feeling …

saññaṁ …pe…
perception …

saṅkhāre …pe…
choices …

viññāṇaṁ ajānato apassato yathābhūtaṁ, viññāṇasamudayaṁ ajānato apassato yathābhūtaṁ, viññāṇanirodhaṁ ajānato apassato yathābhūtaṁ, viññāṇanirodhagāminiṁ paṭipadaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti;
consciousness, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṁ maraṇā’tipissa hoti;
‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipissa hoti;
‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”tipissa hoti.
‘A Realized One neither exists nor doesn’t exist after death.’

Rūpañca kho, āvuso, jānato passato yathābhūtaṁ, rūpasamudayaṁ jānato passato yathābhūtaṁ, rūpanirodhaṁ jānato passato yathābhūtaṁ, rūpanirodhagāminiṁ paṭipadaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
Truly knowing and seeing form …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
Vedanaṁ …pe…
feeling …

saññaṁ …pe…
perception …

saṅkhāre …pe…
choices …

viññāṇaṁ jānato passato yathābhūtaṁ, viññāṇasamudayaṁ jānato passato yathābhūtaṁ, viññāṇanirodhaṁ jānato passato yathābhūtaṁ, viññāṇanirodhagāminiṁ paṭipadaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti;
consciousness, its origin, its cessation, and the practice that leads to its cessation, one doesn’t think ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṁ maraṇā’tipissa na hoti;
‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipissa na hoti;
‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayaṁ kho, āvuso, hetu ayaṁ paccayo, yenetaṁ abyākataṁ bhagavatā”ti.
This is the cause, this is the reason why this has not been declared by the Buddha.”

Catutthaṁ.

44.5 Tatiyasāriputtakoṭṭhikasutta:
With Sāriputta and Koṭṭhita (3rd)

Ekaṁ samayaṁ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye …pe…
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana. …

(sāyeva pucchā.)
(The same down as far as:)

“Ko nu kho, āvuso, hetu ko paccayo, yenetaṁ abyākataṁ bhagavatā”ti?
“What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”

“Rūpe kho, āvuso, avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…
“Reverend, if you’re not rid of greed, desire, fondness, thirst, passion, and craving for form …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
Vedanāya …pe…
feeling …

saññāya …pe…
perception …

saṅkhāresu …pe…
choices …

viññāṇe avigatarāgassa avigatacchandassa avigatapemassa avigatapipāsassa avigatapariḷāhassa avigatataṇhassa ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…

consciousness, you think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Rūpe ca kho, āvuso, vigatarāgassa …pe…
If you are rid of greed for form …

vedanāya …pe…
feeling …

saññāya …pe…
perception …

saṅkhāresu …pe…
choices …

viññāṇe vigatarāgassa vigatacchandassa vigatapemassa vigatapipāsassa vigatapariḷāhassa vigatataṇhassa ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
consciousness, you don’t think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayaṁ kho, āvuso, hetu, ayaṁ paccayo, yenetaṁ abyākataṁ bhagavatā”ti.
This is the cause, this is the reason why this has not been declared by the Buddha.”

Pañcamaṁ.

44.6 Catutthasāriputtakoṭṭhikasutta:
With Sāriputta and Koṭṭhita (4th)

Ekaṁ samayaṁ āyasmā ca sāriputto, āyasmā ca mahākoṭṭhiko bārāṇasiyaṁ viharanti isipatane migadāye.
At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Benares, in the deer park at Isipatana.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahākoṭṭhiko tenupasaṅkami; upasaṅkamitvā āyasmatā mahākoṭṭhikena saddhiṁ sammodi.
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ mahākoṭṭhikaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita:

“‘kiṁ nu kho, āvuso koṭṭhika, hoti tathāgato paraṁ maraṇā’ti …pe…
“Reverend Koṭṭhita, does a Realized One exist after death?” …

‘kiṁ panāvuso, neva hoti na na hoti tathāgato paraṁ maraṇā’ti iti puṭṭho samāno:
“Reverend, when asked these questions, you say that this has not been declared by the Buddha.

‘etampi kho, āvuso, abyākataṁ bhagavatā—
neva hoti na na hoti tathāgato paraṁ maraṇā’ti vadesi.
Ko nu kho, āvuso, hetu, ko paccayo, yenetaṁ abyākataṁ bhagavatā”ti?
What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Rūpārāmassa kho, āvuso, rūparatassa rūpasammuditassa rūpanirodhaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti;
“Reverend, if you like, love, and enjoy form, and don’t truly see the cessation of form, you think ‘a Realized One exists after death’ or

‘na hoti tathāgato paraṁ maraṇā’tipissa hoti;
‘a Realized One doesn’t exist after death’ or

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipissa hoti;
‘a Realized One both exists and doesn’t exist after death’ or

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Vedanārāmassa kho, āvuso, vedanāratassa vedanāsammuditassa, vedanānirodhaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…
If you like, love, and enjoy feeling …

saññārāmassa kho, āvuso …pe…
perception …

saṅkhārārāmassa kho āvuso …pe…
choices …

viññāṇārāmassa kho, āvuso, viññāṇaratassa viññāṇasammuditassa viññāṇanirodhaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…
consciousness, and don’t truly see the cessation of consciousness, you think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Na rūpārāmassa kho, āvuso, na rūparatassa na rūpasammuditassa, rūpanirodhaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
If you don’t like, love, and enjoy form …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
Na vedanārāmassa kho, āvuso …pe…
feeling …

na saññārāmassa kho, āvuso …pe…
perception …

na saṅkhārārāmassa kho, āvuso …pe…
choices …

na viññāṇārāmassa kho, āvuso, na viññāṇaratassa na viññāṇasammuditassa, viññāṇanirodhaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
consciousness, and you truly see the cessation of consciousness, you don’t think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayaṁ kho, āvuso, hetu, ayaṁ paccayo, yenetaṁ abyākataṁ bhagavatā”ti.
This is the cause, this is the reason why this has not been declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti?
“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Siyā, āvuso.
“There could, reverend.

Bhavārāmassa kho, āvuso, bhavaratassa bhavasammuditassa, bhavanirodhaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…
If you like, love, and enjoy existence, and don’t truly see the cessation of continued existence, you think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.

‘a Realized One neither exists nor doesn’t exist after death.’

Na bhavārāmassa kho, āvuso, na bhavaratassa na bhavasammuditassa, bhavanirodhaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
If you don’t like, love, and enjoy existence, and you truly see the cessation of continued existence, you don’t think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayampi kho, āvuso, pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti.
This too is a way of explaining why this was not declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti?
“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Siyā, āvuso.
“There could, reverend.

Upādānārāmassa kho, āvuso, upādānaratassa upādānasammuditassa, upādānanirodhaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…
If you like, love, and enjoy grasping, and don’t truly see the cessation of grasping, you think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Na upādānārāmassa kho, āvuso, na upādānaratassa na upādānasammuditassa, upādānanirodhaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
If you don’t like, love, and enjoy grasping, and you truly see the cessation of grasping, you don’t think ‘a Realized One exists after death’ …

‘neva, hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayampi kho, āvuso, pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti.
This too is a way of explaining why this was not declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti?
“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Siyā, āvuso.
“There could, reverend.

Taṇhārāmassa kho, āvuso, taṇhāratassa taṇhāsammuditassa, taṇhānirodhaṁ ajānato apassato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa hoti …pe…
If you like, love, and enjoy craving, and don’t truly see the cessation of craving, you think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Na taṇhārāmassa kho, āvuso, na taṇhāratassa na taṇhāsammuditassa, taṇhānirodhaṁ jānato passato yathābhūtaṁ, ‘hoti tathāgato paraṁ maraṇā’tipissa na hoti …pe…
If you don’t like, love, and enjoy craving, and you truly see the cessation of craving, you don’t think ‘a Realized One exists after death’ …

‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipissa na hoti.
‘a Realized One neither exists nor doesn’t exist after death.’

Ayampi kho, āvuso, pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti.
This too is a way of explaining why this was not declared by the Buddha.”

“Siyā panāvuso, aññopi pariyāyo, yenetaṁ abyākataṁ bhagavatā”ti?

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Ettha dāni, āvuso sāriputta, ito uttari kiṁ icchasi?
“Seriously, reverend, what more could you want?

Taṇhāsaṅkhayavimuttassa, āvuso sāriputta, bhikkhuno vaṭṭaṁ natthi paññāpanāyā”ti.
For one who is freed due to the ending of craving, there is no cycle of rebirths to be found.”

Chaṭṭhaṁ.

44.7 Moggallānasutta:
With Moggallāna

Atha kho vacchagotto paribbājako yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahāmoggallānena saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako āyasmantaṁ mahāmoggallānaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

“Kiṁ nu kho, bho moggallāna, sassato loko”ti?
“Master Moggallāna, is this right: ‘the cosmos is eternal’?”

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
“Vaccha, this has not been declared by the Buddha.”

‘sassato loko’”ti.

“Kiṁ pana, bho moggallāna, asassato loko”ti?
“Then is this right: ‘the cosmos is not eternal’ …

“Etampi kho, vaccha, abyākataṁ bhagavatā:
‘asassato loko’”ti.
“Kiṁ nu kho, bho moggallāna, antavā loko”ti?
‘the world is finite’ …

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
‘antavā loko’”ti.
“Kiṁ pana, bho moggallāna, anantavā loko”ti?
‘the world is infinite’ …

“Etampi kho, vaccha, abyākataṁ bhagavatā:
‘anantavā loko’”ti.
“Kiṁ nu kho, bho moggallāna, taṁ jīvaṁ taṁ sarīran”ti?
‘the soul and the body are identical’ …

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
‘taṁ jīvaṁ taṁ sarīran’”ti.
“Kiṁ pana, bho moggallāna, aññaṁ jīvaṁ aññaṁ sarīran”ti?
‘the soul and the body are different things’ …

“Etampi kho, vaccha, abyākataṁ bhagavatā:
‘aññaṁ jīvaṁ aññaṁ sarīran’”ti.
“Kiṁ nu kho, bho moggallāna, hoti tathāgato paraṁ maraṇā”ti?
‘a Realized One exists after death’ …

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
‘hoti tathāgato paraṁ maraṇā’”ti.
“Kiṁ pana, bho moggallāna, na hoti tathāgato paraṁ maraṇā”ti?
‘a Realized One doesn’t exist after death’ …

“Etampi kho, vaccha, abyākataṁ bhagavatā:
‘na hoti tathāgato paraṁ maraṇā’”ti.
“Kiṁ nu kho, bho moggallāna, hoti ca na ca hoti tathāgato paraṁ maraṇā”ti?
‘a Realized One both exists and doesn’t exist after death’ …

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti.
“Kiṁ pana, bho moggallāna, neva hoti na na hoti tathāgato paraṁ maraṇā”ti?
‘a Realized One neither exists nor doesn’t exist after death’?”

“Etampi kho, vaccha, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“Ko nu kho, bho moggallāna, hetu ko paccayo, yena aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti—

“What’s the cause, Master Moggallāna, what’s the reason why, when the wanderers of other religions are asked these questions, they declare one of these to be true?

sassato lokoti vā, asassato lokoti vā, antavā lokoti vā, anantavā lokoti vā, taṁ jīvaṁ taṁ sarīranti vā, aññaṁ jīvaṁ aññaṁ sarīranti vā, hoti tathāgato paraṁ maraṇāti vā, na hoti tathāgato paraṁ maraṇāti vā, hoti ca na ca hoti tathāgato paraṁ maraṇāti vā, neva hoti na na hoti tathāgato paraṁ maraṇāti vā?
Ko pana, bho moggallāna, hetu ko paccayo, yena samaṇassa gotamassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti—
And what’s the reason why, when the ascetic Gotama is asked these questions, he does not declare one of these to be true?”

sassato lokotipi, asassato lokotipi, antavā lokotipi, anantavā lokotipi, taṁ jīvaṁ taṁ sarīrantipi, aññaṁ jīvaṁ aññaṁ sarīrantipi, hoti tathāgato paraṁ maraṇātipi, na hoti tathāgato paraṁ maraṇātipi, hoti ca na ca hoti tathāgato paraṁ maraṇātipi, neva hoti na na hoti tathāgato paraṁ maraṇātipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā cakkhuṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassanti …pe…
“Vaccha, the wanderers of other religions regard the eye like this: ‘This is mine, I am this, this is my self.’ They regard the ear … nose …

jivhaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassanti … pe…
tongue … body …

manaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassanti.
mind like this: ‘This is mine, I am this, this is my self.’

Tasmā aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti—
That’s why, when asked, they declare one of those answers to be true.

sassato lokoti vā …pe…
neva hoti na na hoti tathāgato paraṁ maraṇāti vā.

Tathāgato ca kho, vaccha, arahaṁ sammāsambuddho cakkhuṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati …pe…
The Realized One, the perfected one, the fully awakened Buddha regards the eye like this: ‘This is not mine, I am not this, this is not my self.’ He regards the ear … nose …

jivhaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati … pe…
tongue … body …

manaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati.
mind like this: ‘This is not mine, I am not this, this is not my self.’

Tasmā tathāgatassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti—
That’s why, when asked, he does not declare one of those answers to be true.”

sassato lokotipi …pe…
neva hoti na na hoti tathāgato paraṁ maraṇātipī”ti.

Atha kho vacchagotto paribbājako uṭṭhāyāsanā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta got up from his seat and went to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers.

“kiṁ nu kho, bho gotama, sassato loko”ti?
“Abyākataṁ kho etaṁ, vaccha, mayā: ‘sassato loko’ti …pe….
“Kiṁ pana, bho gotama, neva hoti na na hoti tathāgato paraṁ maraṇā”ti?
“Etampi kho, vaccha, abyākataṁ mayā:
‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“Ko nu kho, bho gotama, hetu ko paccayo, yena aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā?
Ko pana, bho gotama, hetu ko paccayo, yena bhoto gotamassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’tipi …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā cakkhuṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassanti …pe…
jivhaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassanti … pe…
manaṁ ‘etaṁ mama, esohamasmi, eso me attā’ti samanupassanti.
Tasmā aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā.
Tathāgato ca kho, vaccha, arahaṁ sammāsambuddho cakkhuṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati …pe…
jivhaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati … pe…
manaṁ ‘netaṁ mama, nesohamasmi, na meso attā’ti samanupassati.
Tasmā tathāgatassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṁ jīvaṁ taṁ sarīran’tipi, ‘aññaṁ jīvaṁ aññaṁ sarīran’tipi, ‘hoti tathāgato paraṁ maraṇā’tipi, ‘na hoti tathāgato paraṁ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipī”ti.

“Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
He said, “It’s incredible, Master Gotama, it’s amazing!

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanena byañjanaṁ saṁsandissati samessati na virodhayissati, yadidaṁ aggapadasmiṁ.

How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Idānāhaṁ, bho gotama, samaṇaṁ mahāmoggallānaṁ upasaṅkamitvā etamatthaṁ apucchiṁ.
Just now I went to the ascetic Mahāmoggallāna and asked him about this matter.

Samaṇopi me moggallāno etehi padehi etehi byañjanehi tamatthaṁ byākāsi, seyyathāpi bhavaṁ gotamo.
And he explained it to me with these words and phrases, just like Master Gotama.

Acchariyaṁ, bho gotama, abbhutaṁ, bho gotama.
It’s incredible, Master Gotama, it’s amazing!

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanena byañjanaṁ saṁsandissati samessati na virodhayissati, yadidaṁ aggapadasmin”ti.
How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

Sattamaṁ.

44.8 Vacchagottasutta:
With Vacchagotta

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“kiṁ nu kho, bho gotama, sassato loko”ti?
“Master Gotama, is this right: ‘the cosmos is eternal’?”

“Abyākataṁ kho etaṁ, vaccha, mayā: ‘sassato loko’ti …pe….
“This has not been declared by me, Vaccha.” …

“Kiṁ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti?
“Then is this right: ‘a Realized One neither exists nor doesn’t exist after death’?”

“Etampi kho, vaccha, abyākataṁ mayā:
“This too has not been declared by me.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“Ko nu kho, bho gotama, hetu, ko paccayo, yena aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti:

“What’s the cause, Master Gotama, what’s the reason why, when the wanderers of other religions are asked these questions, they declare one of these to be true?

‘sassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā?
Ko pana, bho gotama, hetu, ko paccayo, yena bhoto gotamassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti:
And what’s the reason why, when Master Gotama is asked these questions, he does not declare one of these to be true?”

‘sassato loko’tipi …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā rūpaṁ attato samanupassanti, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
“Vaccha, the wanderers of other religions regard form as self, self as having form, form in self, or self in form.

Vedanaṁ attato samanupassanti …pe…
They regard feeling …

saññaṁ …pe…
perception …

saṅkhāre …pe…
choices …

viññāṇaṁ attato samanupassanti, viññāṇavantaṁ vā attānaṁ, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tasmā aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti:
That’s why they answer these questions when asked.

‘sassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā.

Tathāgato ca kho, vaccha, arahaṁ sammāsambuddho na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ, na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ.
The Realized One doesn't regard form as self, self as having form, form in self, or self in form.

Na vedanaṁ attato samanupassati …pe…
He doesn't regard feeling …

na saññaṁ …pe…
perception …

na saṅkhāre …pe…
choices …

na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ, na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

Tasmā tathāgatassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti:
That's why he doesn't answer these questions when asked."

'sassato loko'tipi …pe…
'neva hoti na na hoti tathāgato paraṁ maraṇā'tipī"ti.

Atha kho vacchagotto paribbājako uṭṭhāyāsanā yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā āyasmatā mahāmoggallānena saddhiṁ sammodi.
Then the wanderer Vacchagotta got up from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako āyasmantaṁ mahāmoggallānaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side. He asked Mahāmoggallāna the same questions, and received the same answers.

"kiṁ nu kho, bho moggallāna, sassato loko"ti?

“Abyākataṁ kho etaṁ, vaccha, bhagavatā: ‘sassato loko’ti …pe….
“Kiṁ pana, bho moggallāna, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti?
“Etampi kho, vaccha, abyākataṁ bhagavatā:
‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“Ko nu kho, bho moggallāna, hetu, ko paccayo, yena aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā?
Ko pana, bho moggallāna, hetu, ko paccayo yena samaṇassa gotamassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’tipi …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipī”ti?

“Aññatitthiyā kho, vaccha, paribbājakā rūpaṁ attato samanupassanti, rūpavantaṁ vā attānaṁ, attani vā rūpaṁ, rūpasmiṁ vā attānaṁ.
Vedanaṁ attato samanupassanti …pe…
saññaṁ …pe…
saṅkhāre …pe…
viññāṇaṁ attato samanupassanti, viññāṇavantaṁ vā attānaṁ, attani vā viññāṇaṁ, viññāṇasmiṁ vā attānaṁ.
Tasmā aññatitthiyānaṁ paribbājakānaṁ evaṁ puṭṭhānaṁ evaṁ veyyākaraṇaṁ hoti:
‘sassato loko’ti vā …pe…
‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā.
Tathāgato ca kho, vaccha, arahaṁ sammāsambuddho na rūpaṁ attato samanupassati, na rūpavantaṁ vā attānaṁ, na attani vā rūpaṁ, na rūpasmiṁ vā attānaṁ.
Na vedanaṁ attato samanupassati …pe…
na saññaṁ …pe…
na saṅkhāre …pe…
na viññāṇaṁ attato samanupassati, na viññāṇavantaṁ vā attānaṁ, na attani vā viññāṇaṁ, na viññāṇasmiṁ vā attānaṁ.
Tasmā tathāgatassa evaṁ puṭṭhassa na evaṁ veyyākaraṇaṁ hoti:

‘sassato loko’tipi, ‘asassato loko’tipi, ‘antavā loko’tipi, ‘anantavā loko’tipi, ‘taṁ jīvaṁ taṁ sarīran’tipi, ‘aññaṁ jīvaṁ aññaṁ sarīran’tipi, ‘hoti tathāgato paraṁ maraṇā’tipi, ‘na hoti tathāgato paraṁ maraṇā’tipi, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’tipi, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’tipī”ti.

“Acchariyaṁ, bho moggallāna, abbhutaṁ, bho moggallāna.
He said, “It’s incredible, Master Moggallāna, it’s amazing.

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanena byañjanaṁ saṁsandissati, samessati, na virodhayissati, yadidaṁ aggapadasmiṁ.
How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Idānāhaṁ, bho moggallāna, samaṇaṁ gotamaṁ upasaṅkamitvā etamatthaṁ apucchiṁ.
Just now I went to the ascetic Gotama and asked him about this matter.

Samaṇopi me gotamo etehi padehi etehi byañjanehi etamatthaṁ byākāsi, seyyathāpi bhavaṁ moggallāno.
And he explained it to me with these words and phrases, just like Master Moggallāna.

Acchariyaṁ, bho moggallāna, abbhutaṁ, bho moggallāna.
It’s incredible, Master Moggallāna, it’s amazing!

Yatra hi nāma satthu ca sāvakassa ca atthena attho byañjanena byañjanaṁ saṁsandissati samessati na virodhayissati, yadidaṁ aggapadasmin”ti.
How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

Aṭṭhamaṁ.

44.9 Kutūhalasālāsutta:
The Debating Hall

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“Purimāni, bho gotama, divasāni purimatarāni sambahulānaṁ nānātitthiyānaṁ samaṇabrāhmaṇānaṁ paribbājakānaṁ kutūhalasālāyaṁ sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
“Master Gotama, a few days ago several ascetics, brahmins, and wanderers who follow various other religions were sitting together in the debating hall, and this discussion came up among them:

‘ayaṁ kho pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa.
‘This Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people.

Sopi sāvakaṁ abbhatītaṁ kālaṅkataṁ upapattīsu byākaroti:
When a disciple passes away, he declares that

“asu amutra upapanno, asu amutra upapanno”ti.
this one is reborn here, while that one is reborn there.

Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṁ abbhatītaṁ kālaṅkataṁ upapattīsu byākaroti:

And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that

“asu amutra upapanno, asu amutra upapanno”ti.
this one is reborn here, while that one is reborn there.

Ayampi kho makkhali gosālo …pe…
This Makkhali Gosāla …

ayampi kho nigaṇṭho nāṭaputto …pe…
the Jain ascetic of the Ñātika clan …

ayampi kho sañcayo belaṭṭhaputto …pe…
Sañjaya Belaṭṭhiputta …

ayampi kho pakudho kaccāno …pe…
Pakudha Kaccāyana …

ayampi kho ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa.
Ajita of the hair blanket leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people.

Sopi sāvakaṁ abbhatītaṁ kālaṅkataṁ upapattīsu byākaroti:
When a disciple passes away, he declares that

“asu amutra upapanno, asu amutra upapanno”ti.
this one is reborn here, while that one is reborn there.

Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tampi sāvakaṁ abbhatītaṁ kālaṅkataṁ upapattīsu byākaroti:
And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that

“asu amutra upapanno, asu amutra upapanno”’ti.
this one is reborn here, while that one is reborn there.

Ayampi kho samaṇo gotamo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa.

This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people.

Sopi sāvakaṁ abbhatītaṁ kālaṅkataṁ upapattīsu byākaroti:
When a disciple passes away, he declares that

'asu amutra upapanno, asu amutra upapanno'ti.
this one is reborn here, while that one is reborn there.

Yopissa sāvako uttamapuriso paramapuriso paramapattipatto tañca sāvakaṁ abbhatītaṁ kālaṅkataṁ upapattīsu na byākaroti:
But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn't declare that

'asu amutra upapanno, asu amutra upapanno'ti.
this one is reborn here, while that one is reborn there.

Api ca kho naṁ evaṁ byākaroti:
Rather, he declares that they have

'acchecchi taṇhaṁ, vivattayi saṁyojanaṁ, sammā mānābhisamayā antamakāsi dukkhassā'ti.
cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering.'

Tassa mayhaṁ, bho gotama, ahu deva kaṅkhā, ahu vicikicchā:
I had doubt and uncertainty about that:

'kathaṁ nāma samaṇassa gotamassa dhammo abhiññeyyo'"ti?
'How on earth can I understand the ascetic Gotama's teaching?'"

"Alaññhi te, vaccha, kaṅkhituṁ, alaṁ vicikicchituṁ.
"Vaccha, no wonder you're doubting and uncertain.

Kaṅkhanīye ca pana te ṭhāne vicikicchā uppannā.
Doubt has come up in you about an uncertain matter.

Saupādānassa khvāhaṁ, vaccha, upapattiṁ paññāpemi no anupādānassa.
I describe rebirth for someone who grasps fuel, not for someone who doesn’t grasp fuel.

Seyyathāpi, vaccha, aggi saupādāno jalati, no anupādāno;
It’s like a fire which only burns with fuel, not without fuel.

evameva khvāhaṁ, vaccha, saupādānassa upapattiṁ paññāpemi, no anupādānassā”ti.
In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn’t grasp fuel.”

“Yasmiṁ, bho gotama, samaye acci vātena khittā dūrampi gacchati, imassa pana bhavaṁ gotamo kiṁ upādānasmiṁ paññāpetī”ti?
“But when a flame is blown away by the wind, what does Master Gotama say is its fuel then?”

“Yasmiṁ kho, vaccha, samaye acci vātena khittā dūrampi gacchati, tamahaṁ vātūpādānaṁ paññāpemi.
“At such a time, I say that it’s fueled by wind.

Vāto hissa, vaccha, tasmiṁ samaye upādānaṁ hotī”ti.
For the wind is its fuel then.”

“Yasmiñca pana, bho gotama, samaye imañca kāyaṁ nikkhipati, satto ca aññataraṁ kāyaṁ anupapanno hoti, imassa pana bhavaṁ gotamo kiṁ upādānasmiṁ paññāpetī”ti?
“But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does Master Gotama say is their fuel then?”

“Yasmiṁ kho, vaccha, samaye imañca kāyaṁ nikkhipati, satto ca aññataraṁ kāyaṁ anupapanno hoti, tamahaṁ taṇhūpādānaṁ vadāmi.
“When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they’re fueled by craving.

Taṇhā hissa, vaccha, tasmiṁ samaye upādānaṁ hotī”ti.
For craving is their fuel then.”

Navamaṁ.

44.10 Ānandasutta:
With Ānanda

Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“kiṁ nu kho, bho gotama, atthattā”ti?
“Master Gotama, does the self survive?”

Evaṁ vutte, bhagavā tuṇhī ahosi.
But when he said this, the Buddha kept silent.

“Kiṁ pana, bho gotama, natthattā”ti?
“Then does the self not survive?”

Dutiyampi kho bhagavā tuṇhī ahosi.
But for a second time the Buddha kept silent.

Atha kho vacchagotto paribbājako uṭṭhāyāsanā pakkāmi.
Then the wanderer Vacchagotta got up from his seat and left.

Atha kho āyasmā ānando acirapakkante vacchagotte paribbājake bhagavantaṁ etadavoca:
And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha:

“kiṁ nu kho, bhante, bhagavā vacchagottassa paribbājakassa pañhaṁ puṭṭho na byākāsī”ti?
“Sir, why didn’t you answer Vacchagotta’s question?”

“Ahañcānanda, vacchagottassa paribbājakassa ‘atthattā’ti puṭṭho samāno ‘atthattā’ti byākareyyaṁ, ye te, ānanda, samaṇabrāhmaṇā sassatavādā tesametaṁ saddhiṁ abhavissa.
“Ānanda, when Vacchagotta asked me whether the self survives, if I had answered that ‘the self survives’ I would have been siding with the ascetics and brahmins who are eternalists.

Ahañcānanda, vacchagottassa paribbājakassa ‘natthattā’ti puṭṭho samāno ‘natthattā’ti byākareyyaṁ, ye te, ānanda, samaṇabrāhmaṇā ucchedavādā tesametaṁ saddhiṁ abhavissa.
When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive’ I would have been siding with the ascetics and brahmins who are annihilationists.

Ahañcānanda, vacchagottassa paribbājakassa ‘atthattā’ti puṭṭho samāno ‘atthattā’ti byākareyyaṁ, api nu me taṁ, ānanda, anulomaṁ abhavissa ñāṇassa uppādāya:
When Vacchagotta asked me whether the self survives, if I had answered that ‘the self survives’ would that have helped give rise to the knowledge that

‘sabbe dhammā anattā’”ti?
all things are not-self?”

“No hetaṁ, bhante”.
“No, sir.”

“Ahañcānanda, vacchagottassa paribbājakassa ‘natthattā’ti puṭṭho samāno ‘natthattā’ti byākareyyaṁ, sammūḷhassa, ānanda, vacchagottassa paribbājakassa bhiyyo sammohāya abhavissa:
“When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive’, Vacchagotta—who is already

confused—would have got even more confused, thinking:

‘ahuvā me nūna pubbe attā, so etarahi natthī’”ti.
‘It seems that the self that I once had no longer survives.’”

Dasamaṁ.

44.11 Sabhiyakaccānasutta:
With Sabhiya Kaccāna

Ekaṁ samayaṁ āyasmā sabhiyo kaccāno ñātike viharati giñjakāvasathe.
At one time Venerable Sabhiya Kaccāna was staying at Ñātika in the brick house.

Atha kho vacchagotto paribbājako yenāyasmā sabhiyo kaccāno tenupasaṅkami; upasaṅkamitvā āyasmatā sabhiyena kaccānena saddhiṁ sammodi.
Then the wanderer Vacchagotta went up to him, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho vacchagotto paribbājako āyasmantaṁ sabhiyaṁ kaccānaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna:

“kiṁ nu kho bho, kaccāna, hoti tathāgato paraṁ maraṇā”ti?
“Master Kaccāna, does a Realized One exist after death?”

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
“Vaccha, this has not been declared by the Buddha.”

‘hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ pana, bho kaccāna, na hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One not exist after death?”

“Etampi kho, vaccha, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘na hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ nu kho, bho kaccāna, hoti ca na ca hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One both exist and not exist after death?”

“Abyākataṁ kho etaṁ, vaccha, bhagavatā:
“This has not been declared by the Buddha.”

‘hoti ca na ca hoti tathāgato paraṁ maraṇā’”ti.

“Kiṁ pana, bho kaccāna, neva hoti na na hoti tathāgato paraṁ maraṇā”ti?
“Well then, does a Realized One neither exist nor not exist after death?”

“Etampi kho, vaccha, abyākataṁ bhagavatā:
“This too has not been declared by the Buddha.”

‘neva hoti na na hoti tathāgato paraṁ maraṇā’”ti.

“‘Kiṁ nu kho, bho kaccāna, hoti tathāgato paraṁ maraṇā’ti, iti puṭṭho samāno:
“Master Kaccāna, when asked these questions, you say that this has not been declared by the Buddha.

‘abyākataṁ kho etaṁ, vaccha, bhagavatā—
hoti tathāgato paraṁ maraṇā’ti vadesi.
‘Kiṁ pana, bho kaccāna, na hoti tathāgato paraṁ maraṇā’ti, iti puṭṭho samāno:
‘abyākataṁ kho etaṁ, vaccha, bhagavatā—
na hoti tathāgato paraṁ maraṇā’ti vadesi.
‘Kiṁ nu kho, bho kaccāna, hoti ca na ca hoti tathāgato paraṁ maraṇā’ti, iti puṭṭho samāno:
‘abyākataṁ kho etaṁ, vaccha, bhagavatā—
hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vadesi.
‘Kiṁ pana, bho kaccāna, neva hoti na na hoti tathāgato paraṁ maraṇā’ti, iti puṭṭho samāno:
‘etampi kho, vaccha, abyākataṁ bhagavatā—
neva hoti na na hoti tathāgato paraṁ maraṇā’ti vadesi.

Ko nu kho, bho kaccāna, hetu, ko paccayo, yenetaṁ abyākataṁ samaṇena gotamenā”ti?
What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Yo ca, vaccha, hetu, yo ca paccayo paññāpanāya rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā, so ca hetu, so ca paccayo sabbena sabbaṁ sabbathā sabbaṁ aparisesaṁ nirujjheyya.
“In order to describe him as ‘possessing form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’, there must be some cause or reason for doing so. But if that cause and reason were to totally and utterly cease without anything left over,

Kena naṁ paññāpayamāno paññāpeyya rūpīti vā arūpīti vā saññīti vā asaññīti vā nevasaññīnāsaññīti vā”ti.
how could you describe him in any such terms?”

“Kīvaciraṁ pabbajitosi, bho kaccānā”ti?
“Master Kaccāna, how long has it been since you went forth?”

“Naciraṁ, āvuso, tīṇi vassānī”ti.
“Not long, reverend: three years.”

“Yassapassa, āvuso, etamettakena ettakameva tampassa bahu, ko pana vādo evaṁ abhikkante”ti.
“Well, you’ve learned a lot already, let alone what lies ahead!”

Ekādasamaṁ.

Abyākatavaggo paṭhamo.

Tassuddānaṁ

Khemātherī anurādho,
sāriputtoti koṭṭhiko;

Moggallāno ca vaccho ca,
kutūhalasālānando;
Sabhiyo ekādasamanti.

Abyākatasaṁyuttaṁ samattaṁ.
The Linked Discourses on undeclared questions are complete.

Tassuddānaṁ

Saḷāyatanavedanā,
mātugāmo jambukhādako;
Sāmaṇḍako moggallāno,
citto gāmaṇi saṅkhataṁ;
Abyākatanti dasadhāti.

Saḷāyatanavaggo catuttho.

Saḷāyatanavaggasaṁyuttapāḷi niṭṭhitā.
The Book of the Six Sense Fields is finished.

Mahāvagga

The Great Book

45. Magga Saṁyutta:
On the Path

45.1 Avijjāsutta:
Ignorance

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Avijjā, bhikkhave, pubbaṅgamā akusalānaṁ dhammānaṁ samāpattiyā, anvadeva ahirikaṁ anottappaṁ.
"Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along.

Avijjāgatassa, bhikkhave, aviddasuno micchādiṭṭhi pahoti;
An ignoramus, sunk in ignorance, gives rise to wrong view.

micchādiṭṭhissa micchāsaṅkappo pahoti;
Wrong view gives rise to wrong thought.

micchāsaṅkappassa micchāvācā pahoti;
Wrong thought gives rise to wrong speech.

micchāvācassa micchākammanto pahoti;
Wrong speech gives rise to wrong action.

micchākammantassa micchāājīvo pahoti;
Wrong action gives rise to wrong livelihood.

micchāājīvassa micchāvāyāmo pahoti;
Wrong livelihood gives rise to wrong effort.

micchāvāyāmassa micchāsati pahoti;
Wrong effort gives rise to wrong mindfulness.

micchāsatissa micchāsamādhi pahoti.
Wrong mindfulness gives rise to wrong immersion.

Vijjā ca kho, bhikkhave, pubbaṅgamā kusalānaṁ dhammānaṁ samāpattiyā, anvadeva hirottappaṁ.
Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along.

Vijjāgatassa, bhikkhave, viddasuno sammādiṭṭhi pahoti;
A sage, firm in knowledge, gives rise to right view.

sammādiṭṭhissa sammāsaṅkappo pahoti;
Right view gives rise to right thought.

sammāsaṅkappassa sammāvācā pahoti;
Right thought gives rise to right speech.

sammāvācassa sammākammanto pahoti;
Right speech gives rise to right action.

sammākammantassa sammāājīvo pahoti;
Right action gives rise to right livelihood.

sammāājīvassa sammāvāyāmo pahoti;
Right livelihood gives rise to right effort.

sammāvāyāmassa sammāsati pahoti;
Right effort gives rise to right mindfulness.

sammāsatissa sammāsamādhi pahotī”ti.

Right mindfulness gives rise to right immersion.”

Paṭhamaṁ.

45.2 Upaḍḍhasutta:
Half the Spiritual Life

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakyesu viharati nagarakaṁ nāma sakyānaṁ nigamo.
At one time the Buddha was staying in the land of the Sakyans, where they have a town named Townsville.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“upaḍḍhamidaṁ, bhante, brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.
“Sir, good friends, companions, and associates are half the spiritual life.”

“Mā hevaṁ, ānanda, mā hevaṁ, ānanda.
“Not so, Ānanda! Not so, Ānanda!

Sakalamevidaṁ, ānanda, brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.
Good friends, companions, and associates are the whole of the spiritual life.

Kalyāṇamittassetaṁ, ānanda, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

Kathañcānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idhānanda, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ;
It's when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go.

sammāsaṅkappaṁ bhāveti vivekanissitaṁ …pe…
They develop right thought …

sammāvācaṁ bhāveti …pe…
right speech …

sammākammantaṁ bhāveti …pe…
right action …

sammāājīvaṁ bhāveti …pe…
right livelihood …

sammāvāyāmaṁ bhāveti …pe…
right effort …

sammāsatiṁ bhāveti …pe…
right mindfulness …

sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

Evaṁ kho, ānanda, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.
That's how a mendicant with good friends develops and cultivates the noble eightfold path.

Tadamināpetaṁ, ānanda, pariyāyena veditabbaṁ yathā sakalamevidaṁ brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.
And here's another way to understand how good friends are the whole of the spiritual life.

Mamañhi, ānanda, kalyāṇamittaṁ āgamma jātidhammā sattā jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.
For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Iminā kho etaṁ, ānanda, pariyāyena veditabbaṁ yathā sakalamevidaṁ brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā"ti.
This is another way to understand how good friends are the whole of the spiritual life."

Dutiyaṁ.

45.3 Sāriputtasutta:
Sāriputta

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“sakalamidaṁ, bhante, brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā”ti.
“Sir, good friends, companions, and associates are the whole of the spiritual life.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Sakalamidaṁ, sāriputta, brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.
Good friends, companions, and associates are the whole of the spiritual life.

Kalyāṇamittassetaṁ, sāriputta, bhikkhuno pāṭikaṅkhaṁ kalyāṇasahāyassa kalyāṇasampavaṅkassa—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

Kathañca, sāriputta, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?

And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, sāriputta, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, sāriputta, bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.
That's how a mendicant with good friends develops and cultivates the noble eightfold path.

Tadamināpetaṁ, sāriputta, pariyāyena veditabbaṁ yathā sakalamidaṁ brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā.
And here's another way to understand how good friends are the whole of the spiritual life.

Mamañhi, sāriputta, kalyāṇamittaṁ āgamma jātidhammā sattā jātiyā parimuccanti; jarādhammā sattā jarāya parimuccanti; maraṇadhammā sattā maraṇena parimuccanti; sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti.
For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.

Iminā kho etaṁ, sāriputta, pariyāyena veditabbaṁ yathā sakalamidaṁ brahmacariyaṁ, yadidaṁ—kalyāṇamittatā kalyāṇasahāyatā kalyāṇasampavaṅkatā"ti.
This is another way to understand how good friends are the whole of the

spiritual life.”

Tatiyaṁ.

45.4 Jāṇussoṇibrāhmaṇasutta:
Regarding the Brahmin Jāṇussoṇi

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Addasā kho āyasmā ānando jāṇussoṇiṁ brāhmaṇaṁ sabbasetena vaḷavābhirathena sāvatthiyā niyyāyantaṁ.
He saw the brahmin Jāṇussoṇi driving out of Sāvatthī in a splendid all-white chariot drawn by mares.

Setā sudaṁ assā yuttā honti setālaṅkārā, seto ratho, setaparivāro, setā rasmiyo, setā patodalaṭṭhi, setaṁ chattaṁ, setaṁ uṇhīsaṁ, setāni vatthāni, setā upāhanā, setāya sudaṁ vālabījaniyā bījīyati.
The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him.

Tamenaṁ jano disvā evamāha:
When people saw it they exclaimed,

“brahmaṁ vata, bho, yānaṁ.
“Wow! That’s a Brahmā vehicle!

Brahmayānarūpaṁ vata, bho”ti.
It’s a vehicle fit for Brahmā!”

Atha kho āyasmā ānando sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā

bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding,

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pāvisiṁ.
Addasaṁ khvāhaṁ, bhante, jāṇussoṇiṁ brāhmaṇaṁ sabbasetena vaḷavābhirathena sāvatthiyā niyyāyantaṁ.
Setā sudaṁ assā yuttā honti setālaṅkārā, seto ratho, setaparivāro, setā rasmiyo, setā patodalaṭṭhi, setaṁ chattaṁ, setaṁ uṇhīsaṁ, setāni vatthāni, setā upāhanā, setāya sudaṁ vālabījaniyā bījīyati.
Tamenaṁ jano disvā evamāha:
‘brahmaṁ vata, bho, yānaṁ.
Brahmayānarūpaṁ vata, bho’ti.
Sakkā nu kho, bhante, imasmiṁ dhammavinaye brahmayānaṁ paññāpetun”ti?
“Sir, can you point out a Brahmā vehicle in this teaching and training?”

“Sakkā, ānandā”ti bhagavā avoca:
“I can, Ānanda,” said the Buddha.

“imasseva kho etaṁ, ānanda, ariyassa aṭṭhaṅgikassa maggassa adhivacanaṁ:
“These are all terms for the noble eightfold path:

‘brahmayānaṁ’ itipi, ‘dhammayānaṁ’ itipi, ‘anuttaro saṅgāmavijayo’ itipīti.
‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.

Sammādiṭṭhi, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosavinayapariyosānā hoti, mohavinayapariyosānā hoti.
When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion.

Sammāsaṅkappo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosavinayapariyosāno hoti, mohavinayapariyosāno hoti.
When right thought …

Sammāvācā, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa …pe… mohavinayapariyosānā hoti.
right speech …

Sammākammanto, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa …pe… mohavinayapariyosāno hoti.
right action …

Sammāājīvo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa …pe… mohavinayapariyosāno hoti.
right livelihood …

Sammāvāyāmo, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa …pe… mohavinayapariyosāno hoti.
right effort …

Sammāsati, ānanda, bhāvitā bahulīkatā rāgavinayapariyosānā hoti, dosa …pe… mohavinayapariyosānā hoti.
right mindfulness …

Sammāsamādhi, ānanda, bhāvito bahulīkato rāgavinayapariyosāno hoti, dosa …pe… mohavinayapariyosāno hoti.
right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

Iminā kho etaṁ, ānanda, pariyāyena veditabbaṁ yathā imassevetaṁ ariyassa aṭṭhaṅgikassa maggassa adhivacanaṁ:
This is a way to understand how these are all terms for the noble eightfold path:

‘brahmayānaṁ’ itipi, ‘dhammayānaṁ’ itipi, ‘anuttaro saṅgāmavijayo’ itipī”ti.
‘vehicle of Brahmā’, or else ‘vehicle of truth’, or else ‘supreme victory in battle’.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Yassa saddhā ca paññā ca,
Dhammā yuttā sadā dhuraṁ;
Hirī īsā mano yottaṁ,
Sati ārakkhasārathi.

“Its qualities of faith and wisdom
are always yoked to the shaft.
Conscience is its pole, mind its strap,
and mindfulness its careful driver.

Ratho sīlaparikkhāro,
jhānakkho cakkavīriyo;
Upekkhā dhurasamādhi,
anicchā parivāraṇaṁ.

The chariot’s equipped with ethics,
its axle is absorption, and energy its wheel.
Equanimity and immersion are the carriage-shaft,
and it’s upholstered with desirelessness.

Abyāpādo avihiṁsā,
viveko yassa āvudhaṁ;
Titikkhā cammasannāho,
yogakkhemāya vattati.

Good will, harmlessness, and seclusion
are its weapons,
patience its shield and armor,
as it rolls on to sanctuary.

Etadattani sambhūtaṁ,

brahmayānaṁ anuttaraṁ;
Niyyanti dhīrā lokamhā,
aññadatthu jayaṁ jayan”ti.

This supreme Brahmā vehicle
arises in oneself.
The wise leave the world in it,
sure of winning the victory.”

Catutthaṁ.

45.5 Kimatthiyasutta:
What's the Purpose

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu … pe… ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha … and said to him:

"Idha no, bhante, aññatitthiyā paribbājakā amhe evaṁ pucchanti:
"Sir, sometimes wanderers of other religions ask us:

'kimatthiyaṁ, āvuso, samaṇe gotame brahmacariyaṁ vussatī'ti?
'Reverends, what's the purpose of leading the spiritual life under the ascetic Gotama?'

Evaṁ puṭṭhā mayaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākaroma:
We answer them like this:

'dukkhassa kho, āvuso, pariññatthaṁ bhagavati brahmacariyaṁ vussatī'ti.
'The purpose of leading the spiritual life under the Buddha is to completely understand suffering.'

Kacci mayaṁ, bhante, evaṁ puṭṭhā evaṁ byākaramānā vuttavādino ceva bhagavato homa, na ca bhagavantaṁ abhūtena abbhācikkhāma, dhammassa cānudhammaṁ byākaroma, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchatī"ti?
Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line

with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Taggha tumhe, bhikkhave, evaṁ puṭṭhā evaṁ byākaramānā vuttavādino ceva me hotha, na ca maṁ abhūtena abbhācikkhatha, dhammassa cānudhammaṁ byākarotha, na ca koci sahadhammiko vādānuvādo gārayhaṁ ṭhānaṁ āgacchati.
“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Dukkhassa hi pariññatthaṁ mayi brahmacariyaṁ vussati.
For the purpose of leading the spiritual life under me is to completely understand suffering.

Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
If wanderers of other religions were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Is there a path and a practice for completely understanding that suffering?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā etassa dukkhassa pariññāyā’ti.
‘There is.’

Katamo ca, bhikkhave, maggo, katamā paṭipadā etassa dukkhassa pariññāyāti?
And what is that path?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ, bhikkhave, maggo, ayaṁ paṭipadā etassa dukkhassa pariññāyāti.
This is the path and the practice for completely understanding suffering.

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā”ti.
When questioned by wanderers of other religions, that’s how you should answer them.”

Pañcamaṁ.

45.6 Paṭhamaaññatarabhikkhusutta:
A Mendicant (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“‘brahmacariyaṁ, brahmacariyan’ti, bhante, vuccati.
“Sir, they speak of this thing called the ‘spiritual path’.

Katamaṁ nu kho, bhante, brahmacariyaṁ, katamaṁ brahmacariyapariyosānan”ti?
What is the spiritual path? And what is the culmination of the spiritual path?”

“Ayameva kho, bhikkhu, ariyo aṭṭhaṅgiko maggo brahmacariyaṁ, seyyathidaṁ—
“Mendicant, the spiritual path is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yo kho, bhikkhu, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

idaṁ brahmacariyapariyosānan”ti.
This is the culmination of the spiritual path.”

Chaṭṭhaṁ.

45.7 Dutiyaaññatarabhikkhusutta:
A Mendicant (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and said to him:

“‘Rāgavinayo dosavinayo mohavinayo’ti, bhante, vuccati.
“Sir, they speak of ‘the removal of greed, hate, and delusion’.

Kissa nu kho etaṁ, bhante, adhivacanaṁ:
What is this a term for?”

‘rāgavinayo dosavinayo mohavinayo’”ti?

“Nibbānadhātuyā kho etaṁ, bhikkhu, adhivacanaṁ:
“Mendicant, the removal of greed, hate, and delusion is a term for the element of extinguishment.

‘rāgavinayo dosavinayo mohavinayo’ti.
Āsavānaṁ khayo tena vuccatī”ti.
It’s used to speak of the ending of defilements.”

Evaṁ vutte, so bhikkhu bhagavantaṁ etadavoca:
When he said this, the mendicant said to the Buddha:

“‘amataṁ, amatan’ti, bhante, vuccati.
“Sir, they speak of ‘the deathless’.

Katamaṁ nu kho, bhante, amataṁ, katamo amatagāmimaggo”ti?
What is the deathless? And what is the path that leads to the deathless?”

“Yo kho, bhikkhu, rāgakkhayo dosakkhayo mohakkhayo—
“The ending of greed, hate, and delusion.

idaṁ vuccati amataṁ.
This is called the deathless.

Ayameva ariyo aṭṭhaṅgiko maggo amatagāmimaggo, seyyathidaṁ—
The path that leads to the deathless is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhī”ti.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

Sattamaṁ.

45.8 Vibhaṅgasutta:
Analysis

Sāvatthinidānaṁ.
At Sāvatthī.

“Ariyaṁ vo, bhikkhave, aṭṭhaṅgikaṁ maggaṁ desessāmi vibhajissāmi.
“Mendicants, I will teach and analyze for you the noble eightfold path.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo?
“And what is the noble eightfold path?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Katamā ca, bhikkhave, sammādiṭṭhi?
And what is right view?

Yaṁ kho, bhikkhave, dukkhe ñāṇaṁ, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ—
Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṁ vuccati, bhikkhave, sammādiṭṭhi.
This is called right view.

Katamo ca, bhikkhave, sammāsaṅkappo?
And what is right thought?

Yo kho, bhikkhave, nekkhammasaṅkappo, abyāpādasaṅkappo, avihiṁsāsaṅkappo—
It is the thought of renunciation, good will, and harmlessness.

ayaṁ vuccati, bhikkhave, sammāsaṅkappo.
This is called right thought.

Katamā ca, bhikkhave, sammāvācā?
And what is right speech?

Yā kho, bhikkhave, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī—
Avoiding speech that's false, divisive, harsh, or nonsensical.

ayaṁ vuccati, bhikkhave, sammāvācā.
This is called right speech.

Katamo ca, bhikkhave, sammākammanto?
And what is right action?

Yā kho, bhikkhave, pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī—
Avoiding killing living creatures, stealing, and sexual activity.

ayaṁ vuccati, bhikkhave, sammākammanto.
This is called right action.

Katamo ca, bhikkhave, sammāājīvo?
And what is right livelihood?

Idha, bhikkhave, ariyasāvako micchāājīvaṁ pahāya sammāājīvena jīvitaṁ kappeti—
It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

ayaṁ vuccati, bhikkhave, sammāājīvo.

This is called right livelihood.

Katamo ca, bhikkhave, sammāvāyāmo?
And what is right effort?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati,
It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti …pe…
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti … pe…
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati—
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

ayaṁ vuccati, bhikkhave, sammāvāyāmo.
This is called right effort.

Katamā ca, bhikkhave, sammāsati?
And what is right mindfulness?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṁ vuccati, bhikkhave, sammāsati.
This is called right mindfulness.

Katamo ca, bhikkhave, sammāsamādhi?
And what is right immersion?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: 'upekkhako satimā

sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati—
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ayaṁ vuccati, bhikkhave, sammāsamādhī”ti.
This is called right immersion.”

Aṭṭhamaṁ.

45.9 Sūkasutta:
A Spike

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, sālisūkaṁ vā yavasūkaṁ vā micchāpaṇihitaṁ hatthena vā pādena vā akkantaṁ hatthaṁ vā pādaṁ vā bhindissati, lohitaṁ vā uppādessatīti—netaṁ ṭhānaṁ vijjati.
“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood.

Taṁ kissa hetu?
Why is that?

Micchāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the wrong way.

Evameva kho, bhikkhave, so vata bhikkhu micchāpaṇihitāya diṭṭhiyā micchāpaṇihitāya maggabhāvanāya avijjaṁ bhindissati, vijjaṁ uppādessati, nibbānaṁ sacchikarissatīti—netaṁ ṭhānaṁ vijjati.
In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment.

Taṁ kissa hetu?
Why is that?

Micchāpaṇihitattā, bhikkhave, diṭṭhiyā.
Because their view is pointing the wrong way.

Seyyathāpi, bhikkhave, sālisūkaṁ vā yavasūkaṁ vā sammāpaṇihitaṁ hatthena vā pādena vā akkantaṁ hatthaṁ vā pādaṁ vā bhindissati,

lohitaṁ vā uppādessatīti—ṭhānametaṁ vijjati.
Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

Taṁ kissa hetu?
Why is that?

Sammāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the right way.

Evameva kho, bhikkhave, so vata bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṁ bhindissati, vijjaṁ uppādessati, nibbānaṁ sacchikarissatīti—ṭhānametaṁ vijjati.
In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment.

Taṁ kissa hetu?
Why is that?

Sammāpaṇihitattā, bhikkhave, diṭṭhiyā.
Because their view is pointing the right way.

Kathañca, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṁ bhindati, vijjaṁ uppādeti, nibbānaṁ sacchikarotīti?
And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṁ bhindati, vijjaṁ uppādeti, nibbānaṁ sacchikarotī”ti.
That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

Navamaṁ.

45.10 Nandiyasutta:
With Nandiya

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho nandiyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Nandiya went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho nandiyo paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“kati nu kho, bho gotama, dhammā bhāvitā bahulīkatā nibbānaṅgamā honti nibbānaparāyanā nibbānapariyosānā”ti?
“Master Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

“Aṭṭhime kho, nandiya, dhammā bhāvitā bahulīkatā nibbānaṅgamā honti nibbānaparāyanā nibbānapariyosānā.
“These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.

Katame aṭṭha?
What eight?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, nandiya, aṭṭha dhammā bhāvitā bahulīkatā nibbānaṅgamā honti nibbānaparāyanā nibbānapariyosānā”ti.
These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.”

Evaṁ vutte, nandiyo paribbājako bhagavantaṁ etadavoca:
When he said this, the wanderer Nandiya said to the Buddha,

“abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Dasamaṁ.

Avijjāvaggo paṭhamo.

Tassuddānaṁ

Avijjañca upaḍḍhañca,
sāriputto ca brāhmaṇo;
Kimatthiyo ca dve bhikkhū,
vibhaṅgo sūkanandiyāti.

45.11 Paṭhamavihārasutta:
Meditation (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Icchāmahaṁ, bhikkhave, aḍḍhamāsaṁ paṭisallīyituṁ.
“Mendicants, I wish to go on retreat for a fortnight.

Namhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā”ti.
No-one should approach me, except for the one who brings my almsfood.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṁ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena.
“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Atha kho bhagavā tassa aḍḍhamāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants:

“yena svāhaṁ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi, tassa padesena vihāsiṁ.
“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

So evaṁ pajānāmi:
I understand that

‘micchādiṭṭhipaccayāpi vedayitaṁ;
there’s feeling conditioned by wrong view

sammādiṭṭhipaccayāpi vedayitaṁ …pe…
and feeling conditioned by right view. …

micchāsamādhipaccayāpi vedayitaṁ;
There's feeling conditioned by wrong immersion,

sammāsamādhipaccayāpi vedayitaṁ;
and feeling conditioned by right immersion.

chandapaccayāpi vedayitaṁ;
There's feeling conditioned by desire,

vitakkapaccayāpi vedayitaṁ;
by thought,

saññāpaccayāpi vedayitaṁ;
and by perception.

chando ca avūpasanto hoti, vitakko ca avūpasanto hoti, saññā ca avūpasantā hoti, tappaccayāpi vedayitaṁ;
As long as desire, thought, and perception are not stilled, there is feeling conditioned by that.

chando ca vūpasanto hoti, vitakko ca vūpasanto hoti, saññā ca vūpasantā hoti, tappaccayāpi vedayitaṁ;
When desire, thought, and perception are stilled, there is feeling conditioned by that.

appattassa pattiyā atthi āyāmaṁ, tasmimpi ṭhāne anuppatte tappaccayāpi vedayitan'"ti.
There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that."

Paṭhamaṁ.

45.12 Dutiyavihārasutta:
Meditation (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Icchāmahaṁ, bhikkhave, temāsaṁ paṭisallīyituṁ.
“Mendicants, I wish to go on retreat for three months.

Namhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā”ti.
No-one should approach me, except for the one who brings my almsfood.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṁ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena.
“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Atha kho bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

“yena svāhaṁ, bhikkhave, vihārena paṭhamābhisambuddho viharāmi, tassa padesena vihāsiṁ.
“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

So evaṁ pajānāmi:
I understand that

‘micchādiṭṭhipaccayāpi vedayitaṁ;
there’s feeling conditioned by wrong view

micchādiṭṭhivūpasamapaccayāpi vedayitaṁ;
and by the stilling of wrong view,

sammādiṭṭhipaccayāpi vedayitaṁ;
by right view

sammādiṭṭhivūpasamapaccayāpi vedayitaṁ …pe…
and by the stilling of right view. …

micchāsamādhipaccayāpi vedayitaṁ;
There's feeling conditioned by wrong immersion

micchāsamādhivūpasamapaccayāpi vedayitaṁ,
sammāsamādhipaccayāpi vedayitaṁ;
and by the stilling of wrong immersion, by right immersion

sammāsamādhivūpasamapaccayāpi vedayitaṁ;
and by the stilling of right immersion.

chandapaccayāpi vedayitaṁ;
There's feeling conditioned by desire

chandavūpasamapaccayāpi vedayitaṁ;
and by the stilling of desire,

vitakkapaccayāpi vedayitaṁ;
by thought

vitakkavūpasamapaccayāpi vedayitaṁ;
and by the stilling of thought,

saññāpaccayāpi vedayitaṁ;
by perception

saññāvūpasamapaccayāpi vedayitaṁ;
and by the stilling of perception.

chando ca avūpasanto hoti, vitakko ca avūpasanto hoti, saññā ca avūpasantā hoti, tappaccayāpi vedayitaṁ;
As long as desire, thought, and perception are not stilled, there is feeling conditioned by that.

chando ca vūpasanto hoti, vitakko ca vūpasanto hoti, saññā ca vūpasantā hoti, tappaccayāpi vedayitaṁ;
When desire, thought, and perception are stilled, there is feeling conditioned by that.

appattassa pattiyā atthi āyāmaṁ, tasmimpi ṭhāne anuppatte tappaccayāpi vedayitan’”ti.
There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

Dutiyaṁ.

45.13 Sekkhasutta:
A Trainee

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“‘sekkho, sekkho’ti, bhante, vuccati.
“Sir, they speak of this person called ‘a trainee’.

Kittāvatā nu kho, bhante, sekkho hotī”ti?
How is a trainee defined?”

“Idha, bhikkhu, sekkhāya sammādiṭṭhiyā samannāgato hoti …pe… sekkhena sammāsamādhinā samannāgato hoti.
“Mendicant, it’s someone who has a trainee’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ettāvatā kho, bhikkhu, sekkho hotī”ti.
That’s how a trainee is defined.”

Tatiyaṁ.

45.14 Paṭhamauppādasutta:
Arising (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.
“Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katame aṭṭha?
What eight?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.
These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Catutthaṁ.

45.15 Dutiyauppādasutta:
Arising (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā.
“Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training.

Katame aṭṭha?
What eight?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.
These are the eight things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

Pañcamaṁ.

45.16 Paṭhamaparisuddhasutta:
Purified (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Aṭṭhime, bhikkhave, dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.
“Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katame aṭṭha?
What eight?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.
These eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Chaṭṭhaṁ.

45.17 Dutiyaparisuddhasutta:
Purified (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Aṭṭhime, bhikkhave, dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra sugatavinayā.
“Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training.

Katame aṭṭha?
What eight?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā parisuddhā pariyodātā anaṅgaṇā vigatūpakkilesā anuppannā uppajjanti, nāññatra sugatavinayā”ti.
These eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training.”

Sattamaṁ.

45.18 Paṭhamakukkuṭārāmasutta:
At the Chicken Monastery (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ca ānando āyasmā ca bhaddo pāṭaliputte viharanti kukkuṭārāme.
At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery.

Atha kho āyasmā bhaddo sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā bhaddo āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“‘Abrahmacariyaṁ, abrahmacariyan’ti, āvuso ānanda, vuccati.
“Reverend, they speak of this thing called ‘not the spiritual path’.

Katamaṁ nu kho, āvuso, abrahmacariyan”ti?
What is not the spiritual path?”

“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṁ, āvuso bhadda, pucchasi:
For you asked:

‘abrahmacariyaṁ, abrahmacariyanti, āvuso ānanda, vuccati.
‘They speak of this thing called “not the spiritual path”.

Katamaṁ nu kho, āvuso, abrahmacariyan’”ti?
What is not the spiritual path?’”

“Evamāvuso”ti.
“Yes, reverend.”

“Ayameva kho, āvuso, aṭṭhaṅgiko micchāmaggo abrahmacariyaṁ, seyyathidaṁ—
“What is not the spiritual path is simply the wrong eightfold path, that is:

micchādiṭṭhi …pe… micchāsamādhī”ti.
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.”

Aṭṭhamaṁ.

45.19 Dutiyakukkuṭārāmasutta:
At the Chicken Monastery (2nd)

Pāṭaliputtanidānaṁ.
At Pāṭaliputta.

“‘Brahmacariyaṁ, brahmacariyan’ti, āvuso ānanda, vuccati.
“Reverend, they speak of this thing called the ‘spiritual path’.

Katamaṁ nu kho, āvuso, brahmacariyaṁ, katamaṁ brahmacariyapariyosānan”ti?
What is the spiritual path? And what is the culmination of the spiritual path?”

“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṁ, āvuso bhadda, pucchasi:
For you asked:

‘brahmacariyaṁ, brahmacariyanti, āvuso ānanda, vuccati.
‘They speak of this thing called “the spiritual path”.

Katamaṁ nu kho, āvuso, brahmacariyaṁ, katamaṁ brahmacariyapariyosānan’”ti?
What is the spiritual path? And what is the culmination of the spiritual path?’”

“Evamāvuso”ti.
“Yes, reverend.”

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo brahmacariyaṁ, seyyathidaṁ—
“The spiritual path is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion:

idaṁ brahmacariyapariyosānan”ti.
this is the culmination of the spiritual path.”

Navamaṁ.

45.20 Tatiyakukkuṭārāmasutta:
At the Chicken Monastery (3rd)

Pāṭaliputtanidānaṁ.
At Pāṭaliputta.

“‘Brahmacariyaṁ, brahmacariyan’ti, āvuso ānanda, vuccati.
“Reverend, they speak of this thing called the ‘spiritual path’.

Katamaṁ nu kho, āvuso, brahmacariyaṁ, katamo brahmacārī, katamaṁ brahmacariyapariyosānan”ti?
What is the spiritual path? Who is someone on the spiritual path? And what is the culmination of the spiritual path?”

“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question. …

Evañhi tvaṁ, āvuso bhadda, pucchasi:
‘brahmacariyaṁ, brahmacariyanti, āvuso ānanda, vuccati.
Katamaṁ nu kho, āvuso, brahmacariyaṁ, katamo brahmacārī, katamaṁ brahmacariyapariyosānan’”ti?
“Evamāvuso”ti.

“Ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo brahmacariyaṁ, seyyathidaṁ—
The spiritual path is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yo kho, āvuso, iminā ariyena aṭṭhaṅgikena maggena samannāgato—
Someone who possesses this noble eightfold path

ayaṁ vuccati brahmacārī.
is called someone on the spiritual path.

Yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion:

idaṁ brahmacariyapariyosānan”ti.
this is the culmination of the spiritual path.”

Dasamaṁ.

Tīṇi suttantāni ekanidānāni.

Vihāravaggo dutiyo.

Tassuddānaṁ

Dve vihārā ca sekkho ca,
uppādā apare duve;
Parisuddhena dve vuttā,
kukkuṭārāmena tayoti.

45.21 Micchattasutta:
The Wrong Way

Sāvatthinidānaṁ.
At Sāvatthī.

“Micchattañca vo, bhikkhave, desessāmi, sammattañca.
“Mendicants, I will teach you the wrong way and the right way.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, micchattaṁ?
And what is the wrong way?

Seyyathidaṁ—micchādiṭṭhi …pe… micchāsamādhi.
It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Idaṁ vuccati, bhikkhave, micchattaṁ.
This is called the wrong way.

Katamañca, bhikkhave, sammattaṁ?
And what is the right way?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, sammattan”ti.
This is called the right way.”

Paṭhamaṁ.

45.22 Akusaladhammasutta:
Unskillful Qualities

Sāvatthinidānaṁ.
At Sāvatthī.

“Akusale ca kho, bhikkhave, dhamme desessāmi, kusale ca dhamme.
“Mendicants, I will teach you skillful and unskillful qualities.

Taṁ suṇātha.
Listen …

Katame ca, bhikkhave, akusalā dhammā?
And what are unskillful qualities?

Seyyathidaṁ—micchādiṭṭhi …pe… micchāsamādhi.
They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ime vuccanti, bhikkhave, akusalā dhammā.
These are called unskillful qualities.

Katame ca, bhikkhave, kusalā dhammā?
And what are skillful qualities?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime vuccanti, bhikkhave, kusalā dhammā”ti.
These are called skillful qualities.”

Dutiyaṁ.

45.23 Paṭhamapaṭipadāsutta:
Practice (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Micchāpaṭipadañca vo, bhikkhave, desessāmi, sammāpaṭipadañca.
“Mendicants, I will teach you the wrong practice and the right practice.

Taṁ suṇātha.
Listen …

Katamā ca, bhikkhave, micchāpaṭipadā?
And what’s the wrong practice?

Seyyathidaṁ—micchādiṭṭhi …pe… micchāsamādhi.
It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṁ vuccati, bhikkhave, micchāpaṭipadā.
This is called the wrong practice.

Katamā ca, bhikkhave, sammāpaṭipadā?
And what’s the right practice?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, sammāpaṭipadā”ti.
This is called the right practice.”

Tatiyaṁ.

45.24 Dutiyapaṭipadāsutta:
Practice (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Gihino vāhaṁ, bhikkhave, pabbajitassa vā micchāpaṭipadaṁ na vaṇṇemi.
“Mendicants, I don’t praise wrong practice for laypeople or renunciates.

Gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṁ dhammaṁ kusalaṁ.
Because of wrong practice, neither laypeople nor renunciates succeed in the procedure of the skillful teaching.

Katamā ca, bhikkhave, micchāpaṭipadā?
And what’s the wrong practice?

Seyyathidaṁ—micchādiṭṭhi …pe… micchāsamādhi.
It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṁ vuccati, bhikkhave, micchāpaṭipadā.
This is called the wrong practice.

Gihino vāhaṁ, bhikkhave, pabbajitassa vā micchāpaṭipadaṁ na vaṇṇemi.
I don’t praise wrong practice for lay people or renunciates.

Gihi vā, bhikkhave, pabbajito vā micchāpaṭipanno micchāpaṭipattādhikaraṇahetu nārādhako hoti ñāyaṁ dhammaṁ kusalaṁ.
Because of wrong practice, neither laypeople nor renunciates succeed in the

procedure of the skillful teaching.

Gihino vāhaṁ, bhikkhave, pabbajitassa vā sammāpaṭipadaṁ vaṇṇemi.
I praise right practice for laypeople and renunciates.

Gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṁ dhammaṁ kusalaṁ.
Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching.

Katamā ca, bhikkhave, sammāpaṭipadā?
And what's the right practice?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, sammāpaṭipadā.
This is called the right practice.

Gihino vāhaṁ, bhikkhave, pabbajitassa vā sammāpaṭipadaṁ vaṇṇemi.
I praise right practice for laypeople and renunciates.

Gihi vā, bhikkhave, pabbajito vā sammāpaṭipanno sammāpaṭipattādhikaraṇahetu ārādhako hoti ñāyaṁ dhammaṁ kusalan"ti.
Because of right practice, both laypeople and renunciates succeed in the procedure of the skillful teaching."

Catutthaṁ.

45.25 Paṭhamaasappurisasutta:
A Good Person (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Asappurisañca vo, bhikkhave, desessāmi, sappurisañca.
“Mendicants, I will teach you a bad person and a good person.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti, micchāsaṅkappo, micchāvāco, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhi—
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti, sammāsaṅkappo, sammāvāco, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—
It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, sappuriso”ti.
This is called a good person.”

Pañcamaṁ.

45.26 Dutiyaasappurisasutta:
A Good Person (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Asappurisañca vo, bhikkhave, desessāmi, asappurisena asappurisatarañca.
“Mendicants, I will teach you a bad person and a worse person,

Sappurisañca vo, bhikkhave, desessāmi sappurisena sappurisatarañca.
a good person and a better person.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, asappuriso?
And what is a bad person?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāsamādhi—
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṁ vuccati, bhikkhave, asappuriso.
This is called a bad person.

Katamo ca, bhikkhave, asappurisena asappurisataro?
And what is a worse person?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāsamādhi, micchāñāṇī, micchāvimutti—
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong

immersion, wrong knowledge, and wrong freedom.

ayaṁ vuccati, bhikkhave, asappurisena asappurisataro.
This is called a worse person.

Katamo ca, bhikkhave, sappuriso?
And what is a good person?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāsamādhi—
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, sappuriso.
This is called a good person.

Katamo ca, bhikkhave, sappurisena sappurisataro?
And what is a better person?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāsamādhi, sammāñāṇī, sammāvimutti—
It's someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

ayaṁ vuccati, bhikkhave, sappurisena sappurisataro"ti.
This is called a better person."

Chaṭṭhaṁ.

45.27 Kumbhasutta:
Pots

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, kumbho anādhāro suppavattiyo hoti, sādhāro duppavattiyo hoti;
“A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

evameva kho, bhikkhave, cittaṁ anādhāraṁ suppavattiyaṁ hoti, sādhāraṁ duppavattiyaṁ hoti.
In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

Ko ca, bhikkhave, cittassa ādhāro?
And what’s the stand for the mind?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ cittassa ādhāro.
This is the stand for the mind.

Seyyathāpi, bhikkhave, kumbho anādhāro suppavattiyo hoti, sādhāro duppavattiyo hoti;
A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

evameva kho, bhikkhave, cittaṁ anādhāraṁ suppavattiyaṁ hoti, sādhāraṁ duppavattiyaṁ hotī”ti.
In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.”

Sattamaṁ.

45.28 Samādhisutta:
Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

“Ariyaṁ vo, bhikkhave, sammāsamādhiṁ desessāmi saupanisaṁ saparikkhāraṁ.
“Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso saparikkhāro?
And what is noble right immersion with its vital conditions and its prerequisites?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsati.
There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā saparikkhāratā—
Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

ayaṁ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi saparikkhāro itipī”ti.

Aṭṭhamaṁ.

45.29 Vedanāsutta:
Feeling

Sāvatthinidānaṁ.
At Sāvatthī.

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā.
These are the three feelings.

Imāsaṁ kho, bhikkhave, tissannaṁ vedanānaṁ pariññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to completely understand these three feelings.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Imāsaṁ kho, bhikkhave, tissannaṁ vedanānaṁ pariññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
This noble eightfold path should be developed to completely understand these three feelings.”

Navamaṅ.

45.30 Uttiyasutta:
With Uttiya

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā uttiyo bhagavantaṁ etadavoca:
Then Venerable Uttiya went up to the Buddha … and asked him,

“idha mayhaṁ, bhante, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
“Just now, sir, as I was in private retreat this thought came to mind.

‘pañca kāmaguṇā vuttā bhagavatā.
‘The Buddha has spoken of the five kinds of sensual stimulation.

Katame nu kho pañca kāmaguṇā vuttā bhagavatā’”ti?
What are they?’”

“Sādhu sādhu, uttiya.
“Good, good, Uttiya!

Pañcime kho, uttiya, kāmaguṇā vuttā mayā.
I have spoken of these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…

Sounds known by the ear …

ghānaviññeyyā gandhā …pe…
Smells known by the nose …

jivhāviññeyyā rasā …pe…
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, uttiya, pañca kāmaguṇā vuttā mayā.
These are the five kinds of sensual stimulation that I've spoken of.

Imesaṁ kho, uttiya, pañcannaṁ kāmaguṇānaṁ pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to give up these five kinds of sensual stimulation.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Imesaṁ kho, uttiya, pañcannaṁ kāmaguṇānaṁ pahānāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo"ti.
This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation."

Dasamaṁ.

Micchattavaggo tatiyo.

Tassuddānaṁ

Micchattaṁ akusalaṁ dhammaṁ,

Duve paṭipadāpi ca;
Asappurisena dve kumbho,
Samādhi vedanuttiyenāti.

45.31 Paṭhamapaṭipattisutta:
Practice (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Micchāpaṭipattiñca vo, bhikkhave, desessāmi, sammāpaṭipattiñca.
“Mendicants, I will teach you the wrong practice and the right practice.

Taṁ suṇātha.
Listen …

Katamā ca, bhikkhave, micchāpaṭipatti?
And what’s the wrong practice?

Seyyathidaṁ—micchādiṭṭhi …pe… micchāsamādhi.
It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Ayaṁ vuccati, bhikkhave, micchāpaṭipatti.
This is called the wrong practice.

Katamā ca, bhikkhave, sammāpaṭipatti?
And what’s the right practice?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, sammāpaṭipattī”ti.
This is called the right practice.”

Paṭhamaṁ.

45.32 Dutiyapaṭipattisutta:
Practice (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Micchāpaṭipannañca vo, bhikkhave, desessāmi, sammāpaṭipannañca.
“Mendicants, I will teach you one practicing wrongly and one practicing rightly.

Taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, micchāpaṭipanno?
And who is practicing wrongly?

Idha, bhikkhave, ekacco micchādiṭṭhiko hoti …pe… micchāsamādhi—
It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

ayaṁ vuccati, bhikkhave, micchāpaṭipanno.
This is called one practicing wrongly.

Katamo ca, bhikkhave, sammāpaṭipanno?
And who is practicing rightly?

Idha, bhikkhave, ekacco sammādiṭṭhiko hoti …pe… sammāsamādhi—
It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, sammāpaṭipanno”ti.
This is called one practicing rightly.”

Dutiyaṁ.

45.33 Viraddhasutta:
Missed Out

Sāvatthinidānaṁ.
At Sāvatthī.

“Yesaṁ kesañci, bhikkhave, ariyo aṭṭhaṅgiko maggo viraddho, viraddho tesaṁ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī.
“Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, ariyo aṭṭhaṅgiko maggo āraddho, āraddho tesaṁ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī.
Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.

Katamo ca, bhikkhave, ariyo aṭṭhaṅgiko maggo?
And what is the noble eightfold path?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Yesaṁ kesañci, bhikkhave, ayaṁ ariyo aṭṭhaṅgiko maggo viraddho, viraddho tesaṁ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī.
Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, ayaṁ ariyo aṭṭhaṅgiko maggo āraddho, āraddho tesaṁ ariyo aṭṭhaṅgiko maggo sammā dukkhakkhayagāmī”ti.
Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.”

Tatiyaṁ.

45.34 Pāraṅgamasutta:
Going to the Far Shore

Sāvatthinidānaṁ.
At Sāvatthī.

“Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattanti.
“Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore.

Katame aṭṭha?
What eight?

Seyyathidaṁ—sammādiṭṭhi …pe… sammāsamādhi.
They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattantī”ti.
When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Appakā te manussesu,
ye janā pāragāmino;
Athāyaṁ itarā pajā,
tīramevānudhāvati.

“Few are those among humans

who cross to the far shore.
The rest just run
around on the near shore.

Ye ca kho sammadakkhāte,
dhamme dhammānuvattino;
Te janā pāramessanti,
maccudheyyaṁ suduttaraṁ.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.

Kaṇhaṁ dhammaṁ vippahāya,
sukkaṁ bhāvetha paṇḍito;
Okā anokamāgamma,
viveke yattha dūramaṁ.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,
Tatrābhiratimiccheyya,
hitvā kāme akiñcano;
Pariyodapeyya attānaṁ,
cittaklesehi paṇḍito.

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

Yesaṁ sambodhiyaṅgesu,
sammā cittaṁ subhāvitaṁ;
Ādānapaṭinissagge,
anupādāya ye ratā;

Khīṇāsavā jutimanto,
te loke parinibbutā”ti.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,
they are extinguished in this world.”

Catutthaṁ.

45.35 Paṭhamasāmaññasutta:
The Ascetic Life (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Sāmaññañca vo, bhikkhave, desessāmi, sāmaññaphalāni ca.
“Mendicants, I will teach you the ascetic life and the fruits of the ascetic life.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, sāmaññaṁ?
And what is the ascetic life?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, sāmaññaṁ.
This is called the ascetic life.

Katamāni ca, bhikkhave, sāmaññaphalāni?
And what are the fruits of the ascetic life?

Sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ—
The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, sāmaññaphalānī”ti.
These are called the fruits of the ascetic life.”

Pañcamaṁ.

45.36 Dutiyasāmaññasutta:
The Ascetic Life (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Sāmaññañca vo, bhikkhave, desessāmi, sāmaññatthañca.
“Mendicants, I will teach you the ascetic life and the goal of the ascetic life.

Taṁ suṇātha.
Listen …

Katamañca kho, bhikkhave, sāmaññaṁ?
And what is the ascetic life?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, sāmaññaṁ.
This is called the ascetic life.

Katamo ca, bhikkhave, sāmaññattho?
And what is the goal of the ascetic life?

Yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

ayaṁ vuccati, bhikkhave, sāmaññattho”ti.
This is called the goal of the ascetic life.”

Chaṭṭhaṁ.

45.37 Paṭhamabrahmaññasutta:
The Brahmin Life (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Brahmaññañca vo, bhikkhave, desessāmi, brahmaññaphalāni ca.
“Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin.

Taṁ suṇātha.
Listen …

Katamañca kho, bhikkhave, brahmaññaṁ?
And what is life as a brahmin?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, brahmaññaṁ.
This is called life as a brahmin.

Katamāni ca, bhikkhave, brahmaññaphalāni?
And what are the fruits of life as a brahmin?

Sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ—
The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, brahmaññaphalānī”ti.
These are called the fruits of life as a brahmin.”

Sattamaṁ.

45.38 Dutiyabrahmaññasutta:
The Brahmin Life (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Brahmaññañca vo, bhikkhave, desessāmi, brahmaññatthañca.
“Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, brahmaññaṁ?
And what is life as a brahmin?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, brahmaññaṁ.
This is called life as a brahmin.

Katamo ca, bhikkhave, brahmaññattho?
And what is the goal of life as a brahmin?

Yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

ayaṁ vuccati, bhikkhave, brahmaññattho”ti.
This is called the goal of life as a brahmin.”

Aṭṭhamaṁ.

45.39 Paṭhamabrahmacariyasutta:
The Spiritual Path (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Brahmacariyañca vo, bhikkhave, desessāmi, brahmacariyaphalāni ca.
“Mendicants, I will teach you the spiritual path and the fruits of the spiritual path.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, brahmacariyaṁ?
And what is the spiritual path?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, brahmacariyaṁ.
This is called the spiritual path.

Katamāni ca, bhikkhave, brahmacariyaphalāni?
And what are the fruits of the spiritual path?

Sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ, arahattaphalaṁ—
The fruits of stream-entry, once-return, non-return, and perfection.

imāni vuccanti, bhikkhave, brahmacariyaphalānī”ti.
These are called the fruits of the spiritual path.”

Navamaṅ.

45.40 Dutiyabrahmacariyasutta:
The Spiritual Path (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Brahmacariyañca vo, bhikkhave, desessāmi, brahmacariyatthañca.
“Mendicants, I will teach you the spiritual path and the goal of the spiritual path.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, brahmacariyaṁ?
And what is the spiritual path?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Idaṁ vuccati, bhikkhave, brahmacariyaṁ.
This is called the spiritual path.

Katamo ca, bhikkhave, brahmacariyattho?
And what is the goal of the spiritual path?

Yo kho, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo—
The ending of greed, hate, and delusion.

ayaṁ vuccati, bhikkhave, brahmacariyattho”ti.
This is called the goal of the spiritual path.”

Dasamaṁ.

Paṭipattivaggo catuttho.

Tassuddānaṁ

Paṭipatti paṭipanno ca,
viraddhañca pāraṅgamā;
Sāmaññena ca dve vuttā,
brahmaññā apare duve;
Brahmacariyena dve vuttā,
vaggo tena pavuccatīti.

45.41 Rāgavirāgasutta:
The Fading Away of Greed

Sāvatthinidānaṁ.
At Sāvatthī.

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow another religion were to ask you:

‘kimatthiyaṁ, āvuso, samaṇe gotame brahmacariyaṁ vussatī’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this:

‘rāgavirāgatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti.
‘The purpose of leading the spiritual life under the Buddha is the fading away of greed.’

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
If wanderers of other religions were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā rāgavirāgāyā’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Is there a path and a practice for the fading away of greed?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā rāgavirāgāyā’ti.
‘There is a path and a practice for the fading away of greed.’

Katamo ca, bhikkhave, maggo, katamā ca paṭipadā rāgavirāgāya?
And what is that path, what is that practice for the fading away of greed?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ, bhikkhave, maggo, ayaṁ paṭipadā rāgavirāgāyāti.
This is the path, this is the practice for the fading away of greed.

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā”ti.
When questioned by wanderers of other religions, that’s how you should answer them.”

Paṭhamaṁ.

45.42–47 Saṁyojanappahānādisuttachakka:
Six Discourses on Giving Up Fetters, Etc.

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow another religion were to ask you:

‘kimatthiyaṁ, āvuso, samaṇe gotame brahmacariyaṁ vussatī’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this:

‘saṁyojanappahānatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti …pe…
‘The purpose of leading the spiritual life under the Buddha is to give up the fetters.’ …

‘anusayasamugghātanatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti …pe…
‘… to uproot the underlying tendencies.’ …

‘addhānapariññatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti …pe…
‘… to completely understand the course of time.’ …

‘āsavānaṁ khayatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti …pe…
‘… to end the defilements.’ …

‘vijjāvimuttiphalasacchikiriyatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti …pe…
‘… to realize the fruit of knowledge and freedom.’ …

‘ñāṇadassanatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti … pe….
‘… for knowledge and vision.’ …”

Sattamaṁ.

45.48 Anupādāparinibbānasutta:
Extinguishment by Not Grasping

Sāvatthinidānaṁ.
At Sāvatthī.

“Sace vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow another religion were to ask you:

‘kimatthiyaṁ, āvuso, samaṇe gotame brahmacariyaṁ vussatī’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this:

‘anupādāparinibbānatthaṁ kho, āvuso, bhagavati brahmacariyaṁ vussatī’ti.
‘The purpose of leading the spiritual life under the Buddha is extinguishment by not grasping.’

Sace pana vo, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
If wanderers of other religions were to ask you:

‘atthi panāvuso, maggo, atthi paṭipadā anupādāparinibbānāyā’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Is there a path and a practice for extinguishment by not grasping?’ You should answer them like this:

‘atthi kho, āvuso, maggo, atthi paṭipadā anupādāparinibbānāyā’ti.
‘There is a path and a practice for extinguishment by not grasping.’

Katamo ca, bhikkhave, maggo, katamā ca paṭipadā anupādāparinibbānāya?

And what is that path, what is that practice for extinguishment by not grasping?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ, bhikkhave, maggo, ayaṁ paṭipadā anupādāparinibbānāyāti.
This is the path, this is the practice for extinguishment by not grasping.

Evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyāthā”ti.
When questioned by wanderers of other religions, that’s how you should answer them.”

Aṭṭhamaṁ.

Aññatitthiyapeyyālaṁ.

Tassuddānaṁ

Virāgasaṁyojanaṁ anusayaṁ,
Addhānaṁ āsavā khayā;
Vijjāvimuttiñāṇañca,
Anupādāya aṭṭhamī.

45.49 Kalyāṇamittasutta:
Good Friends (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—kalyāṇamittatā.
In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion,

which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamaṁ.

45.50–54 Sīlasampadādisuttapañcaka:
Five Discourses on Accomplishment in Ethics, Etc. (1st)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—sīlasampadā.
In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant.

Sīlasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ …pe…
A mendicant accomplished in ethics can expect …” …

yadidaṁ—chandasampadā …pe…
“… accomplished in enthusiasm …”

yadidaṁ—attasampadā …pe…
“… accomplished in self-development …”

yadidaṁ—diṭṭhisampadā …pe…
“… accomplished in view …”

yadidaṁ—appamādasampadā …pe….
“… accomplished in diligence …”

Chaṭṭhaṁ.

45.55 Yonisomanasikārasampadāsutta:
Accomplishment in Proper Attention (1st)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—yonisomanasikārasampadā.
In the same way accomplishment in proper attention is the forerunner and precursor of the noble eightfold path for a mendicant.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṁ.

45.56 Dutiyakalyāṇamittasutta:
Good Friends (2nd)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—kalyāṇamittatā.
In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamaṁ.

45.57–61 Dutiyasīlasampadādisuttapañcaka:
Five Discourses on Accomplishment in Ethics, Etc. (2nd)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno ariyassa aṭṭhaṅgikassa maggassa uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—sīlasampadā …pe…
In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. …”

yadidaṁ—chandasampadā …pe…
“… accomplishment in enthusiasm …”

yadidaṁ—attasampadā …pe…
“… accomplishment in self-development …”

yadidaṁ—diṭṭhisampadā …pe…
“… accomplishment in view …”

yadidaṁ—appamādasampadā …pe….
“… accomplishment in diligence …”

Chaṭṭhaṁ.

45.62 Dutiyayonisomanasikārasampadāsutta:
Accomplishment in Proper Attention (2nd)

“Yadidaṁ—yonisomanasikārasampadā.
“… accomplishment in proper attention.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṁ.

Sūriyapeyyālaṁ.

Tassuddānaṁ

Kalyāṇamittaṁ sīlañca,
chando ca attasampadā;
Diṭṭhi ca appamādo ca,
yoniso bhavati sattamaṁ.

45.63 Kalyāṇamittasutta:
Good Friends (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?
What one thing?

Yadidaṁ—kalyāṇamittatā.
It’s good friendship.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamaṁ.

45.64–68 Sīlasampadādisuttapañcaka:
Five Discourses on Accomplishment in Ethics, Etc. (1st)

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?
What one thing?

Yadidaṁ—sīlasampadā …pe…
It’s accomplishment in ethics. …”

yadidaṁ—chandasampadā …pe…
“… accomplishment in enthusiasm …”

yadidaṁ—attasampadā …pe…
“… accomplishment in self-development …”

yadidaṁ—diṭṭhisampadā …pe…
“… accomplishment in view …”

yadidaṁ—appamādasampadā …pe….
“… accomplishment in diligence …”

Chaṭṭhaṁ.

45.69 Yonisomanasikārasampadāsutta:
Accomplishment in Proper Attention (1st)

“Yadidaṁ—yonisomanasikārasampadā.
“… accomplishment in proper attention.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṁ.

45.70 Dutiyakalyāṇamittasutta:
Good Friends (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?
What one thing?

Yadidaṁ—kalyāṇamittatā.
It’s good friendship.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion,

which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamaṁ.

45.71–75 Dutiyasīlasampadādisuttapañcaka:
Five Discourses on Accomplishment in Ethics, Etc. (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

“Ekadhammo, bhikkhave, bahūpakāro ariyassa aṭṭhaṅgikassa maggassa uppādāya.
“Mendicants, one thing helps give rise to the noble eightfold path.

Katamo ekadhammo?
What one thing?

Yadidaṁ—sīlasampadā …pe…
It’s accomplishment in ethics. …”

yadidaṁ—chandasampadā …pe…
“… accomplishment in enthusiasm …”

yadidaṁ—attasampadā …pe…
“… accomplishment in self-development …”

yadidaṁ—diṭṭhisampadā …pe…
“… accomplishment in view …”

yadidaṁ—appamādasampadā …pe….
“… accomplishment in diligence …”

Chaṭṭhaṁ.

45.76 Dutiyayonisomanasikārasampadāsutta:
Accomplishment in Proper Attention (2nd)

“Yadidaṁ—yonisomanasikārasampadā.
“… accomplishment in proper attention.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṁ.

Ekadhammapeyyālaṁ.

Tassuddānaṁ

Kalyāṇamittaṁ sīlañca,
chando ca attasampadā;
Diṭṭhi ca appamādo ca,
yoniso bhavati sattamaṁ.

45.77 Kalyāṇamittasutta:
Good Friends

Sāvatthinidānaṁ.
At Sāvatthī.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ gacchati, yathayidaṁ, bhikkhave, kalyāṇamittatā.
“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

Paṭhamaṁ.

45.78–82 Sīlasampadādisuttapañcaka:
Five Discourses on Accomplishment in Ethics, Etc.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ gacchati, yathayidaṁ, bhikkhave, sīlasampadā …pe…
“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. …”

yathayidaṁ, bhikkhave, chandasampadā …pe…
“… accomplishment in enthusiasm …”

yathayidaṁ, bhikkhave, attasampadā …pe…
“… accomplishment in self-development …”

yathayidaṁ, bhikkhave, diṭṭhisampadā …pe…
“… accomplishment in view …”

yathayidaṁ, bhikkhave, appamādasampadā …pe….
“… accomplishment in diligence …”

Chaṭṭhaṁ.

45.83 Yonisomanasikārasampadāsutta:
Accomplishment in Proper Attention

“Yathayidaṁ, bhikkhave, yonisomanasikārasampadā.
“… accomplishment in proper attention.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṁ.

45.84 Dutiyakalyāṇamittasutta:
Good Friends (2nd)

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ gacchati, yathayidaṁ, bhikkhave, kalyāṇamittatā.
“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant with good friends develops and cultivates the noble

eightfold path.”

Paṭhamaṁ.

45.85–89 Dutiyasīlasampadādisuttapañcaka:
Five Discourses on Accomplishment in Ethics, Etc.

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi, yena anuppanno vā ariyo aṭṭhaṅgiko maggo uppajjati, uppanno vā ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṁ gacchati, yathayidaṁ, bhikkhave, sīlasampadā …pe…
“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. …”

yathayidaṁ, bhikkhave, chandasampadā …pe…
“… accomplishment in enthusiasm …”

yathayidaṁ, bhikkhave, attasampadā …pe…
“… accomplishment in self-development …”

yathayidaṁ, bhikkhave, diṭṭhisampadā …pe…
“… accomplishment in view …”

yathayidaṁ, bhikkhave, appamādasampadā …pe….
“… accomplishment in diligence …”

Chaṭṭhaṁ.

45.90 Dutiyayonisomanasikārasampadāsutta:
Accomplishment in Proper Attention (2nd)

“Yathayidaṁ, bhikkhave, yonisomanasikārasampadā.
“… accomplishment in proper attention.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant accomplished in proper attention develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant accomplished in proper attention develops and cultivates the noble eightfold path.”

Sattamaṁ.

Dutiyaekadhammapeyyālaṁ.

Tassuddānaṁ

Kalyāṇamittaṁ sīlañca,
chando ca attasampadā;
Diṭṭhi ca appamādo ca,
yoniso bhavati sattamaṁ.

45.91 Paṭhamapācīnaninnasutta:
Slanting East

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.92–95 Dutiyādipācīnaninnasuttacatukka:
Four Discourses on Slanting East

“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

evameva kho, bhikkhave …pe…

seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave …pe…

seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave …pe…

seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā; evameva kho, bhikkhave …pe….
“… the Mahī river …”

Pañcamaṁ.

45.96 Chaṭṭhapācīnaninnasutta:
Sixth Discourse on Slanting East

“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“Mendicants, all the great rivers—that is,

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā pācīnapabbhārā;
the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline towards the east.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Chaṭṭhaṁ.

45.97 Paṭhamasamuddaninnasutta:
Slanting to the Ocean

“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment. …”

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Paṭhamaṁ.

45.98–102 Dutiyādisamuddaninnasuttapañcaka:
Five Discourses on Slanting to the Ocean

“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā samuddapabbhārā;
evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṁ.

Gaṅgāpeyyālaṁ.

Tassuddānaṁ

Cha pācīnato ninnā,
Cha ninnā ca samuddato;
Ete dve cha dvādasa honti,
Vaggo tena pavuccatīti;
Gaṅgāpeyyālī pācīnaninnavācanamaggī,
Vivekanissitaṁ dvādasakī paṭhamakī.

45.103 Paṭhamapācīnaninnasutta:
Slanting East

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.104–108 Dutiyādipācīnaninnasuttapañcaka:

Five Discourses on Sloping to the East

“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

evameva kho, bhikkhave, bhikkhu …pe…
dutiyaṁ.

“Seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…
tatiyaṁ.

“Seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…
catutthaṁ.

“Seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…
pañcamaṁ.

“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā pācīnapabbhārā;
evameva kho, bhikkhave, bhikkhu …pe…
chaṭṭhaṁ.

45.109 Paṭhamasamuddaninnasutta:
Slanting to the Ocean

“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.110–114 Dutiyādisamuddaninnasutta:
Slanting to the Ocean

“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

evameva kho, bhikkhave, bhikkhu …pe…

dutiyaṁ.

“Seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…

tatiyaṁ.

“Seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…

catutthaṁ.

“Seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…

pañcamaṁ.

“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā samuddapabbhārā;
evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṁ.

(Rāgavinayadvādasakī dutiyakī samuddaninnanti.)

45.115 Paṭhamapācīnaninnasutta:
Slanting East

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …pe… sammāsamādhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.116–120 Dutiyādipācīnaninnasutta:
Slanting East

“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

evameva kho, bhikkhave, bhikkhu …pe…
dutiyaṁ.

“Seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…
tatiyaṁ.

“Seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…
catutthaṁ.

“Seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…
pañcamaṁ.

“Seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā pācīnapabbhārā;
evameva kho, bhikkhave, bhikkhu …pe…
chaṭṭhaṁ.

45.121 Paṭhamasamuddaninnasutta:
Slanting to the Ocean

“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …pe… sammāsamādhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.122–126 Dutiyādisamuddaninnasutta:
Sloping to the Ocean

“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā samuddapabbhārā;
evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …pe… sammāsamādhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ.
Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṁ.

(Amatogadhadvādasakī tatiyakī.)

45.127 Paṭhamapācīnaninnasutta:
Slanting East

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.128–132 Dutiyādipācīnaninnasutta:
Slanting East

“Seyyathāpi, bhikkhave, yamunā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, aciravatī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, sarabhū nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, mahī nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā pācīnaninnā pācīnapoṇā pācīnapabbhārā;
evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṁ.

45.133 Paṭhamasamuddaninnasutta:
Slanting to the Ocean

“Seyyathāpi, bhikkhave, gaṅgā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the ocean.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Paṭhamaṁ.

45.134–138 Dutiyādisamuddaninnasutta:
Slanting to the Ocean

“Seyyathāpi, bhikkhave, yamunā nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, aciravatī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Aciravatī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, sarabhū nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Sarabhū river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, mahī nadī samuddaninnā samuddapoṇā samuddapabbhārā;
“… the Mahī river …”

evameva kho, bhikkhave, bhikkhu …pe…

seyyathāpi, bhikkhave, yā kācimā mahānadiyo, seyyathidaṁ—
“… all the great rivers …”

gaṅgā, yamunā, aciravatī, sarabhū, mahī, sabbā tā samuddaninnā samuddapoṇā samuddapabbhārā;
evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
Evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

Chaṭṭhaṁ.

(Gaṅgāpeyyālī.)
Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Ete dve cha dvādasa honti,
vaggo tena pavuccatīti;
Nibbānaninno dvādasakī,
catutthakī chaṭṭhā navakī.

45.139 Tathāgatasutta:
The Realized One

Sāvatthinidānaṁ.
At Sāvatthī.

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho;
“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;
In the same way, all skillful qualities are rooted in diligence and meet at diligence,

appamādo tesaṁ dhammānaṁ aggamakkhāyati.
and diligence is said to be the best of them.

Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotīti.
That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho;
Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesaṁ dhammānaṁ aggamakkhāyati.
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?

And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotīti.
That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho;
Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesaṁ dhammānaṁ aggamakkhāyati.
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …pe… sammāsamādhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Evaṁ kho, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotīti.
That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā rūpino vā arūpino vā saññino vā asaññino vā nevasaññīnāsaññino vā, tathāgato tesaṁ aggamakkhāyati arahaṁ sammāsambuddho;
Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;
In the same way, all skillful qualities are rooted in diligence and meet at diligence,

appamādo tesaṁ dhammānaṁ aggamakkhāyati.
and diligence is said to be the best of them.

Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.

A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Evaṁ kho, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.”

Paṭhamaṁ.

45.140 Padasutta:
Footprints

“Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṁ pāṇānaṁ padajātāni, sabbāni tāni hatthipade samodhānaṁ gacchanti;
“The footprints of all creatures that walk can fit inside an elephant’s footprint.

hatthipadaṁ tesaṁ aggamakkhāyati, yadidaṁ—mahantattena;
So an elephant’s footprint is said to be the biggest of them all.

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesaṁ dhammānaṁ aggamakkhāyati.
In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.
A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant who is diligent develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion,

which rely on seclusion, fading away, and cessation, and ripen as letting go. …

evaṁ kho, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.
That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.”

Dutiyaṁ.

45.141–145 Kūṭādisutta:
A Roof Peak

“Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo sabbā tā kūṭaṅgamā kūṭaninnā kūṭasamosaraṇā; kūṭaṁ tāsaṁ aggamakkhāyati;
“Mendicants, the rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all.

evameva kho, bhikkhave …pe…
In the same way …”

(yathā heṭṭhimasuttantaṁ, evaṁ vitthāretabbaṁ.)
(Tell in full as in the previous discourse.)

Tatiyaṁ.

“Seyyathāpi, bhikkhave, ye keci mūlagandhā, kāḷānusāriyaṁ tesaṁ aggamakkhāyati;
“Of all kinds of fragrant root, spikenard is said to be the best. …”

evameva kho, bhikkhave …pe…

catutthaṁ.

“Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṁ tesaṁ aggamakkhāyati;
“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. …”

evameva kho, bhikkhave …pe…

pañcamaṁ.

“Seyyathāpi, bhikkhave, ye keci pupphagandhā, vassikaṁ tesaṁ aggamakkhāyati;
“Of all kinds of fragrant flower, jasmine is said to be the best. …”

evameva kho, bhikkhave …pe…

chaṭṭhaṁ.

“Seyyathāpi, bhikkhave, ye keci kuṭṭarājāno, sabbe te rañño cakkavattissa anuyantā bhavanti, rājā tesaṁ cakkavatti aggamakkhāyati;
“All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. …”

evameva kho, bhikkhave …pe…

sattamaṁ.

45.146–148 Candimādisutta:
The Moon, Etc.

“Seyyathāpi, bhikkhave, yā kāci tārakarūpānaṁ pabhā, sabbā tā candimappabhāya kalaṁ nāgghanti soḷasiṁ, candappabhā tāsaṁ aggamakkhāyati;
“The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. …”

evameva kho, bhikkhave …pe…
aṭṭhamaṁ.

“Seyyathāpi, bhikkhave, saradasamaye viddhe vigatavalāhake deve ādicco nabhaṁ abbhussakkamāno sabbaṁ ākāsagataṁ tamagataṁ abhivihacca bhāsate ca tapate ca virocati ca;
“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. …”

evameva kho, bhikkhave …pe…
navamaṁ.

“Seyyathāpi, bhikkhave, yāni kānici tantāvutānaṁ vatthānaṁ, kāsikavatthaṁ tesaṁ aggamakkhāyati;
“Mendicants, cloth from Kāsi is said to be the best kind of woven cloth. …”

evameva kho, bhikkhave, ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā;
appamādo tesaṁ dhammānaṁ aggamakkhāyati.
Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvessati ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarissati.

Kathañca, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
evaṁ kho, bhikkhave, bhikkhu appamatto ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī”ti.

Dasamaṁ.

(Yadapi tathāgataṁ, tadapi vitthāretabbaṁ.)
(Tell these in full as in the section on the Realized One.)

Appamādavaggo pañcamo.

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sāro ca vassikaṁ;
Rājā candimasūriyā ca,
vatthena dasamaṁ padaṁ.

45.149 Balasutta:
Hard Work

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete balakaraṇīyā kammantā karīyanti;
“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.
In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotīti.

That’s how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

(Paragaṅgāpeyyālīvaṇṇiyato paripuṇṇasuttanti vitthāramaggī.)
Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete balakaraṇīyā kammantā karīyanti;
evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
“… which culminate in the removal of greed, hate, and delusion …”
Evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotīti.

Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete balakaraṇīyā kammantā karīyanti;
evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …pe… sammāsamādhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ.
"… culminate, finish, and end in the deathless …"

Evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotīti.

Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyanti, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete balakaraṇīyā kammantā karīyanti;
evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
"… slants, slopes, and inclines to extinguishment …"

Evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī"ti.

Paṭhamaṁ.

45.150 Bījasutta:
Seeds

“Seyyathāpi, bhikkhave, ye kecime bījagāmabhūtagāmā vuḍḍhiṁ virūḷhiṁ vepullaṁ āpajjanti, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete bījagāmabhūtagāmā vuḍḍhiṁ virūḷhiṁ vepullaṁ āpajjanti;
“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto vuḍḍhiṁ virūḷhiṁ vepullaṁ pāpuṇāti dhammesu.
In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto vuḍḍhiṁ virūḷhiṁ vepullaṁ pāpuṇāti dhammesu?
And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto vuḍḍhiṁ virūḷhiṁ vepullaṁ pāpuṇāti dhammesū”ti.

That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.”

Dutiyaṁ.

45.151 Nāgasutta:
Dragons

“Seyyathāpi, bhikkhave, himavantaṁ pabbatarājaṁ nissāya nāgā kāyaṁ vaḍḍhenti, balaṁ gāhenti;
“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains.

te tattha kāyaṁ vaḍḍhetvā balaṁ gāhetvā kusobbhe otaranti, kusobbhe otaritvā mahāsobbhe otaranti, mahāsobbhe otaritvā kunnadiyo otaranti, kunnadiyo otaritvā mahānadiyo otaranti, mahānadiyo otaritvā mahāsamuddaṁ otaranti, te tattha mahantattaṁ vepullattaṁ āpajjanti kāyena;
When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto mahantattaṁ vepullattaṁ pāpuṇāti dhammesu.
In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto mahantattaṁ vepullattaṁ pāpuṇāti dhammesu?
And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto mahantattaṁ vepullattaṁ pāpuṇāti dhammesū”ti.
That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.”

Tatiyaṁ.

45.152 Rukkhasutta:
Trees

“Seyyathāpi, bhikkhave, rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro.
“Mendicants, suppose a tree slants, slopes, and inclines to the east.

So mūlacchinno katamena papateyyā”ti?
If it was cut off at the root, where would it fall?”

“Yena, bhante, ninno yena poṇo yena pabbhāro”ti.
“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“Evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
“In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

Catutthaṁ.

45.153 Kumbhasutta:
Pots

“Seyyathāpi, bhikkhave, kumbho nikkujjo vamateva udakaṁ, no paccāvamati;
“Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn’t go back in.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamati.
In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamati?
And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto vamateva pāpake akusale dhamme, no paccāvamatī”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.”

Pañcamaṁ.

45.154 Sūkasutta:
A Spike

“Seyyathāpi, bhikkhave, sālisūkaṁ vā yavasūkaṁ vā sammāpaṇihitaṁ hatthena vā pādena vā akkantaṁ hatthaṁ vā pādaṁ vā bhindissati lohitaṁ vā uppādessatīti—ṭhānametaṁ vijjati.
“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood.

Taṁ kissa hetu?
Why is that?

Sammāpaṇihitattā, bhikkhave, sūkassa.
Because the spike is pointing the right way.

Evameva kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṁ bhindissati, vijjaṁ uppādessati, nibbānaṁ sacchikarissatīti—ṭhānametaṁ vijjati.
In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment.

Taṁ kissa hetu?
Why is that?

Sammāpaṇihitattā, bhikkhave, diṭṭhiyā.
Because their view is pointing the right way.

Kathañca, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṁ bhindati, vijjaṁ uppādeti, nibbānaṁ sacchikaroti?
And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize

extinguishment?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu sammāpaṇihitāya diṭṭhiyā sammāpaṇihitāya maggabhāvanāya avijjaṁ bhindati, vijjaṁ uppādeti, nibbānaṁ sacchikarotī"ti.
That's how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment."

Chaṭṭhaṁ.

45.155 Ākāsasutta:
The Sky

“Seyyathāpi, bhikkhave, ākāse vividhā vātā vāyanti—
“Mendicants, various winds blow in the sky.

puratthimāpi vātā vāyanti, pacchimāpi vātā vāyanti, uttarāpi vātā vāyanti, dakkhiṇāpi vātā vāyanti, sarajāpi vātā vāyanti, arajāpi vātā vāyanti, sītāpi vātā vāyanti, uṇhāpi vātā vāyanti, parittāpi vātā vāyanti, adhimattāpi vātā vāyanti;
Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

evameva kho, bhikkhave, bhikkhuno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroto cattāropi satipaṭṭhānā bhāvanāpāripūriṁ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṁ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṁ gacchanti, pañcapi indriyāni bhāvanāpāripūriṁ gacchanti, pañcapi balāni bhāvanāpāripūriṁ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṁ gacchanti.
In the same way, when the noble eightfold path is developed and cultivated the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

Kathañca, bhikkhave, bhikkhuno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroto cattāropi satipaṭṭhānā bhāvanāpāripūriṁ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṁ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṁ gacchanti, pañcapi indriyāni bhāvanāpāripūriṁ gacchanti, pañcapi balāni bhāvanāpāripūriṁ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṁ gacchanti?
And how are they fully developed?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhuno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroto cattāropi satipaṭṭhānā bhāvanāpāripūriṁ gacchanti, cattāropi sammappadhānā bhāvanāpāripūriṁ gacchanti, cattāropi iddhipādā bhāvanāpāripūriṁ gacchanti, pañcapi indriyāni bhāvanāpāripūriṁ gacchanti, pañcapi balāni bhāvanāpāripūriṁ gacchanti, sattapi bojjhaṅgā bhāvanāpāripūriṁ gacchantī"ti.
That's how they're fully developed."

Sattamaṁ.

45.156 Paṭhamameghasutta:
Storms (1st)

“Seyyathāpi, bhikkhave, gimhānaṁ pacchime māse ūhataṁ rajojallaṁ, tamenaṁ mahāakālamegho ṭhānaso antaradhāpeti vūpasameti;
“Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.
In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti?
How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto uppannuppanne pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasametī”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

Aṭṭhamaṁ.

45.157 Dutiyameghasutta:
Storms (2nd)

“Seyyathāpi, bhikkhave, uppannaṁ mahāmeghaṁ, tamenaṁ mahāvāto antarāyeva antaradhāpeti vūpasameti;
“Mendicants, when a large storm has arisen, a strong wind disperses and settles it as it proceeds.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti.
In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasameti?
And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto uppannuppanne pāpake akusale dhamme antarāyeva antaradhāpeti vūpasametī”ti.
That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.”

Navamaṁ.

45.158 Nāvāsutta:
A Ship

“Seyyathāpi, bhikkhave, sāmuddikāya nāvāya vettabandhanabandhāya cha māsāni udake pariyādāya hemantikena thalaṁ ukkhittāya vātātapaparetāni bandhanāni tāni pāvussakena meghena abhippavuṭṭhāni appakasireneva paṭippassambhanti, pūtikāni bhavanti;
“Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away.

evameva kho, bhikkhave, bhikkhuno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroto appakasireneva saṁyojanāni paṭippassambhanti, pūtikāni bhavanti.
In the same way, when a mendicant develops and cultivates the noble eightfold path their fetters readily collapse and rot away.

Kathañca, bhikkhave, bhikkhuno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroto appakasireneva saṁyojanāni paṭippassambhanti, pūtikāni bhavanti?
And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhuno ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvayato ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroto appakasireneva saṁyojanāni paṭippassambhanti, pūtikāni bhavantī”ti.
That’s how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

Dasamaṁ.

45.159 Āgantukasutta:
A Guest House

“Seyyathāpi, bhikkhave, āgantukāgāraṁ. Tattha puratthimāyapi disāya āgantvā vāsaṁ kappenti, pacchimāyapi disāya āgantvā vāsaṁ kappenti, uttarāyapi disāya āgantvā vāsaṁ kappenti, dakkhiṇāyapi disāya āgantvā vāsaṁ kappenti, khattiyāpi āgantvā vāsaṁ kappenti, brāhmaṇāpi āgantvā vāsaṁ kappenti, vessāpi āgantvā vāsaṁ kappenti, suddāpi āgantvā vāsaṁ kappenti;
“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, merchants, and workers all stay there.

evameva kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti …pe…
In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge.

ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati, ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti, ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti.
They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pariññeyyā?
And what are the things that should be completely understood by direct knowledge?

Pañcupādānakkhandhātissa vacanīyaṁ.

It should be said: the five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is: form, feeling, perception, choices, and consciousness.

Ime, bhikkhave, dhammā abhiññā pariññeyyā.
These are the things that should be completely understood by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā pahātabbā?
And what are the things that should be given up by direct knowledge?

Avijjā ca bhavataṇhā ca—
Ignorance and craving for continued existence.

ime, bhikkhave, dhammā abhiññā pahātabbā.
These are the things that should be given up by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā sacchikātabbā?
And what are the things that should be realized by direct knowledge?

Vijjā ca vimutti ca—
Knowledge and freedom.

ime, bhikkhave, dhammā abhiññā sacchikātabbā.
These are the things that should be realized by direct knowledge.

Katame ca, bhikkhave, dhammā abhiññā bhāvetabbā?
And what are the things that should be developed by direct knowledge?

Samatho ca vipassanā ca—
Serenity and discernment.

ime, bhikkhave, dhammā abhiññā bhāvetabbā.
These are the things that should be developed by direct knowledge.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto, ye dhammā abhiññā

pariññeyyā te dhamme abhiññā parijānāti …pe… ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāveti?
And how does a mendicant develop the noble eightfold path in this way?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto ye dhammā abhiññā pariññeyyā, te dhamme abhiññā parijānāti, ye dhammā abhiññā pahātabbā, te dhamme abhiññā pajahati, ye dhammā abhiññā sacchikātabbā, te dhamme abhiññā sacchikaroti, ye dhammā abhiññā bhāvetabbā, te dhamme abhiññā bhāvetī"ti.
That's how a mendicant develops and cultivates the eightfold path in this way."

Ekādasamaṁ.

45.160 Nadīsutta:
A River

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.
“Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east,

Atha mahājanakāyo āgaccheyya kuddālapiṭakaṁ ādāya:
a large crowd were to come along with a spade and basket, saying:

‘mayaṁ imaṁ gaṅgaṁ nadiṁ pacchāninnaṁ karissāma pacchāpoṇaṁ pacchāpabbhāran’ti.
‘We’ll make this Ganges river slant, slope, and incline to the west!’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu so mahājanakāyo gaṅgaṁ nadiṁ pacchāninnaṁ kareyya pacchāpoṇaṁ pacchāpabbhāran”ti?
Would they succeed?”

“No hetaṁ, bhante”.
“No, sir.

“Taṁ kissa hetu”?
Why is that?

“Gaṅgā, bhante, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.
The Ganges river slants, slopes, and inclines to the east.

Sā na sukarā pacchāninnaṁ kātuṁ pacchāpoṇaṁ pacchāpabbhāraṁ.
It’s not easy to make it slant, slope, and incline to the west.

Yāvadeva pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.

That large crowd will eventually get weary and frustrated.”

“Evameva kho, bhikkhave, bhikkhuṁ ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāventaṁ ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarontaṁ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā ñātisālohitā vā bhogehi abhihaṭṭhuṁ pavāreyyuṁ:
“In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying:

‘ehambho purisa, kiṁ te ime kāsāvā anudahanti,
‘Please, mister, why let these ocher robes torment you?

kiṁ muṇḍo kapālamanusaṁcarasi.
Why follow the practice of shaving your head and carrying an alms bowl?

Ehi, hīnāyāvattitvā bhoge ca bhuñjassu, puññāni ca karohī’ti.
Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāvento ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaronto sikkhaṁ paccakkhāya hīnāyāvattissatīti—netaṁ ṭhānaṁ vijjati.
It’s simply impossible for a mendicant who develops and cultivates the noble eightfold path to resign the training and return to a lesser life.

Taṁ kissa hetu?
Why is that?

Yañhi taṁ, bhikkhave, cittaṁ dīgharattaṁ vivekaninnaṁ vivekapoṇaṁ vivekapabbhāraṁ taṁ vata hīnāyāvattissatīti—netaṁ ṭhānaṁ vijjati.
Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

Kathañca, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkaroti?
And how does a mendicant develop the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ

nirodhanissitaṁ vossaggapariṇāmiṁ …
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu ariyaṁ aṭṭhaṅgikaṁ maggaṁ bhāveti, ariyaṁ aṭṭhaṅgikaṁ maggaṁ bahulīkarotī"ti.
That's how a mendicant develops and cultivates the noble eightfold path."

(Yadapi balakaraṇīyaṁ, tadapi vitthāretabbaṁ.)
Dvādasamaṁ.

Balakaraṇīyavaggo chaṭṭho.

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

45.161 Esanāsutta:
Searches

Sāvatthinidānaṁ.
At Sāvatthī.

“Tisso imā, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabboti.
This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā kho, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabboti.
This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā kho, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in the deathless.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabboti.
This is the noble eightfold path that should be developed to directly know these three searches.”

Tisso imā kho, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to directly know these three searches.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabboti.
This is the noble eightfold path that should be developed to directly know these three searches."

Tisso imā, bhikkhave, esanā.
"Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.

These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ pariññāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabboti.
The noble eightfold path should be developed to completely understand …”

(Yadapi abhiññā, tadapi pariññāya vitthāretabbaṁ.)
(Tell in full with “completely understand” instead of “directly know”.)

Tisso imā, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ parikkhayāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabboti.
The noble eightfold path should be developed to finish …”

(Yadapi abhiññā, tadapi parikkhayāya vitthāretabbaṁ.)
(Tell in full with “finish” instead of “directly know”.)

Tisso imā, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed to give up …”

Katamo ariyo aṭṭhaṅgiko maggo?
Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ pahānāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.

(Yadapi abhiññā, tadapi pahānāya vitthāretabbaṁ.)
(Tell in full with “give up” instead of “directly know”.)

Paṭhamaṁ.

45.162 Vidhāsutta:
Discriminations

“Tisso imā, bhikkhave, vidhā.
“Mendicants, there are three kinds of discrimination.

Katamā tisso?
What three?

‘Seyyohamasmī’ti vidhā, ‘sadisohamasmī’ti vidhā, ‘hīnohamasmī’ti vidhā—
One discriminates, thinking that ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’.

imā kho, bhikkhave, tisso vidhā.
These are the three kinds of discrimination.

Imāsaṁ kho, bhikkhave, tissannaṁ vidhānaṁ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

imāsaṁ kho, bhikkhave tissannaṁ vidhānaṁ abhiññāya pariññāya parikkhayāya pahānāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three

kinds of discrimination.”

(Yathā esanā, evaṁ vitthāretabbaṁ.)
(Tell in full as in the section on searches.)

Dutiyaṁ.

45.163 Āsavasutta:
Defilements

“Tayome, bhikkhave, āsavā.
“Mendicants, there are these three defilements.

Katame tayo?
What three?

Kāmāsavo, bhavāsavo, avijjāsavo—
The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, bhikkhave, tayo āsavā.
These are the three defilements.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ āsavānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

Tatiyaṁ.

45.164 Bhavasutta:
States of Existence

“Tayome, bhikkhave, bhavā.
“There are these three states of existence.

Katame tayo?
What three?

Kāmabhavo, rūpabhavo, arūpabhavo—
Existence in the sensual realm, the realm of luminous form, and the formless realm.

ime kho, bhikkhave, tayo bhavā.
These are the three states of existence.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ bhavānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

Catutthaṁ.

45.165 Dukkhatāsutta:
Forms of Suffering

“Tisso imā, bhikkhave, dukkhatā.
“Mendicants, there are these three forms of suffering.

Katamā tisso?
What three?

Dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā—
The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing.

imā kho, bhikkhave, tisso dukkhatā.
These are the three forms of suffering.

Imāsaṁ kho, bhikkhave, tissannaṁ dukkhatānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

Pañcamaṁ.

45.166 Khilasutta:
Kinds of Barrenness

“Tayome, bhikkhave, khilā.
“Mendicants, there are these three kinds of barrenness.

Katame tayo?
What three?

Rāgo khilo, doso khilo, moho khilo—
Greed, hate, and delusion.

ime kho, bhikkhave, tayo khilā.
These are the three kinds of barrenness.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ khilānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

Chaṭṭhaṁ.

45.167 Malasutta:
Stains

“Tīṇimāni, bhikkhave, malāni.
“Mendicants, there are these three stains.

Katamāni tīṇi?
What three?

Rāgo malaṁ, doso malaṁ, moho malaṁ—
Greed, hate, and delusion.

imāni kho, bhikkhave, tīṇi malāni.
These are the three stains.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ malānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

Sattamaṁ.

45.168 Nīghasutta:
Troubles

“Tayome, bhikkhave, nīghā.
“Mendicants, there are these three troubles.

Katame tayo?
What three?

Rāgo nīgho, doso nīgho, moho nīgho—
Greed, hate, and delusion.

ime kho, bhikkhave, tayo nīghā.
These are the three troubles.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ nīghānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

Aṭṭhamaṁ.

45.169 Vedanāsutta:
Feelings

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings:

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā.
These are the three feelings.

Imāsaṁ kho, bhikkhave, tissannaṁ vedanānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

Navamaṁ.

45.170 Taṇhāsutta:
Craving

“Tisso imā, bhikkhave, taṇhā.
“Mendicants, there are these three cravings.

Katamā tisso?
What three?

Kāmataṇhā, bhavataṇhā, vibhavataṇhā—
Craving for sensual pleasures, craving to continue existence, and craving to end existence.

imā kho, bhikkhave, tisso taṇhā.
These are the three cravings.

Imāsaṁ kho, bhikkhave, tissannaṁ taṇhānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imāsaṁ kho, bhikkhave, tissannaṁ taṇhānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo

bhāvetabbo”ti.
This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

Dasamaṁ.

Tasināsutta
Thirst

“Tisso imā, bhikkhave, tasinā.
“Mendicants, there are these three thirsts.

Katamā tisso?
What three?

Kāmatasinā, bhavatasinā, vibhavatasinā.
Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence.

Imāsaṁ kho, bhikkhave, tissannaṁ tasinānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe….
For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts …

rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe…
… which culminates in the removal of greed, hate, and delusion.

amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …pe…
… which culminates, finishes, and ends in the deathless.

nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.

… which slants, slopes, and inclines to extinguishment.

Imāsaṁ kho, bhikkhave, tissannaṁ tasinānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

Ekādasamaṁ.

Esanāvaggo sattamo.

Tassuddānaṁ

Esanā vidhā āsavo,
bhavo ca dukkhatā khilā;
Malaṁ nīgho ca vedanā,
dve taṇhā tasināya cāti.

45.171 Oghasutta:
Floods

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, oghā.
“Mendicants, there are these four floods.

Katame cattāro?
What four?

Kāmogho, bhavogho, diṭṭhogho, avijjogho—
The floods of sensuality, desire to be reborn, views, and ignorance.

ime kho, bhikkhave, cattāro oghā.
These are the four floods.

Imesaṁ kho, bhikkhave, catunnaṁ oghānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.”

(Yathā esanā, evaṁ vitthāretabbaṁ.)
(Tell in full as in the section on searches.)

Paṭhamaṁ.

45.172 Yogasutta:
Attachments

“Cattārome, bhikkhave, yogā.
“Mendicants, there are these four attachments.

Katame cattāro?
What four?

Kāmayogo, bhavayogo, diṭṭhiyogo avijjāyogo—
The attachment to sensual pleasures, future lives, views, and ignorance.

ime kho, bhikkhave, cattāro yogā.
These are the four attachments.

Imesaṁ kho, bhikkhave, catunnaṁ yogānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four attachments.”

Dutiyaṁ.

45.173 Upādānasutta:
Grasping

“Cattārimāni, bhikkhave, upādānāni.
“Mendicants, there are these four kinds of grasping.

Katamāni cattāri?
What four?

Kāmupādānaṁ, diṭṭhupādānaṁ, sīlabbatupādānaṁ, attavādupādānaṁ —
Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

imāni kho, bhikkhave, cattāri upādānāni.
These are the four kinds of grasping.

Imesaṁ kho, bhikkhave, catunnaṁ upādānānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

Tatiyaṁ.

45.174 Ganthasutta:
Personal Ties

“Cattārome, bhikkhave, ganthā.
“Mendicants, there are these four ties.

Katame cattāro?
What four?

Abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṁsaccābhiniveso kāyagantho—
The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

ime kho, bhikkhave, cattāro ganthā.
These are the four ties.

Imesaṁ kho, bhikkhave, catunnaṁ ganthānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

Catutthaṁ.

45.175 Anusayasutta:
Tendencies

“Sattime, bhikkhave, anusayā.
“Mendicants, there are these seven underlying tendencies.

Katame satta?
What seven?

Kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo—
The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

ime kho, bhikkhave, sattānusayā.
These are the seven underlying tendencies.

Imesaṁ kho, bhikkhave, sattannaṁ anusayānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

Pañcamaṁ.

45.176 Kāmaguṇasutta:
Kinds of Sensual Stimulation

“Pañcime, bhikkhave, kāmaguṇā.
“Mendicants, there are these five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe… ghānaviññeyyā gandhā …pe…
Sounds known by the ear … Smells known by the nose …

jivhāviññeyyā rasā …pe…
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ime kho, bhikkhave, pañca kāmaguṇā.
These are the five kinds of sensual stimulation.

Imesaṁ kho, bhikkhave, pañcannaṁ kāmaguṇānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

Chaṭṭhaṁ.

45.177 Nīvaraṇasutta:
Hindrances

“Pañcimāni, bhikkhave, nīvaraṇāni.
“Mendicants, there are these five hindrances.

Katamāni pañca?
What five?

Kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ—
The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

imāni kho, bhikkhave, pañca nīvaraṇāni.
These are the five hindrances.

Imesaṁ kho, bhikkhave, pañcannaṁ nīvaraṇānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

Sattamaṁ.

45.178 Upādānakkhandhasutta:
Grasping Aggregates

“Pañcime, bhikkhave, upādānakkhandhā.
“Mendicants, there are these five grasping aggregates.

Katame pañca?
What five?

Seyyathidaṁ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho.
The grasping aggregates of form, feeling, perception, choices, and consciousness.

Ime kho, bhikkhave, pañcupādānakkhandhā.
These are the five grasping aggregates.

Imesaṁ kho, bhikkhave, pañcannaṁ upādānakkhandhānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

Aṭṭhamaṁ.

45.179 Orambhāgiyasutta:
Lower Fetters

“Pañcimāni, bhikkhave, orambhāgiyāni saṁyojanāni.
“Mendicants, there are five lower fetters.

Katamāni pañca?
What five?

Sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo —
Identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

imāni kho, bhikkhave, pañcorambhāgiyāni saṁyojanāni.
These are the five lower fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya …pe… ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lowers fetters.”

Navamaṁ.

45.180 Uddhambhāgiyasutta:
Higher Fetters

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti vivekanissitaṁ … pe… sammāsamādhiṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ayaṁ

ariyo aṭṭhaṅgiko maggo bhāvetabboti.
This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters."

Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
"Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo.
The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamo ariyo aṭṭhaṅgiko maggo?
What is the noble eightfold path?

Idha, bhikkhave, bhikkhu sammādiṭṭhiṁ bhāveti …pe… sammāsamādhiṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …
It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion …"

amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …
"… which culminate, finish, and end in the deathless …"

nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.

“… which slant, slope, and incline to extinguishment.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ayaṁ ariyo aṭṭhaṅgiko maggo bhāvetabbo”ti.
This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṁ.

Oghavaggo aṭṭhamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthaṁ anusayena ca;
Kāmaguṇā nīvaraṇaṁ,
khandhā oruddhambhāgiyāti.

vagguddānaṁ

Avijjāvaggo paṭhamo,
dutiyaṁ vihāraṁ vuccati;
Micchattaṁ tatiyo vaggo,
catutthaṁ paṭipanneneva.

Titthiyaṁ pañcamo vaggo,
chaṭṭho sūriyena ca;
Bahukate sattamo vaggo,
uppādo aṭṭhamena ca.

Divasavaggo navamo,
Dasamo appamādena ca;
Ekādasabalavaggo,
Dvādasa esanā pāḷiyaṁ;
Oghavaggo bhavati terasāti.

Maggasaṁyuttaṁ paṭhamaṁ.
The Linked Discourses on the Path is the first section.

46. Bojjhaṅga Saṁyutta:
On the Awakening Factors

46.1 Himavantasutta:
The Himalaya

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, himavantaṁ pabbatarājānaṁ nissāya nāgā kāyaṁ vaḍḍhenti, balaṁ gāhenti;
“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains.

te tattha kāyaṁ vaḍḍhetvā balaṁ gāhetvā kusobbhe otaranti, kusobbhe otaritvā mahāsobbhe otaranti, mahāsobbhe otaritvā kunnadiyo otaranti, kunnadiyo otaritvā mahānadiyo otaranti, mahānadiyo otaritvā mahāsamuddasāgaraṁ otaranti; te tattha mahantattaṁ vepullattaṁ āpajjanti kāyena;
When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṁ vepullattaṁ pāpuṇāti dhammesu.
In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṁ vepullattaṁ pāpuṇāti dhammesūti?
And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ;
It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

dhammavicayasambojjhaṅgaṁ bhāveti …pe…
They develop the awakening factor of investigation of principles …

vīriyasambojjhaṅgaṁ bhāveti …pe…
They develop the awakening factor of energy …

pītisambojjhaṅgaṁ bhāveti …pe…
They develop the awakening factor of rapture …

passaddhisambojjhaṅgaṁ bhāveti …pe…
They develop the awakening factor of tranquility …

samādhisambojjhaṅgaṁ bhāveti …pe…
They develop the awakening factor of immersion …

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

Evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto mahantattaṁ vepullattaṁ pāpuṇāti dhammesū"ti.
That's how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities."

Paṭhamaṁ.

46.2 Kāyasutta:
The Body

Sāvatthinidānaṁ.
At Sāvatthī.

“Seyyathāpi, bhikkhave, ayaṁ kāyo āhāraṭṭhitiko, āhāraṁ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;
“Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue.

evameva kho, bhikkhave, pañca nīvaraṇā āhāraṭṭhitikā, āhāraṁ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.
In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

Ko ca, bhikkhave, āhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya?
And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, subhanimittaṁ.
There is the feature of beauty.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.
fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, paṭighanimittaṁ.
There is the feature of harshness.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.
fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?
And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso ca līnattaṁ.
There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to them

ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.
fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?
And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, cetaso avūpasamo.

There is the unsettled mind.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.
fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?
And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā.
There are things that are grounds for doubt.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to them

ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.
fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

Seyyathāpi, bhikkhave, ayaṁ kāyo āhāraṭṭhitiko, āhāraṁ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;
This body is sustained by food. It depends on food to continue, and without food it doesn’t continue.

evameva kho, bhikkhave, ime pañca nīvaraṇā āhāraṭṭhitikā, āhāraṁ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.
In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

Seyyathāpi, bhikkhave, ayaṁ kāyo āhāraṭṭhitiko, āhāraṁ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;

This body is sustained by food. It depends on food to continue, and without food it doesn’t continue.

evameva kho, bhikkhave, satta bojjhaṅgā āhāraṭṭhitikā, āhāraṁ paṭicca tiṭṭhanti, anāhārā no tiṭṭhanti.
In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

Ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it?

Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of mindfulness.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kusalākusalā dhammā, sāvajjānavajjā dhammā, hīnapaṇītā dhammā, kaṇhasukkasappaṭibhāgā dhammā.
There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.
There are the elements of initiative, persistence, and exertion.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it?

Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of rapture.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kāyapassaddhi, cittapassaddhi.
There is tranquility of the body and of the mind.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to that

ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it?

Atthi, bhikkhave, samathanimittaṁ abyagganimittaṁ.
There are things that are the foundation of serenity and freedom from distraction.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it?

Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of equanimity.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

Seyyathāpi, bhikkhave, ayaṁ kāyo āhāraṭṭhitiko, āhāraṁ paṭicca tiṭṭhati, anāhāro no tiṭṭhati;
This body is sustained by food. It depends on food to continue, and without food it doesn’t continue.

evameva kho, bhikkhave, ime satta bojjhaṅgā āhāraṭṭhitikā, āhāraṁ paṭicca tiṭṭhanti, anāhārā no tiṭṭhantī”ti.
In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.”

Dutiyaṁ.

46.3 Sīlasutta:
Ethics

“Ye te, bhikkhave, bhikkhū sīlasampannā samādhisampannā ñāṇasampannā vimuttisampannā vimuttiñāṇadassanasampannā, dassanampāhaṁ, bhikkhave, tesaṁ bhikkhūnaṁ bahukāraṁ vadāmi;
“Mendicants, when a mendicant is accomplished in ethics, immersion, knowledge, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say.

savanampāhaṁ, bhikkhave, tesaṁ bhikkhūnaṁ bahukāraṁ vadāmi;
Even to hear them,

upasaṅkamanampāhaṁ, bhikkhave, tesaṁ bhikkhūnaṁ bahukāraṁ vadāmi;
approach them,

payirupāsanampāhaṁ, bhikkhave, tesaṁ bhikkhūnaṁ bahukāraṁ vadāmi;
pay homage to them,

anussatimpāhaṁ, bhikkhave, tesaṁ bhikkhūnaṁ bahukāraṁ vadāmi;
recollect them,

anupabbajjampāhaṁ, bhikkhave, tesaṁ bhikkhūnaṁ bahukāraṁ vadāmi.
or go forth following them is very helpful, I say.

Taṁ kissa hetu?
Why is that?

Tathārūpānaṁ, bhikkhave, bhikkhūnaṁ dhammaṁ sutvā dvayena vūpakāsena vūpakaṭṭho viharati—kāyavūpakāsena ca cittavūpakāsena ca.
Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind,

So tathā vūpakaṭṭho viharanto taṁ dhammaṁ anussarati anuvitakketi.
as they recollect and think about that teaching.

Yasmiṁ samaye, bhikkhave, bhikkhu tathā vūpakaṭṭho viharanto taṁ dhammaṁ anussarati anuvitakketi, satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti;
At such a time, a mendicant has activated the awakening factor of mindfulness;

satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti;
they develop it

satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
and perfect it.

So tathā sato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsamāpajjati.
As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

Yasmiṁ samaye, bhikkhave, bhikkhu tathā sato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsamāpajjati, dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti;
At such a time, a mendicant has activated the awakening factor of investigation of principles;

dhammavicayasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti;
they develop it

dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
and perfect it.

Tassa taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ.
As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmiṁ samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti; vīriyasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti; vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

Āraddhavīriyassa uppajjati pīti nirāmisā.
When they're energetic, spiritual rapture arises.

Yasmiṁ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti; pītisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti; pītisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

Pītimanassa kāyopi passambhati, cittampi passambhati.
When the mind is full of rapture, the body and mind become tranquil.

Yasmiṁ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati cittampi passambhati, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti; passaddhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti; passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

Passaddhakāyassa sukhino cittaṁ samādhiyati.
When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

Yasmiṁ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṁ samādhiyati, samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno

āraddho hoti; samādhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti; samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti.
They closely watch over that mind immersed in samādhi.

Yasmiṁ samaye, bhikkhave, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti; upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti; upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Evaṁ bhāvitesu kho, bhikkhave, sattasu sambojjhaṅgesu evaṁ bahulīkatesu satta phalā sattānisaṁsā pāṭikaṅkhā.
When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits.

Katame satta phalā sattānisaṁsā?
What seven?

Diṭṭheva dhamme paṭikacca aññaṁ ārādheti.
They attain enlightenment early on in this very life.

No ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, atha maraṇakāle aññaṁ ārādheti.
If not, they attain enlightenment at the time of death.

No ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti, atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti.
If not, with the ending of the five lower fetters, they’re extinguished between one life and the next.

No ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti, atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti.
If not, with the ending of the five lower fetters they're extinguished upon landing.

No ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti, atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti.
If not, with the ending of the five lower fetters they're extinguished without extra effort.

No ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti, atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sasaṅkhāraparinibbāyī hoti.
If not, with the ending of the five lower fetters they're extinguished with extra effort.

No ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā upahaccaparinibbāyī hoti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā asaṅkhāraparinibbāyī hoti, no ce pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā sasaṅkhāraparinibbāyī hoti, atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā uddhaṁsoto hoti akaniṭṭhagāmī.
If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

Evaṁ bhāvitesu kho, bhikkhave, sattasu bojjhaṅgesu evaṁ bahulīkatesu ime satta phalā sattānisaṁsā pāṭikaṅkhā”ti.
When the seven awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect.”

Tatiyaṁ.

46.4 Vatthasutta:
Clothes

Ekaṁ samayaṁ āyasmā sāriputto sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tatra kho āyasmā sāriputto bhikkhū āmantesi:
There Sāriputta addressed the mendicants:

"āvuso bhikkhavo"ti.
"Reverends, mendicants!"

"Āvuso"ti kho te bhikkhū āyasmato sāriputtassa paccassosuṁ.
"Reverend," they replied.

Āyasmā sāriputto etadavoca:
Sāriputta said this:

"Sattime, āvuso, bojjhaṅgā.
"There are these seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, āvuso, satta bojjhaṅgā.
These are the seven awakening factors.

Imesaṁ khvāhaṁ, āvuso, sattannaṁ bojjhaṅgānaṁ yena yena bojjhaṅgena ākaṅkhāmi pubbaṇhasamayaṁ viharituṁ, tena tena bojjhaṅgena pubbaṇhasamayaṁ viharāmi;
In the morning, I meditate on whichever of these seven awakening factors I want.

yena yena bojjhaṅgena ākaṅkhāmi majjhanhikaṁ samayaṁ viharituṁ, tena tena bojjhaṅgena majjhanhikaṁ samayaṁ viharāmi;
At midday,

yena yena bojjhaṅgena ākaṅkhāmi sāyanhasamayaṁ viharituṁ, tena tena bojjhaṅgena sāyanhasamayaṁ viharāmi.
and in the evening, I meditate on whichever of these seven awakening factors I want.

Satisambojjhaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāraddho’ti me hoti, tiṭṭhantañca naṁ ‘tiṭṭhatī’ti pajānāmi.
If it’s the awakening factor of mindfulness, I know that it’s limitless and that it’s properly implemented. While it remains I understand that it remains.

Sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi …pe…
And if it subsides in me I understand the specific reason it subsides. …

upekkhāsambojjhaṅgo iti ce me, āvuso, hoti, ‘appamāṇo’ti me hoti, ‘susamāraddho’ti me hoti, tiṭṭhantañca naṁ ‘tiṭṭhatī’ti pajānāmi.
If it’s the awakening factor of equanimity, I know that it’s limitless and that it’s properly implemented. While it remains I understand that it remains.

Sacepi me cavati, ‘idappaccayā me cavatī’ti pajānāmi.
And if it subsides I understand the specific reason it subsides.

Seyyathāpi, āvuso, rañño vā rājamahāmattassa vā nānārattānaṁ dussānaṁ dussakaraṇḍako pūro assa.
Suppose that a ruler or their minister had a chest full of garments of different colors.

So yaññadeva dussayugaṁ ākaṅkheyya pubbaṇhasamayaṁ pārupituṁ, taṁ tadeva dussayugaṁ pubbaṇhasamayaṁ pārupeyya;

In the morning, they'd don whatever pair of garments they wanted.

yaññadeva dussayugaṁ ākaṅkheyya majjhanhikaṁ samayaṁ pārupituṁ, taṁ tadeva dussayugaṁ majjhanhikaṁ samayaṁ pārupeyya;
At midday,

yaññadeva dussayugaṁ ākaṅkheyya sāyanhasamayaṁ pārupituṁ, taṁ tadeva dussayugaṁ sāyanhasamayaṁ pārupeyya.
and in the evening, they'd don whatever pair of garments they wanted.

Evameva khvāhaṁ, āvuso, imesaṁ sattannaṁ bojjhaṅgānaṁ yena yena bojjhaṅgena ākaṅkhāmi pubbaṇhasamayaṁ viharituṁ, tena tena bojjhaṅgena pubbaṇhasamayaṁ viharāmi;
In the same way, in the morning,

yena yena bojjhaṅgena ākaṅkhāmi majjhanhikaṁ samayaṁ viharituṁ, tena tena bojjhaṅgena majjhanhikaṁ samayaṁ viharāmi;
at midday,

yena yena bojjhaṅgena ākaṅkhāmi sāyanhasamayaṁ viharituṁ, tena tena bojjhaṅgena sāyanhasamayaṁ viharāmi.
and in the evening, I meditate on whichever of these seven awakening factors I want.

Satisambojjhaṅgo iti ce me, āvuso, hoti, 'appamāṇo'ti me hoti, 'susamāraddho'ti me hoti, tiṭṭhantañca naṁ 'tiṭṭhatī'ti pajānāmi.
If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

Sacepi me cavati, 'idappaccayā me cavatī'ti pajānāmi …pe…
And if it subsides I understand the specific reason it subsides. …

upekkhāsambojjhaṅgo iti ce me, āvuso, hoti, 'appamāṇo'ti me hoti, 'susamāraddho'ti me hoti, tiṭṭhantañca naṁ 'tiṭṭhatī'ti pajānāmi.
If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains.

Sacepi me cavati, 'idappaccayā me cavatī'ti pajānāmī"ti.

And if it subsides I understand the specific reason it subsides."

Catutthaṁ.

46.5 Bhikkhusutta:
A Monk

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“‘bojjhaṅgā, bojjhaṅgā’ti, bhante, vuccanti.
“Sir, they speak of the ‘awakening factors’.

Kittāvatā nu kho, bhante, ‘bojjhaṅgā’ti vuccantī”ti?
How are the awakening factors defined?”

“Bodhāya saṁvattantīti kho, bhikkhu, tasmā ‘bojjhaṅgā’ti vuccanti.
“Mendicant, they’re called awakening factors because they lead to awakening.

Idha, bhikkhu, satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Tassime satta bojjhaṅge bhāvayato kāmāsavāpi cittaṁ vimuccati, bhavāsavāpi cittaṁ vimuccati, avijjāsavāpi cittaṁ vimuccati.
As they develop the seven awakening factors, their mind is freed from the

defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṁ vimuttamiti ñāṇaṁ hoti.
When they're freed, they know they're freed.

'Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāti.
They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Bodhāya saṁvattantīti, bhikkhu, tasmā 'bojjhaṅgā'ti vuccantī"ti.
They're called awakening factors because they lead to awakening."

Pañcamaṁ.

46.6 Kuṇḍaliyasutta:
Kuṇḍaliya

Ekaṁ samayaṁ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

Atha kho kuṇḍaliyo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho kuṇḍaliyo paribbājako bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“ahamasmi, bho gotama, ārāmanissayī parisāvacaro.
“Master Gotama, I like to hang around the monasteries and visit the assemblies.

Tassa mayhaṁ, bho gotama, pacchābhattaṁ bhuttapātarāsassa ayamācāro hoti—
When I’ve finished breakfast, it’s my habit to

ārāmena ārāmaṁ uyyānena uyyānaṁ anucaṅkamāmi anuvicarāmi.
wander from monastery to monastery, from park to park.

So tattha passāmi eke samaṇabrāhmaṇe itivādappamokkhānisaṁsañceva kathaṁ kathente upārambhānisaṁsañca:
There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault.

‘bhavaṁ pana gotamo kimānisaṁso viharatī’”ti?

But what benefit does Master Gotama live for?”

“Vijjāvimuttiphalānisaṁso kho, kuṇḍaliya, tathāgato viharatī”ti.
“The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.”

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrentī”ti?
“But what things must be developed and cultivated in order to fulfill knowledge and freedom?”

“Satta kho, kuṇḍaliya, bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrentī”ti.
“The seven awakening factors.”

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī”ti?
“But what things must be developed and cultivated in order to fulfill the seven awakening factors?”

“Cattāro kho, kuṇḍaliya, satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrentī”ti.
“The four kinds of mindfulness meditation.”

“Katame pana, bho gotama, dhammā bhāvitā, bahulīkatā cattāro satipaṭṭhāne paripūrentī”ti?
“But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?”

“Tīṇi kho, kuṇḍaliya, sucaritāni bhāvitāni bahulīkatāni cattāro satipaṭṭhāne paripūrentī”ti.
“The three kinds of good conduct.”

“Katame pana, bho gotama, dhammā bhāvitā bahulīkatā tīṇi sucaritāni paripūrentī”ti?
“But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”

“Indriyasaṁvaro kho, kuṇḍaliya, bhāvito bahulīkato tīṇi sucaritāni paripūretīti.
“Sense restraint.

Kathaṁ bhāvito ca, kuṇḍaliya, indriyasaṁvaro kathaṁ bahulīkato tīṇi sucaritāni paripūretīti?
And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct?

Idha, kuṇḍaliya, bhikkhu cakkhunā rūpaṁ disvā manāpaṁ nābhijjhati nābhihaṁsati, na rāgaṁ janeti.
A mendicant sees an agreeable sight with their eye. They don’t desire it or enjoy it, and they don’t give rise to greed.

Tassa ṭhito ca kāyo hoti, ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ.
Their mind and body are steady internally, well settled and well freed.

Cakkhunā kho paneva rūpaṁ disvā amanāpaṁ na maṅku hoti appatiṭṭhitacitto adīnamānaso abyāpannacetaso.
But if they see a disagreeable sight they’re not dismayed; their mind isn’t hardened, dejected, or full of ill will.

Tassa ṭhito ca kāyo hoti ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ.
Their mind and body are steady internally, well settled and well freed.

Puna caparaṁ, kuṇḍaliya, bhikkhu sotena saddaṁ sutvā …pe…
Furthermore, a mendicant hears an agreeable sound with the ear …

ghānena gandhaṁ ghāyitvā …pe…
smells an agreeable odor with the nose …

jivhāya rasaṁ sāyitvā …pe…
tastes an agreeable flavor with the tongue …

kāyena phoṭṭhabbaṁ phusitvā …pe…
feels an agreeable touch with the body …

manasā dhammaṁ viññāya manāpaṁ nābhijjhati nābhihaṁsati, na rāgaṁ janeti.
knows an agreeable thought with their mind. They don't desire it or enjoy it, and they don't give rise to greed.

Tassa ṭhito ca kāyo hoti, ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ.
Their mind and body are steady internally, well settled and well freed.

Manasā kho paneva dhammaṁ viññāya amanāpaṁ na maṅku hoti appatiṭṭhitacitto adīnamānaso abyāpannacetaso.
But if they know a disagreeable thought they're not dismayed; their mind isn't hardened, dejected, or full of ill will.

Tassa ṭhito ca kāyo hoti, ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ.
Their mind and body are steady internally, well settled and well freed.

Yato kho, kuṇḍaliya, bhikkhuno cakkhunā rūpaṁ disvā manāpāmanāpesu rūpesu ṭhito ca kāyo hoti, ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ.
When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights,

Sotena saddaṁ sutvā …pe…
sounds,

ghānena gandhaṁ ghāyitvā …pe…
smells,

jivhāya rasaṁ sāyitvā …pe…
tastes,

kāyena phoṭṭhabbaṁ phusitvā …pe…

touches,

manasā dhammaṁ viññāya manāpāmanāpesu dhammesu ṭhito ca kāyo hoti, ṭhitaṁ cittaṁ ajjhattaṁ susaṇṭhitaṁ suvimuttaṁ.
and thoughts.

Evaṁ bhāvito kho, kuṇḍaliya, indriyasaṁvaro evaṁ bahulīkato tīṇi sucaritāni paripūreti.
That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

Kathaṁ bhāvitāni ca, kuṇḍaliya, tīṇi sucaritāni kathaṁ bahulīkatāni cattāro satipaṭṭhāne paripūrenti?
And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Idha, kuṇḍaliya, bhikkhu kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāveti, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāveti, manoduccaritaṁ pahāya manosucaritaṁ bhāveti.
A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind.

Evaṁ bhāvitāni kho, kuṇḍaliya, tīṇi sucaritāni evaṁ bahulīkatāni cattāro satipaṭṭhāne paripūrenti.
That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

Kathaṁ bhāvitā ca, kuṇḍaliya, cattāro satipaṭṭhānā kathaṁ bahulīkatā satta bojjhaṅge paripūrenti?
And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Idha, kuṇḍaliya, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…

They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ bhāvitā kho, kuṇḍaliya, cattāro satipaṭṭhānā evaṁ bahulīkatā satta bojjhaṅge paripūrenti.
That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

Kathaṁ bhāvitā ca, kuṇḍaliya, satta bojjhaṅgā kathaṁ bahulīkatā vijjāvimuttiṁ paripūrenti?
And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idha, kuṇḍaliya, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, kuṇḍaliya, satta bojjhaṅgā evaṁ bahulīkatā vijjāvimuttiṁ paripūrentī"ti.
That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

Evaṁ vutte, kuṇḍaliyo paribbājako bhagavantaṁ etadavoca:
When he said this, the wanderer Kuṇḍaliya said to the Buddha,

"abhikkantaṁ, bho gotama, abhikkantaṁ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evameva bhotā gotamena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the teaching clear in many ways.

Esāhaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Chaṭṭhaṁ.

46.7 Kūṭāgārasutta:
A Bungalow

“Seyyathāpi, bhikkhave, kūṭāgārassa yā kāci gopānasiyo, sabbā tā kūṭaninnā kūṭapoṇā kūṭapabbhārā;
“Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak.

evameva kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.

That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

Sattamaṁ.

46.8 Upavānasutta:
With Upavāna

Ekaṁ samayaṁ āyasmā ca upavāno āyasmā ca sāriputto kosambiyaṁ viharanti ghositārāme.
At one time the venerables Upavāna and Sāriputta were staying near Kosambī, in Ghosita's Monastery.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā upavāno tenupasaṅkami; upasaṅkamitvā āyasmatā upavānena saddhiṁ sammodi.
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ upavānaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Upavāna:

"Jāneyya nu kho, āvuso upavāna, bhikkhu 'paccattaṁ yonisomanasikārā evaṁ susamāraddhā me satta bojjhaṅgā phāsuvihārāya saṁvattantī'"ti?
"Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?"

"Jāneyya kho, āvuso sāriputta, bhikkhu 'paccattaṁ yonisomanasikārā evaṁ susamāraddhā me satta bojjhaṅgā phāsuvihārāya saṁvattantī'"ti.
"They can, Reverend Sāriputta.

“Satisambojjhaṅgaṁ kho, āvuso, bhikkhu ārabbhamāno pajānāti ‘cittañca me suvimuttaṁ, thinamiddhañca me susamūhataṁ, uddhaccakukkuccañca me suppaṭivinītaṁ, āraddhañca me vīriyaṁ, aṭṭhiṁ katvā manasi karomi, no ca līnan’ti …pe…
As a mendicant rouses up the awakening factor of mindfulness, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’ …

upekkhāsambojjhaṅgaṁ āvuso, bhikkhu ārabbhamāno pajānāti ‘cittañca me suvimuttaṁ, thinamiddhañca me susamūhataṁ, uddhaccakukkuccañca me suppaṭivinītaṁ, āraddhañca me vīriyaṁ, aṭṭhiṁ katvā manasi karomi, no ca līnan’”ti.
As they rouse up the awakening factor of equanimity, they understand: ‘My mind is well freed. I’ve eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.’

“Evaṁ kho, āvuso sāriputta, bhikkhu jāneyya ‘paccattaṁ yonisomanasikārā evaṁ susamāraddhā me satta bojjhaṅgā phāsuvihārāya saṁvattantī’”ti.
That’s how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease.”

Aṭṭhamaṁ.

46.9 Paṭhamauppannasutta:
Arisen (1st)

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.
“Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.
These seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Navamaṁ.

46.10 Dutiyauppannasutta:
Arisen (2nd)

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā.
“Mendicants, these seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā anuppannā uppajjanti, nāññatra sugatavinayā”ti.
These seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.”

Dasamaṁ.

Pabbatavaggo paṭhamo.

Tassuddānaṁ

Himavantaṁ kāyaṁ sīlaṁ,
vatthaṁ bhikkhu ca kuṇḍali;
Kūṭañca upavānañca,
uppannā apare duveti.

46.11 Pāṇasutta:
Living Creatures

“Seyyathāpi, bhikkhave, ye keci pāṇā cattāro iriyāpathe kappenti—
“Mendicants, living creatures engage in the four postures:

kālena gamanaṁ, kālena ṭhānaṁ, kālena nisajjaṁ, kālena seyyaṁ, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete cattāro iriyāpathe kappenti;
sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti.
In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti?
And how does a mendicant develop the seven awakening factors depending on and grounded on ethics?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.”

Paṭhamaṁ.

46.12 Paṭhamasūriyūpamasutta:
The Simile of the Sun (1st)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno sattannaṁ bojjhaṅgānaṁ uppādāya etaṁ pubbaṅgamaṁ etaṁ nimittaṁ, yadidaṁ—kalyāṇamittatā.
In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti satta bojjhaṅge bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

Dutiyaṁ.

46.13 Dutiyasūriyūpamasutta:
The Simile of the Sun (2nd)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ;
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

evameva kho, bhikkhave, bhikkhuno sattannaṁ bojjhaṅgānaṁ uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—yonisomanasikāro.
In the same way, for a mendicant proper attention is the forerunner and precursor of the arising of the seven awakening factors.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?
And how does a mendicant with proper attention develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.
That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

Tatiyaṁ.

46.14 Paṭhamagilānasutta:
Sick (1st)

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā mahākassapo pippaliguhāyaṁ viharati ābādhiko dukkhito bāḷhagilāno.
Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahākassapo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṁ mahākassapaṁ etadavoca:
Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

"Kacci te, kassapa, khamanīyaṁ kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo"ti?
"I hope you're keeping well, Kassapa; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Na me, bhante, khamanīyaṁ, na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo"ti.
"Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Sattime, kassapa, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.
"Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and

to extinguishment.

Katame satta?
What seven?

Satisambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati …pe… upekkhāsambojjhaṅgo kho, kassapa, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, kassapa, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Taggha, bhagavā, bojjhaṅgā;
“Indeed, Blessed One, these are awakening factors!

taggha, sugata, bojjhaṅgā”ti.
Indeed, Holy One, these are awakening factors!”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā mahākassapo bhagavato bhāsitaṁ abhinandi.
Satisfied, Venerable Mahākassapa was happy with what the Buddha said.

Vuṭṭhahi cāyasmā mahākassapo tamhā ābādhā.
And that’s how he recovered from that illness.

Tathāpahīno cāyasmato mahākassapassa so ābādho ahosīti.

Catutthaṁ.

46.15 Dutiyagilānasutta:
Sick (2nd)

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena āyasmā mahāmoggallāno gijjhakūṭe pabbate viharati ābādhiko dukkhito bāḷhagilāno.
Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak mountain, and he was sick, suffering, gravely ill.

Atha kho bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā mahāmoggallāno tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā āyasmantaṁ mahāmoggallānaṁ etadavoca:
Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

"Kacci te, moggallāna, khamanīyaṁ kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo"ti?
"I hope you're keeping well, Moggallāna; I hope you're alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Na me, bhante, khamanīyaṁ, na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo"ti.
"Sir, I'm not keeping well, I'm not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Sattime, moggallāna, bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.

“Moggallāna, I’ve rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

Katame satta?
What seven?

Satisambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati …pe… upekkhāsambojjhaṅgo kho, moggallāna, mayā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, moggallāna, satta bojjhaṅgā mayā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These are the seven awakening factors that I’ve rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Taggha, bhagavā, bojjhaṅgā;
“Indeed, Blessed One, these are awakening factors!

taggha, sugata, bojjhaṅgā”ti.
Indeed, Holy One, these are awakening factors!”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā mahāmoggallāno bhagavato bhāsitaṁ abhinandi.
Satisfied, Venerable Mahāmoggallāna was happy with what the Buddha said.

Vuṭṭhahi cāyasmā mahāmoggallāno tamhā ābādhā.
And that’s how he recovered from that illness.

Tathāpahīno cāyasmato mahāmoggallānassa so ābādho ahosīti.

Pañcamaṁ.

46.16 Tatiyagilānasutta:
Sick (3rd)

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena bhagavā ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time he was sick, suffering, gravely ill.

Atha kho āyasmā mahācundo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ mahācundaṁ bhagavā etadavoca:
Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"paṭibhantu taṁ, cunda, bojjhaṅgā"ti.
"Cunda, express your understanding of the awakening factors."

"Sattime, bhante, bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattanti.
"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.

Katame satta?
What seven?

Satisambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati …pe… upekkhāsambojjhaṅgo kho, bhante, bhagavatā sammadakkhāto bhāvito bahulīkato abhiññāya sambodhāya nibbānāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhante, satta bojjhaṅgā bhagavatā sammadakkhātā bhāvitā bahulīkatā abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment.”

“Taggha, cunda, bojjhaṅgā;
“Indeed, Cunda, these are awakening factors!

taggha, cunda, bojjhaṅgā”ti.
Indeed, Cunda, these are awakening factors!”

Idamavocāyasmā cundo.
This is what Cunda said,

Samanuññho satthā ahosi.
and the teacher approved.

Vuṭṭhahi ca bhagavā tamhā ābādhā.
And that’s how the Buddha recovered from that illness.

Tathāpahīno ca bhagavato so ābādho ahosīti.

Chaṭṭhaṁ.

46.17 Pāraṅgamasutta:
Going to the Far Shore

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattanti.
“Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattantīti.
These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.

Appakā te manussesu,
ye janā pāragāmino;
Athāyaṁ itarā pajā,
tīramevānudhāvati.

Few are those among humans
who cross to the far shore.
The rest just run
around on the near shore.

Ye ca kho sammadakkhāte,
dhamme dhammānuvattino;
Te janā pāramessanti,
maccudheyyaṁ suduttaraṁ.

When the teaching is well explained,
those who practice accordingly
are the ones who will cross over
Death’s domain so hard to pass.

Kaṇhaṁ dhammaṁ vippahāya,
sukkaṁ bhāvetha paṇḍito;
Okā anokamāgamma,
viveke yattha dūramaṁ.

Rid of dark qualities,
an astute person should develop the bright.
Leaving home behind
for the seclusion so hard to enjoy,
Tatrābhiratimiccheyya,
hitvā kāme akiñcano;
Pariyodapeyya attānaṁ,
cittaklesehi paṇḍito.

you should try to find delight there,
having left behind sensual pleasures.
With no possessions, an astute person
should cleanse themselves of mental corruptions.

Yesaṁ sambodhiyaṅgesu,
sammā cittaṁ subhāvitaṁ;
Ādānappaṭinissagge,
anupādāya ye ratā;
Khīṇāsavā jutimanto,
te loke parinibbutā”ti.

And those whose minds are rightly developed
in the awakening factors;
letting go of attachments,
they delight in not grasping.
With defilements ended, brilliant,

they are extinguished in this world.”

Sattamaṅ.

46.18 Viraddhasutta:
Missed Out

“Yesaṁ kesañci, bhikkhave, satta bojjhaṅgā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
“Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, satta bojjhaṅgā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

yesaṁ kesañci, bhikkhave, ime satta bojjhaṅgā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, ime satta bojjhaṅgā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī”ti.
Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering.”

Aṭṭhamaṁ.

46.19 Ariyasutta:
Noble

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāya.
“Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā ariyā niyyānikā nīyanti takkarassa sammā dukkhakkhayāyā”ti.
When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

Navamaṁ.

46.20 Nibbidāsutta:
Disillusionment

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
“Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Dasamaṁ.

Gilānavaggo dutiyo.

Tassuddānaṁ

Pāṇā sūriyūpamā dve,
gilānā apare tayo;
Pāraṅgāmī viraddho ca,
ariyo nibbidāya cāti.

46.21 Bodhāyasutta:
To Awakening

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and said to him:

“‘Bojjhaṅgā, bojjhaṅgā’ti, bhante, vuccanti.
“Sir, they speak of the ‘awakening factors’.

Kittāvatā nu kho, bhante, ‘bojjhaṅgā’ti vuccantī”ti?
How are the awakening factors defined?”

“‘Bodhāya saṁvattantī’ti kho, bhikkhu, tasmā bojjhaṅgāti vuccanti.
“Mendicant, they’re called awakening factors because they lead to awakening.

Idha, bhikkhu, satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

‘Bodhāya saṁvattantī’ti kho, bhikkhu, tasmā ‘bojjhaṅgā’ti vuccantī”ti.
They’re called awakening factors because they lead to awakening.”

Paṭhamaṁ.

46.22 Bojjhaṅgadesanāsutta:
A Teaching on the Awakening Factors

“Satta vo, bhikkhave, bojjhaṅge desessāmi;
“Mendicants, I will teach you the seven awakening factors.

taṁ suṇātha.
Listen …

Katame ca, bhikkhave, satta bojjhaṅgā?
And what are the seven awakening factors?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta bojjhaṅgā”ti.
These are the seven awakening factors.”

Dutiyaṁ.

46.23 Ṭhāniyasutta:
Grounds

“Kāmarāgaṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppanno ceva kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṁvattati.
“Mendicants, when you frequently attend to things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows.

Byāpādaṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya saṁvattati.
When you frequently attend to things that are grounds for ill will, ill will arises, and once arisen it increases and grows.

Thinamiddhaṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppannañceva thinamiddhaṁ uppajjati, uppannañca thinamiddhaṁ bhiyyobhāvāya vepullāya saṁvattati.
When you frequently attend to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow.

Uddhaccakukkuccaṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppannañceva uddhaccakukkuccaṁ uppajjati, uppannañca uddhaccakukkuccaṁ bhiyyobhāvāya vepullāya saṁvattati.
When you frequently attend to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow.

Vicikicchāṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṁvattati.
When you frequently attend to things that are grounds for doubt, doubt

arises, and once arisen it increases and grows.

Satisambojjhaṅgaṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṁ gacchati …pe…
When you frequently attend on things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it's fully developed. …

upekkhāsambojjhaṅgaṭṭhāniyānaṁ, bhikkhave, dhammānaṁ manasikārabahulīkārā anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṁ gacchatī"ti.
When you frequently attend on things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it's fully developed."

Tatiyaṁ.

46.24 Ayonisomanasikārasutta:
Improper Attention

“Ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṁvattati;
“Mendicants, when you attend improperly, sensual desire,

anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya saṁvattati;
ill will,

anuppannañceva thinamiddhaṁ uppajjati, uppannañca thinamiddhaṁ bhiyyobhāvāya vepullāya saṁvattati;
dullness and drowsiness,

anuppannañceva uddhaccakukkuccaṁ uppajjati, uppannañca uddhaccakukkuccaṁ bhiyyobhāvāya vepullāya saṁvattati;
restlessness and remorse,

anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṁvattati;
and doubt arise, and once arisen they increase and grow.

anuppanno ceva satisambojjhaṅgo nuppajjati, uppanno ca satisambojjhaṅgo nirujjhati …pe… anuppanno ceva upekkhāsambojjhaṅgo nuppajjati, uppanno ca upekkhāsambojjhaṅgo nirujjhati.
And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don’t arise, or if they’ve already arisen, they cease.

Yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva kāmacchando nuppajjati, uppanno ca kāmacchando pahīyati;
When you attend properly, sensual desire,

anuppanno ceva byāpādo nuppajjati, uppanno ca byāpādo pahīyati;
ill will,

anuppannañceva thinamiddhaṁ nuppajjati, uppannañca thinamiddhaṁ pahīyati;
dullness and drowsiness,

anuppannañceva uddhaccakukkuccaṁ nuppajjati, uppannañca uddhaccakukkuccaṁ pahīyati;
restlessness and remorse,

anuppannā ceva vicikicchā nuppajjati, uppannā ca vicikicchā pahīyati.
and doubt don’t arise, or if they’ve already arisen they’re given up.

Anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṁ gacchati …pe… anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṁ gacchatī”ti.
And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

Catutthaṁ.

46.25 Aparihāniyasutta:
Non-decline

“Satta vo, bhikkhave, aparihāniye dhamme desessāmi;
“Mendicants, I will teach you seven principles that prevent decline.

taṁ suṇātha.
Listen …

Katame ca, bhikkhave, satta aparihāniyā dhammā?
And what are the seven principles that prevent decline?

Yadidaṁ—
satta bojjhaṅgā.
They are the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ime kho, bhikkhave, satta aparihāniyā dhammā”ti.
These are the seven principles that prevent decline.”

Pañcamaṁ.

46.26 Taṇhakkhayasutta:
The Ending of Craving

“Yo, bhikkhave, maggo yā paṭipadā taṇhakkhayāya saṁvattati, taṁ maggaṁ taṁ paṭipadaṁ bhāvetha.
“Mendicants, you should develop the path and the practice that leads to the ending of craving.

Katamo ca, bhikkhave, maggo katamā ca paṭipadā taṇhakkhayāya saṁvattati?
And what is the path and the practice that leads to the ending of craving?

Yadidaṁ—
satta bojjhaṅgā.
It is the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo”ti.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.”

Evaṁ vutte, āyasmā udāyī bhagavantaṁ etadavoca:
When he said this, Udāyī said to him:

“kathaṁ bhāvitā nu kho, bhante, satta bojjhaṅgā, kathaṁ bahulīkatā taṇhakkhayāya saṁvattantī”ti?
“Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?”

“Idha, udāyi, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ vipulaṁ mahaggataṁ appamāṇaṁ abyāpajjaṁ.
“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and

ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

Tassa satisambojjhaṅgaṁ bhāvayato vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ vipulaṁ mahaggataṁ appamāṇaṁ abyāpajjaṁ taṇhā pahīyati.
As they do so, craving is given up.

Taṇhāya pahānā kammaṁ pahīyati.
When craving is given up, deeds are given up.

Kammassa pahānā dukkhaṁ pahīyati …pe…
When deeds are given up, suffering is given up. …

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ vipulaṁ mahaggataṁ appamāṇaṁ abyāpajjaṁ.
A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

Tassa upekkhāsambojjhaṅgaṁ bhāvayato vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ vipulaṁ mahaggataṁ appamāṇaṁ abyāpajjaṁ taṇhā pahīyati
As they do so, craving is given up.

taṇhāya pahānā kammaṁ pahīyati.
When craving is given up, deeds are given up.

Kammassa pahānā dukkhaṁ pahīyati.
When deeds are given up, suffering is given up.

Iti kho, udāyi, taṇhakkhayā kammakkhayo, kammakkhayā dukkhakkhayo”ti.
And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

Chaṭṭhaṁ.

46.27 Taṇhānirodhasutta:
The Cessation of Craving

“Yo, bhikkhave, maggo yā paṭipadā taṇhānirodhāya saṁvattati, taṁ maggaṁ taṁ paṭipadaṁ bhāvetha.
“Mendicants, you should develop the path and the practice that leads to the cessation of craving.

Katamo ca, bhikkhave, maggo katamā ca paṭipadā taṇhānirodhāya saṁvattati?
And what is the path and the practice that leads to the cessation of craving?

Yadidaṁ—
satta bojjhaṅgā.
It is the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Kathaṁ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṁ bahulīkatā taṇhānirodhāya saṁvattanti?
And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.

and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṁ bahulīkatā taṇhānirodhāya saṁvattantī”ti.
This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”

Sattamaṁ.

46.28 Nibbedhabhāgiyasutta:
Helping Penetration

“Nibbedhabhāgiyaṁ vo, bhikkhave, maggaṁ desessāmi;
“Mendicants, I will teach you a path that helps penetration.

taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, nibbedhabhāgiyo maggo?
And what is the path that helps penetration?

Yadidaṁ—
satta bojjhaṅgā.
It is the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo”ti.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.”

Evaṁ vutte, āyasmā udāyī bhagavantaṁ etadavoca:
When he said this, Udāyī said to him:

“kathaṁ bhāvitā nu kho, bhante, satta bojjhaṅgā kathaṁ bahulīkatā nibbedhāya saṁvattantī”ti?
“Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?”

“Idha, udāyi, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ vipulaṁ mahaggataṁ appamāṇaṁ abyāpajjaṁ.

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

So satisambojjhaṅgaṁ bhāvitena cittena anibbiddhapubbaṁ appadālitapubbaṁ lobhakkhandhaṁ nibbijjhati padāleti;
With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed,

anibbiddhapubbaṁ appadālitapubbaṁ dosakkhandhaṁ nibbijjhati padāleti;
the mass of hate,

anibbiddhapubbaṁ appadālitapubbaṁ mohakkhandhaṁ nibbijjhati padāleti …pe…
and the mass of delusion for the first time. …

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ vipulaṁ mahaggataṁ appamāṇaṁ abyāpajjaṁ.
A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will.

So upekkhāsambojjhaṅgaṁ bhāvitena cittena anibbiddhapubbaṁ appadālitapubbaṁ lobhakkhandhaṁ nibbijjhati padāleti;
With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed,

anibbiddhapubbaṁ appadālitapubbaṁ dosakkhandhaṁ nibbijjhati padāleti;
the mass of hate,

anibbiddhapubbaṁ appadālitapubbaṁ mohakkhandhaṁ nibbijjhati padāleti.
and the mass of delusion for the first time.

Evaṁ bhāvitā kho, udāyi, satta bojjhaṅgā evaṁ bahulīkatā nibbedhāya saṁvattantī”ti.
This is how are the seven awakening factors are developed and cultivated so as to lead to penetration.”

Aṭṭhamaṁ.

46.29 Ekadhammasutta:
One Thing

“Nāhaṁ, bhikkhave, aññaṁ ekadhammampi samanupassāmi, yo evaṁ bhāvito bahulīkato saṁyojanīyānaṁ dhammānaṁ pahānāya saṁvattati, yathayidaṁ, bhikkhave, satta bojjhaṅgā.
“Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Kathaṁ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṁ bahulīkatā saṁyojanīyānaṁ dhammānaṁ pahānāya saṁvattanti?
And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṁ bahulīkatā saṁyojanīyānaṁ dhammānaṁ pahānāya saṁvattanti.

That’s how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.

Katame ca, bhikkhave, saṁyojanīyā dhammā?
And what are the things that are prone to being fettered?

Cakkhu, bhikkhave, saṁyojanīyo dhammo.
The eye is something that’s prone to being fettered.

Etthete uppajjanti saṁyojanavinibandhā ajjhosānā …pe…
This is where these fetters, shackles, and attachments arise.

jivhā saṁyojanīyā dhammā.
The ear … nose … tongue … body …

Etthete uppajjanti saṁyojanavinibandhā ajjhosānā …pe…
mano saṁyojanīyo dhammo.
mind is something that’s prone to being fettered.

Etthete uppajjanti saṁyojanavinibandhā ajjhosānā.
This is where these fetters, shackles, and attachments arise.

Ime vuccanti, bhikkhave, saṁyojanīyā dhammā”ti.
These are called the things that are prone to being fettered.”

Navamaṁ.

46.30 Udāyisutta:
With Udāyī

Ekaṁ samayaṁ bhagavā sumbhesu viharati setakaṁ nāma sumbhānaṁ nigamo.
At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.

Atha kho āyasmā udāyī yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā udāyī bhagavantaṁ etadavoca:
Then Venerable Udāyī went up to the Buddha … and said to him:

“Acchariyaṁ, bhante, abbhutaṁ, bhante.
“It’s incredible, sir, it’s amazing!

Yāva bahukatañca me, bhante, bhagavati pemañca gāravo ca hirī ca ottappañca.
How helpful my love and respect for the Buddha have been, and my sense of conscience and prudence.

Ahañhi, bhante, pubbe agārikabhūto samāno abahukato ahosiṁ dhammena abahukato saṅghena.
For when I was still a layman, I wasn’t helped much by the teaching or the Saṅgha.

So khvāhaṁ bhagavati pemañca gāravañca hiriñca ottappañca sampassamāno agārasmā anagāriyaṁ pabbajito.
But when I considered my love and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness.

Tassa me bhagavā dhammaṁ desesi:
The Buddha taught me the Dhamma:

‘iti rūpaṁ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;
‘Such is form, such is the origin of form, such is the ending of form.

iti vedanā …pe…

Such is feeling …

iti saññā …
Such is perception …

iti saṅkhārā …
Such are choices …

iti viññāṇaṁ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti.
Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

So khvāhaṁ, bhante, suññāgāragato imesaṁ pañcupādānakkhandhānaṁ ukkujjāvakujjaṁ samparivattento 'idaṁ dukkhan'ti yathābhūtaṁ abbhaññāsiṁ, 'ayaṁ dukkhasamudayo'ti yathābhūtaṁ abbhaññāsiṁ, 'ayaṁ dukkhanirodho'ti yathābhūtaṁ abbhaññāsiṁ, 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ abbhaññāsiṁ.
Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Dhammo ca me, bhante, abhisamito, maggo ca me paṭiladdho;
I comprehended the teaching; I acquired the path.

yo me bhāvito bahulīkato tathā tathā viharantaṁ tathattāya upanessati yathāhaṁ:
When developed and cultivated as I'm living in such a way, it will bring me to such a state that I will understand:

'khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānissāmi.
'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Satisambojjhaṅgo me, bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṁ tathattāya upanessati yathāhaṁ:

I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānissāmi …pe…
upekkhāsambojjhaṅgo me, bhante, paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṁ tathattāya upanessati yathāhaṁ:
When developed and cultivated as I’m living in such a way, they will bring me to such a state that I will understand:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānissāmi.
‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṁ kho me, bhante, maggo paṭiladdho, yo me bhāvito bahulīkato tathā tathā viharantaṁ tathattāya upanessati yathāhaṁ:
This is the path that I acquired. When developed and cultivated as I’m living in such a way, it will bring me to such a state that I will understand:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānissāmī”ti.
‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

“Sādhu sādhu, udāyi.
“Good, good, Udāyī!

Eso hi te, udāyi, maggo paṭiladdho, yo te bhāvito bahulīkato tathā tathā viharantaṁ tathattāya upanessati yathā tvaṁ:
For that is indeed the path that you acquired. When developed and cultivated as you’re living in such a way, it will bring you to such a state that you will understand:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānissasī”ti.
‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

Dasamaṁ.

Udāyivaggo tatiyo.

Tassuddānaṁ

Bodhāya desanā ṭhānā,
ayoniso cāparihānī;
Khayo nirodho nibbedho,
ekadhammo udāyināti.

46.31 Paṭhamakusalasutta:
Skillful (1st)

“Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te appamādamūlakā appamādasamosaraṇā; appamādo tesaṁ dhammānaṁ aggamakkhāyati.
“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Appamattassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.
A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.

Kathañca, bhikkhave, bhikkhu appamatto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?
And how does a diligent mendicant develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu appamatto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.
That’s how a diligent mendicant develops and cultivates the seven awakening factors.”

Paṭhamaṁ.

46.32 Dutiyakusalasutta:
Skillful (2nd)

“Ye keci, bhikkhave, dhammā kusalā kusalabhāgiyā kusalapakkhikā, sabbe te yonisomanasikāramūlakā yonisomanasikārasamosaraṇā; yonisomanasikāro tesaṁ dhammānaṁ aggamakkhāyati.
“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in proper attention and meet at proper attention, and proper attention is said to be the best of them.

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.
A mendicant accomplished in proper attention can expect to develop and cultivate the seven awakening factors.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?
And how does a mendicant with proper attention develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

That’s how a mendicant with proper attention develops and cultivates the seven awakening factors.”

Dutiyaṁ.

46.33 Upakkilesasutta:
Corruptions

“Pañcime, bhikkhave, jātarūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ jātarūpaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā upeti kammāya.
“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

Katame pañca?
What five?

Ayo, bhikkhave, jātarūpassa upakkileso, yena upakkilesena upakkiliṭṭhaṁ jātarūpaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā upeti kammāya.
Iron,

Lohaṁ, bhikkhave, jātarūpassa upakkileso, yena upakkilesena upakkiliṭṭhaṁ jātarūpaṁ …pe…
copper,

tipu, bhikkhave, jātarūpassa upakkileso …pe…
tin,

sīsaṁ, bhikkhave, jātarūpassa upakkileso …pe…
lead,

sajjhu, bhikkhave, jātarūpassa upakkileso, yena upakkilesena upakkiliṭṭhaṁ jātarūpaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā upeti kammāya.
and silver.

Ime kho, bhikkhave, pañca jātarūpassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ jātarūpaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā upeti kammāya.

When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

Evameva kho, bhikkhave, pañcime cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ cittaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā samādhiyati āsavānaṁ khayāya.
In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements.

Katame pañca?
What five?

Kāmacchando, bhikkhave, cittassa upakkileso, yena upakkilesena upakkiliṭṭhaṁ cittaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā samādhiyati āsavānaṁ khayāya …pe…
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

ime kho, bhikkhave, pañca cittassa upakkilesā, yehi upakkilesehi upakkiliṭṭhaṁ cittaṁ na ceva mudu hoti na ca kammaniyaṁ, na ca pabhassaraṁ pabhaṅgu ca, na ca sammā samādhiyati āsavānaṁ khayāyā”ti.
These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements.”

Tatiyaṁ.

46.34 Anupakkilesasutta:
Not Corruptions

“Sattime, bhikkhave, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattanti.
“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?
What seven?

Satisambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati …pe… upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattantī”ti.
These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

Catutthaṁ.

46.35 Ayonisomanasikārasutta:
Improper Attention

“Ayoniso, bhikkhave, manasikaroto anuppanno ceva kāmacchando uppajjati, uppanno ca kāmacchando bhiyyobhāvāya vepullāya saṁvattati; anuppanno ceva byāpādo uppajjati, uppanno ca byāpādo bhiyyobhāvāya vepullāya saṁvattati; anuppannañceva thinamiddhaṁ uppajjati, uppannañca thinamiddhaṁ bhiyyobhāvāya vepullāya saṁvattati; anuppannañceva uddhaccakukkuccaṁ uppajjati, uppannañca uddhaccakukkuccaṁ bhiyyobhāvāya vepullāya saṁvattati; anuppannā ceva vicikicchā uppajjati, uppannā ca vicikicchā bhiyyobhāvāya vepullāya saṁvattatī”ti.
“Mendicants, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”

Pañcamaṁ.

Yonisomanasikārasutta
“Yoniso ca kho, bhikkhave, manasikaroto anuppanno ceva satisambojjhaṅgo uppajjati, uppanno ca satisambojjhaṅgo bhāvanāpāripūriṁ gacchati …pe… anuppanno ceva upekkhāsambojjhaṅgo uppajjati, uppanno ca upekkhāsambojjhaṅgo bhāvanāpāripūriṁ gacchatī”ti.
“Mendicants, when you attend properly, the awakening factors of mindfulness, investigation of

principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they've arisen, they're fully developed."

Chaṭṭhaṁ.

46.36 Buddhisutta:
Growth

“Sattime, bhikkhave, bojjhaṅgā bhāvitā bahulīkatā buddhiyā aparihānāya saṁvattanti.
“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā bhāvitā bahulīkatā buddhiyā aparihānāya saṁvattantī”ti.
When these seven awakening factors are developed and cultivated they lead to growth and progress.”

Sattamaṁ.

46.37 Āvaraṇanīvaraṇasutta:
Obstacles

“Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.
“Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom.

Katame pañca?
What five?

Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkileso paññāya dubbalīkaraṇo.
Sensual desire,

Byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso upakkileso paññāya dubbalīkaraṇo.
ill will,

Thinamiddhaṁ, bhikkhave, āvaraṇaṁ nīvaraṇaṁ cetaso upakkilesaṁ paññāya dubbalīkaraṇaṁ.
dullness and drowsiness,

Uddhaccakukkuccaṁ, bhikkhave, āvaraṇaṁ nīvaraṇaṁ cetaso upakkilesaṁ paññāya dubbalīkaraṇaṁ.
restlessness and remorse,

Vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.
and doubt.

Ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso upakkilesā paññāya dubbalīkaraṇā.
These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.

Sattime, bhikkhave, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattanti.
There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?
What seven?

Satisambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati …pe… upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattantīti.
These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

46.38 Anīvaraṇasutta:
Without Obstacles

Yasmiṁ, bhikkhave, samaye ariyasāvako aṭṭhiṁ katvā manasi katvā sabbaṁ cetaso samannāharitvā ohitasoto dhammaṁ suṇāti, imassa pañca nīvaraṇā tasmiṁ samaye na honti. Satta bojjhaṅgā tasmiṁ samaye bhāvanāpāripūriṁ gacchanti.
"Mendicants, sometimes a noble disciple pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.

Katame pañca nīvaraṇā tasmiṁ samaye na honti?
What are the five hindrances that are absent?

Kāmacchandanīvaraṇaṁ tasmiṁ samaye na hoti, byāpādanīvaraṇaṁ tasmiṁ samaye na hoti, thinamiddhanīvaraṇaṁ tasmiṁ samaye na hoti, uddhaccakukkuccanīvaraṇaṁ tasmiṁ samaye na hoti, vicikicchānīvaraṇaṁ tasmiṁ samaye na hoti.
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Imassa pañca nīvaraṇā tasmiṁ samaye na honti.
These are the five hindrances that are absent.

Katame satta bojjhaṅgā tasmiṁ samaye bhāvanāpāripūriṁ gacchanti?
And what are the seven awakening factors that are fully developed?

Satisambojjhaṅgo tasmiṁ samaye bhāvanāpāripūriṁ gacchati …pe… upekkhāsambojjhaṅgo tasmiṁ samaye bhāvanāpāripūriṁ gacchati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime satta bojjhaṅgā tasmiṁ samaye bhāvanāpāripūriṁ gacchanti.
These are the seven awakening factors that are fully developed.

Yasmiṁ, bhikkhave, samaye ariyasāvako aṭṭhiṁ katvā manasi katvā sabbaṁ cetaso samannāharitvā ohitasoto dhammaṁ suṇāti, imassa pañca nīvaraṇā tasmiṁ samaye na honti. Ime satta bojjhaṅgā tasmiṁ samaye bhāvanāpāripūriṁ gacchantī”ti.
Sometimes a noble disciple pays heed, pays attention, engages wholeheartedly, and lends an ear to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.”

Aṭṭhamaṁ.

46.39 Rukkhasutta:
Trees

“Santi, bhikkhave, mahārukkhā aṇubījā mahākāyā rukkhānaṁ ajjhāruhā, yehi rukkhā ajjhārūḷhā obhaggavibhaggā vipatitā senti.
“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.

Katame ca te, bhikkhave, mahārukkhā aṇubījā mahākāyā rukkhānaṁ ajjhāruhā, yehi rukkhā ajjhārūḷhā obhaggavibhaggā vipatitā senti?
And what are those large trees with tiny seeds and big trunks?

Assattho, nigrodho, pilakkho, udumbaro, kacchako, kapitthano—
The peepal, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and portia.

ime kho te, bhikkhave, mahārukkhā aṇubījā mahākāyā rukkhānaṁ ajjhāruhā, yehi rukkhā ajjhārūḷhā obhaggavibhaggā vipatitā senti.
These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.

Evameva kho, bhikkhave, idhekacco kulaputto yādisake kāme ohāya agārasmā anagāriyaṁ pabbajito hoti, so tādisakehi kāmehi tato vā pāpiṭṭhatarehi obhaggavibhaggo vipatito seti.
In the same way, take a certain gentleman who has gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, he breaks apart, collapses, and falls.

Pañcime, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
There are these five obstacles and hindrances, parasites of the mind that

weaken wisdom.

Katame pañca?
What five?

Kāmacchando, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.
Sensual desire,

Byāpādo, bhikkhave, āvaraṇo nīvaraṇo cetaso ajjhāruho paññāya dubbalīkaraṇo.
ill will,

Thinamiddhaṁ, bhikkhave, āvaraṇaṁ nīvaraṇaṁ cetaso ajjhāruhaṁ paññāya dubbalīkaraṇaṁ.
dullness and drowsiness,

Uddhaccakukkuccaṁ, bhikkhave, āvaraṇaṁ nīvaraṇaṁ cetaso ajjhāruhaṁ paññāya dubbalīkaraṇaṁ.
restlessness and remorse,

Vicikicchā, bhikkhave, āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
and doubt.

Ime kho, bhikkhave, pañca āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalīkaraṇā.
These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

Sattime, bhikkhave, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anajjhāruhā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattanti.
These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?
What seven?

Satisambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anajjhāruho bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati …pe… upekkhāsambojjhaṅgo, bhikkhave, anāvaraṇo anīvaraṇo cetaso anajjhāruho bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anajjhāruhā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattantī”ti.
These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

Navamaṁ.

46.40 Nīvaraṇasutta:
Hindrances

“Pañcime, bhikkhave, nīvaraṇā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkhiyā anibbānasaṁvattanikā.
“Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ, bhikkhave, andhakaraṇaṁ acakkhukaraṇaṁ aññāṇakaraṇaṁ paññānirodhikaṁ vighātapakkhiyaṁ anibbānasaṁvattanikaṁ.
Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Byāpādanīvaraṇaṁ, bhikkhave …pe…
thinamiddhanīvaraṇaṁ, bhikkhave …pe…
uddhaccakukkuccanīvaraṇaṁ, bhikkhave …pe…
vicikicchānīvaraṇaṁ, bhikkhave, andhakaraṇaṁ acakkhukaraṇaṁ aññāṇakaraṇaṁ paññānirodhikaṁ vighātapakkhiyaṁ anibbānasaṁvattanikaṁ.
Ime kho, bhikkhave, pañca nīvaraṇā andhakaraṇā acakkhukaraṇā aññāṇakaraṇā paññānirodhikā vighātapakkhiyā anibbānasaṁvattanikā.
These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

Sattime, bhikkhave, bojjhaṅgā cakkhukaraṇā ñāṇakaraṇā paññābuddhiyā avighātapakkhiyā nibbānasaṁvattanikā.

These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.

Katame satta?
What seven?

Satisambojjhaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānasaṁvattaniko …pe… upekkhāsambojjhaṅgo, bhikkhave, cakkhukaraṇo ñāṇakaraṇo paññābuddhiyo avighātapakkhiyo nibbānasaṁvattaniko.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, bhikkhave, satta bojjhaṅgā cakkhukaraṇā ñāṇakaraṇā paññābuddhiyā avighātapakkhiyā nibbānasaṁvattanikā”ti.
These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

Dasamaṁ.

Nīvaraṇavaggo catuttho.

Tassuddānaṁ

Dve kusalā kilesā ca,
Dve yoniso ca buddhi ca;
Āvaraṇā nīvaraṇā rukkhaṁ,
Nīvaraṇañca te dasāti.

46.41 Vidhāsutta:
Discriminations

Sāvatthinidānaṁ.
At Sāvatthī.

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā tisso vidhā pajahiṁsu, sabbe te sattannaṁ bojjhaṅgānaṁ bhāvitattā bahulīkatattā.
“Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors.

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā tisso vidhā pajahissanti, sabbe te sattannaṁ bojjhaṅgānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā tisso vidhā pajahanti, sabbe te sattannaṁ bojjhaṅgānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors.

Katamesaṁ sattannaṁ bojjhaṅgānaṁ?
What seven?

Satisambojjhaṅgassa …pe… upekkhāsambojjhaṅgassa.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā tisso vidhā pajahiṁsu …pe…
All the ascetics and brahmins in the past …

pajahissanti …pe…
future …

pajahanti, sabbe te imesaṁyeva sattannaṁ bojjhaṅgānaṁ bhāvitattā bahulīkatattā”ti.
and present who give up the three discriminations do so by developing and cultivating the seven awakening factors.”

Paṭhamaṁ.

46.42 Cakkavattisutta:
A Wheel-Turning Monarch

“Rañño, bhikkhave, cakkavattissa pātubhāvā sattannaṁ ratanānaṁ pātubhāvo hoti.
“Mendicants, when a Wheel-Turning Monarch appears seven treasures appear.

Katamesaṁ sattannaṁ?
What seven?

Cakkaratanassa pātubhāvo hoti, hatthiratanassa pātubhāvo hoti, assaratanassa pātubhāvo hoti, maṇiratanassa pātubhāvo hoti, itthiratanassa pātubhāvo hoti, gahapatiratanassa pātubhāvo hoti, pariṇāyakaratanassa pātubhāvo hoti.
The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor.

Rañño, bhikkhave, cakkavattissa pātubhāvā imesaṁ sattannaṁ ratanānaṁ pātubhāvo hoti.
When a Wheel-Turning Monarch appears these seven treasures appear.

Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa sattannaṁ bojjhaṅgaratanānaṁ pātubhāvo hoti.
When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear.

Katamesaṁ sattannaṁ?
What seven?

Satisambojjhaṅgassa ratanassa pātubhāvo hoti …pe… upekkhāsambojjhaṅgassa ratanassa pātubhāvo hoti.
The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Tathāgatassa, bhikkhave, pātubhāvā arahato sammāsambuddhassa imesaṁ sattannaṁ bojjhaṅgaratanānaṁ pātubhāvo hotī”ti.
When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

Dutiyaṁ.

46.43 Mārasutta:
About Māra

“Mārasenappamaddanaṁ vo, bhikkhave, maggaṁ desessāmi;
“Mendicants, I will teach you a path for crushing Māra’s army.

taṁ suṇātha.
Listen …

Katamo ca, bhikkhave, mārasenappamaddano maggo?
And what is that path?

Yadidaṁ—
satta bojjhaṅgā.
It is the seven awakening factors.

Katame satta?
What seven?

Satisambojjhaṅgo …pe… upekkhāsambojjhaṅgo—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

ayaṁ kho, bhikkhave, mārasenappamaddano maggo”ti.
This is the path for crushing Māra’s army.”

Tatiyaṁ.

46.44 Duppaññasutta:
Witless

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha … and asked him,

“‘duppañño eḷamūgo, duppañño eḷamūgo’ti, bhante, vuccati.
“Sir, they speak of ‘a witless idiot’.

Kittāvatā nu kho, bhante, ‘duppañño eḷamūgo’ti vuccatī”ti?
How is a witless idiot defined?”

“Sattannaṁ kho, bhikkhu, bojjhaṅgānaṁ abhāvitattā abahulīkatattā ‘duppañño eḷamūgo’ti vuccati.
“Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the seven awakening factors.

Katamesaṁ sattannaṁ?
What seven?

Satisambojjhaṅgassa …pe… upekkhāsambojjhaṅgassa—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṁ kho, bhikkhu, sattannaṁ bojjhaṅgānaṁ abhāvitattā abahulīkatattā ‘duppañño eḷamūgo’ti vuccatī”ti.
They’re called a witless idiot because they haven’t developed and cultivated these seven awakening factors.”

Catutthaṁ.

46.45 Paññavantasutta:
Wise

“‘Paññavā aneḷamūgo, paññavā aneḷamūgo’ti, bhante, vuccati.
“Sir they speak of a person who is ‘wise, no idiot’.

Kittāvatā nu kho, bhante, ‘paññavā aneḷamūgo’ti vuccatī”ti?
How is a person who is wise, no idiot defined?”

“Sattannaṁ kho, bhikkhu, bojjhaṅgānaṁ bhāvitattā bahulīkatattā ‘paññavā aneḷamūgo’ti vuccati.
“Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors.

Katamesaṁ sattannaṁ?
What seven?

Satisambojjhaṅgassa …pe… upekkhāsambojjhaṅgassa—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṁ kho, bhikkhu, sattannaṁ bojjhaṅgānaṁ bhāvitattā bahulīkatattā ‘paññavā aneḷamūgo’ti vuccatī”ti.
They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.”

Pañcamaṁ.

46.46 Daliddasutta:
Poor

“‘Daliddo, daliddo’ti, bhante, vuccati.
“Sir, they speak of someone who is ‘poor’.

Kittāvatā nu kho, bhante, ‘daliddo’ti vuccatī”ti?
How is a poor person defined?”

“Sattannaṁ kho, bhikkhu, bojjhaṅgānaṁ abhāvitattā abahulīkatattā ‘daliddo’ti vuccati.
“Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors.

Katamesaṁ sattannaṁ?
What seven?

Satisambojjhaṅgassa …pe… upekkhāsambojjhaṅgassa—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṁ kho, bhikkhu, sattannaṁ bojjhaṅgānaṁ abhāvitattā abahulīkatattā ‘daliddo’ti vuccatī”ti.
They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

Chaṭṭhaṁ.

46.47 Adaliddasutta:
Prosperous

“‘Adaliddo, adaliddo’ti, bhante, vuccati.
“Sir, they speak of someone who is ‘prosperous’.

Kittāvatā nu kho, bhante, ‘adaliddo’ti vuccatī”ti?
How is a prosperous person defined?”

“Sattannaṁ kho, bhikkhu, bojjhaṅgānaṁ bhāvitattā bahulīkatattā ‘adaliddo’ti vuccati.
“Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors.

Katamesaṁ sattannaṁ?
What seven?

Satisambojjhaṅgassa …pe… upekkhāsambojjhaṅgassa—
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

imesaṁ kho, bhikkhu, sattannaṁ bojjhaṅgānaṁ bhāvitattā bahulīkatattā ‘adaliddo’ti vuccatī”ti.
They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

Sattamaṁ.

46.48 Ādiccasutta:
The Sun

“Ādiccassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ.
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

Evameva kho, bhikkhave, bhikkhuno sattannaṁ bojjhaṅgānaṁ uppādāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—kalyāṇamittatā.
In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors.

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.
A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?
And how does a mendicant with good friends develop and cultivate the seven awakening factors?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.
That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

Aṭṭhamaṁ.

46.49 Ajjhattikaṅgasutta:
Interior

“Ajjhattikaṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi sattannaṁ bojjhaṅgānaṁ uppādāya, yathayidaṁ—bhikkhave, yonisomanasikāro.
“Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like proper attention. …”

Yonisomanasikārasampannassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.

Kathañca, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?
Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
Evaṁ kho, bhikkhave, bhikkhu yonisomanasikārasampanno satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

Navamaṁ.

46.50 Bāhiraṅgasutta:
Exterior

“Bāhiraṁ, bhikkhave, aṅganti karitvā nāññaṁ ekaṅgampi samanupassāmi sattannaṁ bojjhaṅgānaṁ uppādāya, yathayidaṁ—bhikkhave, kalyāṇamittatā.
“Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. …”

Kalyāṇamittassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ—satta bojjhaṅge bhāvessati, satta bojjhaṅge bahulīkarissati.

Kathañca, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkaroti?
Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ …pe…
upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
Evaṁ kho, bhikkhave, bhikkhu kalyāṇamitto satta bojjhaṅge bhāveti, satta bojjhaṅge bahulīkarotī”ti.

Dasamaṁ.

Cakkavattivaggo pañcamo.

Tassuddānaṁ

Vidhā cakkavatti māro,
duppañño paññavena ca;
Daliddo adaliddo ca,
ādiccaṅgena te dasāti.

46.51 Āhārasutta:
Nourishing

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcannañca, bhikkhave, nīvaraṇānaṁ sattannañca bojjhaṅgānaṁ āhārañca anāhārañca desessāmi;
“Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors.

taṁ suṇātha.
Listen …

Ko ca, bhikkhave, āhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya?
And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, subhanimittaṁ.
There is the feature of beauty.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.
fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?
And what fuels the arising of ill will, or, when it has arisen, makes it

increase and grow?

Atthi, bhikkhave, paṭighanimittaṁ.
There is the feature of harshness.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.
fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?
And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, arati tandi vijambhitā bhattasammado cetaso ca līnattaṁ.
There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.
fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?
And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow?

Atthi, bhikkhave, cetaso avūpasamo.
There is the unsettled mind.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to that

ayamāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.
fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

Ko ca, bhikkhave, āhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?
And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow?

Atthi, bhikkhave, vicikicchāṭṭhānīyā dhammā.
There are things that are grounds for doubt.

Tattha ayonisomanasikārabahulīkāro—
Frequent improper attention to them

ayamāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.
fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

Ko ca, bhikkhave, āhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it?

Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of mindfulness.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā.
There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.
There are the elements of initiative, persistence, and exertion.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it?

Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of rapture.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it?

Atthi, bhikkhave, kāyappassaddhi cittappassaddhi.
There is tranquility of the body and of the mind.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to that

ayamāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it?

Atthi, bhikkhave, samathanimittaṁ abyagganimittaṁ.

There are things that are the foundation of serenity and freedom from distraction.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, āhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?
And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it?

Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of equanimity.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā.
fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

Ko ca, bhikkhave, anāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya?
And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth?

Atthi, bhikkhave, asubhanimittaṁ.
There is the feature of ugliness.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to that

ayamanāhāro anuppannassa vā kāmacchandassa uppādāya, uppannassa vā kāmacchandassa bhiyyobhāvāya vepullāya.
starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya?
And what starves the arising of ill will, or, when it has arisen, starves its increase and growth?

Atthi, bhikkhave, mettācetovimutti.
There is the heart's release by love.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to that

ayamanāhāro anuppannassa vā byāpādassa uppādāya, uppannassa vā byāpādassa bhiyyobhāvāya vepullāya.
starves the arising of ill will, or, when it has arisen, starves its increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya?
And what starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.
There are the elements of initiative, persistence, and exertion.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamanāhāro anuppannassa vā thinamiddhassa uppādāya, uppannassa vā thinamiddhassa bhiyyobhāvāya vepullāya.
starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya?
And what starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth?

Atthi, bhikkhave, cetaso vūpasamo.
There is the settled mind.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to that

ayamanāhāro anuppannassa vā uddhaccakukkuccassa uppādāya, uppannassa vā uddhaccakukkuccassa bhiyyobhāvāya vepullāya.
starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth.

Ko ca, bhikkhave, anāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya?
And what starves the arising of doubt, or, when it has arisen, starves its increase and growth?

Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā.
There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha yonisomanasikārabahulīkāro—
Frequent proper attention to them

ayamanāhāro anuppannāya vā vicikicchāya uppādāya, uppannāya vā vicikicchāya bhiyyobhāvāya vepullāya.
starves the arising of doubt, or, when it has arisen, starves its increase and growth.

Ko ca, bhikkhave, anāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of mindfulness, or,

when it has arisen, starves its full development?

Atthi, bhikkhave, satisambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of mindfulness.

Tattha amanasikārabahulīkāro—
Not frequently focusing on them

ayamanāhāro anuppannassa vā satisambojjhaṅgassa uppādāya, uppannassa vā satisambojjhaṅgassa bhāvanāya pāripūriyā.
starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development.

Ko ca, bhikkhave, anāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development?

Atthi, bhikkhave, kusalākusalā dhammā sāvajjānavajjā dhammā hīnapaṇītā dhammā kaṇhasukkasappaṭibhāgā dhammā.
There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright.

Tattha amanasikārabahulīkāro—
Not frequently focusing on them

ayamanāhāro anuppannassa vā dhammavicayasambojjhaṅgassa uppādāya, uppannassa vā dhammavicayasambojjhaṅgassa bhāvanāya pāripūriyā.
starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development.

Ko ca, bhikkhave, anāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development?

Atthi, bhikkhave, ārambhadhātu nikkamadhātu parakkamadhātu.
There are the elements of initiative, persistence, and exertion.

Tattha amanasikārabahulīkāro—
Not frequently focusing on them

ayamanāhāro anuppannassa vā vīriyasambojjhaṅgassa uppādāya, uppannassa vā vīriyasambojjhaṅgassa bhāvanāya pāripūriyā.
starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development.

Ko ca, bhikkhave, anāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development?

Atthi, bhikkhave, pītisambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of rapture.

Tattha amanasikārabahulīkāro—
Not frequently focusing on them

ayamanāhāro anuppannassa vā pītisambojjhaṅgassa uppādāya, uppannassa vā pītisambojjhaṅgassa bhāvanāya pāripūriyā.
starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development.

Ko ca, bhikkhave, anāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development?

Atthi, bhikkhave, kāyappassaddhi cittappassaddhi.
There is tranquility of the body and of the mind.

Tattha amanasikārabahulīkāro—
Not frequently attending to that

ayamanāhāro anuppannassa vā passaddhisambojjhaṅgassa uppādāya, uppannassa vā passaddhisambojjhaṅgassa bhāvanāya pāripūriyā.
starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development.

Ko ca, bhikkhave, anāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development?

Atthi, bhikkhave, samathanimittaṁ abyagganimittaṁ.
There are things that are the foundation of serenity and freedom from distraction.

Tattha amanasikārabahulīkāro—
Not frequently focusing on them

ayamanāhāro anuppannassa vā samādhisambojjhaṅgassa uppādāya, uppannassa vā samādhisambojjhaṅgassa bhāvanāya pāripūriyā.
starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development.

Ko ca, bhikkhave, anāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā?
And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development?

Atthi, bhikkhave, upekkhāsambojjhaṅgaṭṭhānīyā dhammā.
There are things that are grounds for the awakening factor of equanimity.

Tattha amanasikārabahulīkāro—
Not frequently focusing on them

ayamanāhāro anuppannassa vā upekkhāsambojjhaṅgassa uppādāya, uppannassa vā upekkhāsambojjhaṅgassa bhāvanāya pāripūriyā”ti.
starves the arising of the awakening factor of equanimity, or, when it has

arisen, starves its full development.”

Paṭhamaṁ.

46.52 Pariyāyasutta:
Is There a Way?

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then it occurred to him,

“atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ.
“It’s too early to wander for alms in Sāvatthī.

Yannūna mayaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyāmā”ti.
Why don’t we go to the monastery of the wanderers of other religions?”

Atha kho te bhikkhū yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamiṁsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodiṁsu.
Then they went to the monastery of the wanderers of other religions, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū aññatitthiyā paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Samaṇo, āvuso, gotamo sāvakānaṁ evaṁ dhammaṁ deseti:
“Reverends, the ascetic Gotama teaches his disciples like this:

‘etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṁ bhāvethā’ti.

‘Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’

Mayampi kho, āvuso, sāvakānaṁ evaṁ dhammaṁ desema:
We too teach our disciples:

‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṁ bhāvethā’ti.
‘Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.’

Idha no, āvuso, ko viseso, ko adhippayāso, kiṁ nānākaraṇaṁ samaṇassa vā gotamassa amhākaṁ vā, yadidaṁ—dhammadesanāya vā dhammadesanaṁ, anusāsaniyā vā anusāsanin”ti?
What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Atha kho te bhikkhū tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandiṁsu nappaṭikkosiṁsu;
Those mendicants neither approved nor dismissed that statement of the wanderers of other religions.

anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṁsu:
They got up from their seat, thinking:

“bhagavato santike etassa bhāsitassa atthaṁ ājānissāmā”ti.
“We will learn the meaning of this statement from the Buddha himself.”

Atha kho te bhikkhū sāvatthiṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idha mayaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisimha.
Tesaṁ no, bhante, amhākaṁ etadahosi:
‘atippago kho tāva sāvatthiyaṁ piṇḍāya carituṁ,

yannūna mayaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyāmā’ti.
Atha kho mayaṁ, bhante, yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamimha; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodimha.
Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdimha.
Ekamantaṁ nisinne kho amhe, bhante, aññatitthiyā paribbājakā etadavocuṁ:
‘Samaṇo, āvuso, gotamo sāvakānaṁ evaṁ dhammaṁ deseti “etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṁ bhāvethā”ti.
Mayampi kho, āvuso, sāvakānaṁ evaṁ dhammaṁ desema:
“etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe satta bojjhaṅge yathābhūtaṁ bhāvethā”ti.
Idha no, āvuso, ko viseso, ko adhippayāso, kiṁ nānākaraṇaṁ samaṇassa vā gotamassa amhākaṁ vā, yadidaṁ—dhammadesanāya vā dhammadesanaṁ, anusāsaniyā vā anusāsanin’ti?

Atha kho mayaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandimha nappaṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimha:
‘bhagavato santike etassa bhāsitassa atthaṁ ājānissāmā’”ti.

“Evaṁvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:
“Mendicants, when wanderers of other religions say this, you should say to them:

‘atthi panāvuso, pariyāyo, yaṁ pariyāyaṁ āgamma pañca nīvaraṇā dasa honti, satta bojjhaṅgā catuddasā’ti.
‘But reverends, is there a way in which the five hindrances become ten and the seven awakening factors become fourteen?’

Evaṁ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariñca vighātaṁ āpajjissanti.
Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated.

Taṁ kissa hetu?
Why is that?

Yathā taṁ, bhikkhave, avisayasmiṁ.
Because they're out of their element.

Nāhaṁ taṁ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo imesaṁ pañhānaṁ veyyākaraṇena cittaṁ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.
I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

Katamo ca, bhikkhave, pariyāyo, yaṁ pariyāyaṁ āgamma pañca nīvaraṇā dasa honti?
And what is the way in which the five hindrances become ten?

Yadapi, bhikkhave, ajjhattaṁ kāmacchando tadapi nīvaraṇaṁ, yadapi bahiddhā kāmacchando tadapi nīvaraṇaṁ.
Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance.

'Kāmacchandanīvaraṇan'ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That's how what is concisely referred to as 'the hindrance of sensual desire' becomes twofold.

Yadapi, bhikkhave, ajjhattaṁ byāpādo tadapi nīvaraṇaṁ, yadapi bahiddhā byāpādo tadapi nīvaraṇaṁ.
Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance.

'Byāpādanīvaraṇan'ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That's how what is concisely referred to as 'the hindrance of ill will' becomes twofold.

Yadapi, bhikkhave, thinaṁ tadapi nīvaraṇaṁ, yadapi middhaṁ tadapi nīvaraṇaṁ.
Dullness is a hindrance; and drowsiness is also a hindrance.

‘Thinamiddhanīvaraṇan’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That’s how what is concisely referred to as ‘the hindrance of dullness and drowsiness’ becomes twofold.

Yadapi, bhikkhave, uddhaccaṁ tadapi nīvaraṇaṁ, yadapi kukkuccaṁ tadapi nīvaraṇaṁ.
Restlessness is a hindrance; and remorse is also a hindrance.

‘Uddhaccakukkuccanīvaraṇan’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That’s how what is concisely referred to as ‘the hindrance of restlessness and remorse’ becomes twofold.

Yadapi, bhikkhave, ajjhattaṁ dhammesu vicikicchā tadapi nīvaraṇaṁ, yadapi bahiddhā dhammesu vicikicchā tadapi nīvaraṇaṁ.
Doubt about internal things is a hindrance; and doubt about external things is also a hindrance.

‘Vicikicchānīvaraṇan’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That’s how what is concisely referred to as ‘the hindrance of doubt’ becomes twofold.

Ayaṁ kho, bhikkhave, pariyāyo, yaṁ pariyāyaṁ āgamma pañca nīvaraṇā dasa honti.
This is the way in which the five hindrances become ten.

Katamo ca, bhikkhave, pariyāyo, yaṁ pariyāyaṁ āgamma satta bojjhaṅgā catuddasa honti?
And what is the way in which the seven awakening factors become fourteen?

Yadapi, bhikkhave, ajjhattaṁ dhammesu sati tadapi satisambojjhaṅgo, yadapi bahiddhā dhammesu sati tadapi satisambojjhaṅgo.

Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness.

‘Satisambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That’s how what is concisely referred to as ‘the awakening factor of mindfulness’ becomes twofold.

Yadapi, bhikkhave, ajjhattaṁ dhammesu paññāya pavicinati pavicarati parivīmaṁsamāpajjati tadapi dhammavicayasambojjhaṅgo, yadapi bahiddhā dhammesu paññāya pavicinati pavicarati parivīmaṁsamāpajjati tadapi dhammavicayasambojjhaṅgo.
Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles.

‘Dhammavicayasambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That’s how what is concisely referred to as ‘the awakening factor of investigation of principles’ becomes twofold.

Yadapi, bhikkhave, kāyikaṁ vīriyaṁ tadapi vīriyasambojjhaṅgo, yadapi cetasikaṁ vīriyaṁ tadapi vīriyasambojjhaṅgo.
Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy.

‘Vīriyasambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
That’s how what is concisely referred to as ‘the awakening factor of energy’ becomes twofold.

Yadapi, bhikkhave, savitakkasavicārā pīti tadapi pītisambojjhaṅgo, yadapi avitakkaavicārā pīti tadapi pītisambojjhaṅgo.
Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it

connected is also the awakening factor of rapture.

‘Pītisambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
In this way what is concisely referred to as ‘the awakening factor of rapture’ becomes twofold.

Yadapi, bhikkhave, kāyappassaddhi tadapi passaddhisambojjhaṅgo, yadapi cittappassaddhi tadapi passaddhisambojjhaṅgo.
Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility.

‘Passaddhisambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
In this way what is concisely referred to as ‘the awakening factor of tranquility’ becomes twofold.

Yadapi, bhikkhave, savitakko savicāro samādhi tadapi samādhisambojjhaṅgo, yadapi avitakkaavicāro samādhi tadapi samādhisambojjhaṅgo.
Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion.

‘Samādhisambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.
In this way what is concisely referred to as ‘the awakening factor of immersion’ becomes twofold.

Yadapi, bhikkhave, ajjhattaṁ dhammesu upekkhā tadapi upekkhāsambojjhaṅgo, yadapi bahiddhā dhammesu upekkhā tadapi upekkhāsambojjhaṅgo.
Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity.

‘Upekkhāsambojjhaṅgo’ti iti hidaṁ uddesaṁ gacchati. Tadamināpetaṁ pariyāyena dvayaṁ hoti.

In this way what is concisely referred to as ‘the awakening factor of equanimity’ becomes twofold.

Ayaṁ kho, bhikkhave, pariyāyo, yaṁ pariyāyaṁ āgamma satta bojjhaṅgā catuddasā”ti.
This is the way in which the seven awakening factors become fourteen.”

Dutiyaṁ.

46.53 Aggisutta:
Fire

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya sāvatthiṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

(Pariyāyasuttasadisaṁ.)
(The same as the previous discourse.)

“Evaṁvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:
“Mendicants, when wanderers of other religions say this, you should say to them:

‘yasmiṁ, āvuso, samaye līnaṁ cittaṁ hoti, katamesaṁ tasmiṁ samaye bojjhaṅgānaṁ akālo bhāvanāya, katamesaṁ tasmiṁ samaye bojjhaṅgānaṁ kālo bhāvanāya?
‘Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time?

Yasmiṁ panāvuso, samaye uddhataṁ cittaṁ hoti, katamesaṁ tasmiṁ samaye bojjhaṅgānaṁ akālo bhāvanāya, katamesaṁ tasmiṁ samaye bojjhaṅgānaṁ kālo bhāvanāyā’ti?
Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?’

Evaṁ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariñca vighātaṁ āpajjissanti.
Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated.

Taṁ kissa hetu?

Why is that?

Yathā taṁ, bhikkhave, avisayasmiṁ.
Because they're out of their element.

Nāhaṁ taṁ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yo imesaṁ paññānaṁ veyyākaraṇena cittaṁ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.
I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

Yasmiṁ, bhikkhave, samaye līnaṁ cittaṁ hoti, akālo tasmiṁ samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya.
When the mind is sluggish, it's the wrong time to develop the awakening factors of tranquility, immersion, and equanimity.

Taṁ kissa hetu?
Why is that?

Līnaṁ, bhikkhave, cittaṁ taṁ etehi dhammehi dussamuṭṭhāpayaṁ hoti.
Because it's hard to stimulate a sluggish mind with these things.

Seyyathāpi, bhikkhave, puriso parittaṁ aggiṁ ujjāletukāmo assa.
Suppose someone wanted to make a small fire flare up.

So tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañca dadeyya, paṁsukena ca okireyya;
If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it,

bhabbo nu kho so puriso parittaṁ aggiṁ ujjāletun"ti?

could they make it flare up?”

“No hetaṁ, bhante”.
“No, sir.”

“Evameva kho, bhikkhave, yasmiṁ samaye līnaṁ cittaṁ hoti, akālo tasmiṁ samaye passaddhisambojjhaṅgassa bhāvanāya, akālo samādhisambojjhaṅgassa bhāvanāya, akālo upekkhāsambojjhaṅgassa bhāvanāya.
“In the same way, when the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity.

Taṁ kissa hetu?
Why is that?

Līnaṁ, bhikkhave, cittaṁ taṁ etehi dhammehi dussamuṭṭhāpayaṁ hoti.
Because it’s hard to stimulate a sluggish mind with these things.

Yasmiñca kho, bhikkhave, samaye līnaṁ cittaṁ hoti, kālo tasmiṁ samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya.
When the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṁ kissa hetu?
Why is that?

Līnaṁ, bhikkhave, cittaṁ taṁ etehi dhammehi susamuṭṭhāpayaṁ hoti.
Because it’s easy to stimulate a sluggish mind with these things.

Seyyathāpi, bhikkhave, puriso parittaṁ aggiṁ ujjāletukāmo assa.
Suppose someone wanted to make a small fire flare up.

So tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni gomayāni pakkhipeyya, sukkhāni kaṭṭhāni pakkhipeyya, mukhavātañca dadeyya,

na ca paṁsukena okireyya;
If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it,

bhabbo nu kho so puriso parittaṁ aggiṁ ujjāletun"ti?
could they make it flare up?"

"Evaṁ, bhante".
"Yes, sir."

"Evameva kho, bhikkhave, yasmiṁ samaye līnaṁ cittaṁ hoti, kālo tasmiṁ samaye dhammavicayasambojjhaṅgassa bhāvanāya, kālo vīriyasambojjhaṅgassa bhāvanāya, kālo pītisambojjhaṅgassa bhāvanāya.
"In the same way, when the mind is sluggish, it's the right time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṁ kissa hetu?
Why is that?

Līnaṁ, bhikkhave, cittaṁ taṁ etehi dhammehi susamuṭṭhāpayaṁ hoti.
Because it's easy to stimulate a sluggish mind with these things.

Yasmiṁ, bhikkhave, samaye uddhataṁ cittaṁ hoti, akālo tasmiṁ samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo vīriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya.
When the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṁ kissa hetu?
Why is that?

Uddhataṁ, bhikkhave, cittaṁ taṁ etehi dhammehi duvūpasamayaṁ hoti.
Because it's hard to settle a restless mind with these things.

Seyyathāpi, bhikkhave, puriso mahantaṁ aggikkhandhaṁ nibbāpetukāmo assa.
Suppose someone wanted to extinguish a bonfire.

So tattha sukkhāni ceva tiṇāni pakkhipeyya, sukkhāni ca gomayāni pakkhipeyya, sukkhāni ca kaṭṭhāni pakkhipeyya, mukhavātañca dadeyya, na ca paṁsukena okireyya;
If they toss dry grass, cow-dung, and timber on it, blow on it, and don't scatter dirt on it,

bhabbo nu kho so puriso mahantaṁ aggikkhandhaṁ nibbāpetun"ti?
could they extinguish it?"

"No hetaṁ, bhante".
"No, sir."

"Evameva kho, bhikkhave, yasmiṁ samaye uddhataṁ cittaṁ hoti, akālo tasmiṁ samaye dhammavicayasambojjhaṅgassa bhāvanāya, akālo vīriyasambojjhaṅgassa bhāvanāya, akālo pītisambojjhaṅgassa bhāvanāya.
"In the same way, when the mind is restless, it's the wrong time to develop the awakening factors of investigation of principles, energy, and rapture.

Taṁ kissa hetu?
Why is that?

Uddhataṁ, bhikkhave, cittaṁ taṁ etehi dhammehi duvūpasamayaṁ hoti.
Because it's hard to settle a restless mind with these things.

Yasmiñca kho, bhikkhave, samaye uddhataṁ cittaṁ hoti, kālo tasmiṁ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya.
When the mind is restless, it's the right time to develop the awakening factors of tranquility, immersion, and equanimity.

Taṁ kissa hetu?

Why is that?

Uddhataṁ, bhikkhave, cittaṁ taṁ etehi dhammehi suvūpasamayaṁ hoti.
Because it’s easy to settle a restless mind with these things.

Seyyathāpi, bhikkhave, puriso mahantaṁ aggikkhandhaṁ nibbāpetukāmo assa.
Suppose someone wanted to extinguish a bonfire.

So tattha allāni ceva tiṇāni pakkhipeyya, allāni ca gomayāni pakkhipeyya, allāni ca kaṭṭhāni pakkhipeyya, udakavātañca dadeyya, paṁsukena ca okireyya;
If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it,

bhabbo nu kho so puriso mahantaṁ aggikkhandhaṁ nibbāpetun”ti?
could they extinguish it?”

“Evaṁ, bhante”.
“Yes, sir.”

“Evameva kho, bhikkhave, yasmiṁ samaye uddhataṁ cittaṁ hoti, kālo tasmiṁ samaye passaddhisambojjhaṅgassa bhāvanāya, kālo samādhisambojjhaṅgassa bhāvanāya, kālo upekkhāsambojjhaṅgassa bhāvanāya.
“In the same way, when the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity.

Taṁ kissa hetu?
Why is that?

Uddhataṁ, bhikkhave, cittaṁ taṁ etehi dhammehi suvūpasamayaṁ hoti.
Because it’s easy to settle a restless mind with these things.

Satiñca khvāhaṁ, bhikkhave, sabbatthikaṁ vadāmī”ti.
But mindfulness is always useful, I say.”

Tatiyaṁ.

46.54 Mettāsahagatasutta:
Full of Love

Ekaṁ samayaṁ bhagavā koliyesu viharati haliddavasanaṁ nāma koliyānaṁ nigamo.
At one time the Buddha was staying in the land of the Koliyans, where they have a town called Haliddavasana.

Atha kho sambahulā bhikkhū pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya haliddavasanaṁ piṇḍāya pavisiṁsu.
Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms.

Atha kho tesaṁ bhikkhūnaṁ etadahosi:
Then it occurred to them,

“atippago kho tāva haliddavasane piṇḍāya carituṁ.
“It’s too early to wander for alms in Haliddavasana.

Yannūna mayaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyāmā”ti.
Why don’t we go to the monastery of the wanderers of other religions?”

Atha kho te bhikkhū yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamiṁsu; upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodiṁsu.
Then they went to the monastery of the wanderers of other religions, and exchanged greetings with the wanderers there.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū aññatitthiyā paribbājakā etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Samaṇo, āvuso, gotamo sāvakānaṁ evaṁ dhammaṁ deseti:

“Reverends, the ascetic Gotama teaches his disciples like this:

‘etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.
‘Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Karuṇāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.
Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Muditāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharatha.
Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā

vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā’ti.
Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

Mayampi kho, āvuso, sāvakānaṁ evaṁ dhammaṁ desema:
We too teach our disciples in just the same way.

‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha …pe…
karuṇāsahagatena cetasā …
muditāsahagatena cetasā …
upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ;
iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā’ti.
Idha no, āvuso, ko viseso, ko adhippayāso, kiṁ nānākaraṇaṁ samaṇassa vā gotamassa amhākaṁ vā, yadidaṁ—dhammadesanāya vā dhammadesanaṁ, anusāsaniyā vā anusāsanin”ti?
What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Atha kho te bhikkhū tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandiṁsu nappaṭikkosiṁsu.
Those mendicants neither approved nor dismissed that statement of the wanderers of other religions.

Anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamiṁsu:
They got up from their seat, thinking:

“bhagavato santike etassa bhāsitassa atthaṁ ājānissāmā”ti.
“We will learn the meaning of this statement from the Buddha himself.”

Atha kho te bhikkhū haliddavasane piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkantā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idha mayaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya haliddavasane piṇḍāya pavisimha.
Tesaṁ no, bhante, amhākaṁ etadahosi:
‘atippago kho tāva haliddavasane piṇḍāya carituṁ.

Yannūna mayaṁ yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkameyyāmā’ti. Atha kho mayaṁ, bhante, yena aññatitthiyānaṁ paribbājakānaṁ ārāmo tenupasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṁ sammodimha.
Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdimha. Ekamantaṁ nisinne kho amhe, bhante, te aññatitthiyā paribbājakā etadavocuṁ:
‘Samaṇo, āvuso, gotamo sāvakānaṁ evaṁ dhammaṁ deseti:
“etha tumhe, bhikkhave, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha …pe…
karuṇāsahagatena cetasā …pe…
muditāsahagatena cetasā …pe…
upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā’ti.

Mayampi kho, āvuso, sāvakānaṁ evaṁ dhammaṁ desema:
‘etha tumhe, āvuso, pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe mettāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha …pe…

karuṇāsahagatena cetasā …pe…
muditāsahagatena cetasā …pe…
upekkhāsahagatena cetasā ekaṁ disaṁ pharitvā viharatha, tathā dutiyaṁ, tathā tatiyaṁ, tathā catutthaṁ; iti uddhamadho tiriyaṁ sabbadhi sabbattatāya sabbāvantaṁ lokaṁ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharathā'ti.
Idha no, āvuso, ko viseso, ko adhippayāso, kiṁ nānākaraṇaṁ samaṇassa vā gotamassa amhākaṁ vā, yadidaṁ, dhammadesanāya vā dhammadesanaṁ, anusāsaniyā vā anusāsaninti?

Atha kho mayaṁ, bhante, tesaṁ aññatitthiyānaṁ paribbājakānaṁ bhāsitaṁ neva abhinandimha nappaṭikkosimha, anabhinanditvā appaṭikkositvā uṭṭhāyāsanā pakkamimha:
'bhagavato santike etassa bhāsitassa atthaṁ ājānissāmā'"ti.

"Evaṁvādino, bhikkhave, aññatitthiyā paribbājakā evamassu vacanīyā:
"Mendicants, when wanderers of other religions say this, you should say to them:

'kathaṁ bhāvitā panāvuso, mettācetovimutti, kiṅgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
'But reverends, how is the heart's release by love developed? What is its destination, apex, fruit, and culmination?

Kathaṁ bhāvitā panāvuso, karuṇācetovimutti, kiṅgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
How is the heart's release by compassion developed? What is its destination, apex, fruit, and end?

Kathaṁ bhāvitā panāvuso, muditācetovimutti, kiṅgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
How is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end?

Kathaṁ bhāvitā panāvuso, upekkhācetovimutti, kiṅgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā'ti?

How is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end?’

Evaṁ puṭṭhā, bhikkhave, aññatitthiyā paribbājakā na ceva sampāyissanti, uttariñca vighātaṁ āpajjissanti.
Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated.

Taṁ kissa hetu?
Why is that?

Yathā taṁ, bhikkhave, avisayasmiṁ.
Because they’re out of their element.

Nāhaṁ taṁ, bhikkhave, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yo imesaṁ pañhānaṁ veyyākaraṇena cittaṁ ārādheyya, aññatra tathāgatena vā tathāgatasāvakena vā ito vā pana sutvā.
I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

Kathaṁ bhāvitā ca, bhikkhave, mettācetovimutti, kiṁgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
And how is the heart’s release by love developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu mettāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
It’s when a mendicant develops the heart’s release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

mettāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

Sace ākaṅkhati ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

Sace ākaṅkhati ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

Sace ākaṅkhati ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.
If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

Sace ākaṅkhati ‘appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti, upekkhako ca tattha viharati sato sampajāno, subhaṁ vā kho pana vimokkhaṁ upasampajja viharati.
If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Subhaparamāhaṁ, bhikkhave, mettācetovimuttiṁ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṁ appaṭivijjhato.
The apex of the heart’s release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.

Kathaṁ bhāvitā ca, bhikkhave, karuṇācetovimutti, kiṁgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
And how is the heart’s release by compassion developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu karuṇāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…

It’s when a mendicant develops the heart’s release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

karuṇāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati …pe…
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. …

sace ākaṅkhati ‘appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.
If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Sabbaso vā pana rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṁ upasampajja viharati.
Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

Ākāsānañcāyatanaparamāhaṁ, bhikkhave, karuṇācetovimuttiṁ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṁ appaṭivijjhato.
The apex of the heart’s release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.

Kathaṁ bhāvitā ca, bhikkhave, muditācetovimutti, kiṅgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
And how is the heart’s release by rejoicing developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu muditāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
It's when a mendicant develops the heart's release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

muditāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati …pe…
If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. …

sace ākaṅkhati 'appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno'ti, upekkhako tattha viharati sato sampajāno.
If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

Sabbaso vā pana ākāsānañcāyatanaṁ samatikkamma 'anantaṁ viññāṇan'ti viññāṇañcāyatanaṁ upasampajja viharati.
Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

Viññāṇañcāyatanaparamāhaṁ, bhikkhave, muditācetovimuttiṁ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṁ appaṭivijjhato.
The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.

Kathaṁ bhāvitā ca, bhikkhave, upekkhācetovimutti, kiṅgatikā hoti, kiṁparamā, kiṁphalā, kiṁpariyosānā?
And how is the heart's release by equanimity developed? What is its destination, apex, fruit, and end?

Idha, bhikkhave, bhikkhu upekkhāsahagataṁ satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It's when a mendicant develops the heart's release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So sace ākaṅkhati 'appaṭikūle paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati.
If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do.

Sace ākaṅkhati 'paṭikūle appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha viharati.
If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do.

Sace ākaṅkhati 'appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan'ti, paṭikūlasaññī tattha viharati.
If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do.

Sace ākaṅkhati 'paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan'ti, appaṭikūlasaññī tattha viharati.
If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do.

Sace ākaṅkhati 'appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno'ti, upekkhako tattha viharati sato sampajāno.
If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

Sabbaso vā pana viññāṇañcāyatanaṁ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṁ upasampajja viharati.

Or else, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

Ākiñcaññāyatanaparamāhaṁ, bhikkhave, upekkhācetovimuttiṁ vadāmi, idhapaññassa bhikkhuno uttarivimuttiṁ appaṭivijjhato”ti.
The apex of the heart’s release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom.”

Catutthaṁ.

46.55 Saṅgāravasutta:
With Saṅgārava

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Ko nu kho, bho gotama, hetu, ko paccayo yenekadā dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā?
“What is the cause, Master Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced?

Ko pana, bho gotama, hetu, ko paccayo yenekadā dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā”ti?
And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”

“Yasmiṁ kho, brāhmaṇa, samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ na

jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto saṁsaṭṭho lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā.
Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ na jāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati …pe… paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
In the same way, when your heart is overcome and mired in sensual desire … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.

Furthermore, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto agginā santatto pakkuthito usmudakajāto.
Suppose there was a bowl of water that was heated by fire, boiling and bubbling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ na jāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi tasmiṁ samaye …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto sevālapaṇakapariyonaddho.
Suppose there was a bowl of water overgrown with moss and aquatic plants.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ na jāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn't truly know it or see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto vāterito calito bhanto ūmijāto.
Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ na jāneyya na passeyya.

Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi …pe… ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
In the same way, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi …pe… ubhayatthampi … dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Seyyathāpi, brāhmaṇa, udapatto āvilo luḷito kalalībhūto andhakāre nikkhitto.
Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ na jāneyya na passeyya.
Even a person with good eyesight checking their own reflection wouldn’t truly know it or see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ nappajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, paratthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ na jānāti na passati; dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Ayaṁ kho, brāhmaṇa, hetu ayaṁ paccayo yenekadā dīgharattaṁ sajjhāyakatāpi mantā nappaṭibhanti, pageva asajjhāyakatā.
This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Yasmiñca kho, brāhmaṇa, samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati; dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto asaṁsaṭṭho lākhāya vā haliddiyā vā nīliyā vā mañjiṭṭhāya vā.
Suppose there was a bowl of water that was not mixed with dye such as red

lac, turmeric, indigo, or rose madder.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ jāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ pajānāti …pe….
In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi …pe… ubhayatthampi … pe… dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto na agginā santatto na pakkuthito na usmudakajāto.
Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ jāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye na byāpādapariyuṭṭhitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa

nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi …pe… ubhayatthampi … pe… dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na thinamiddhapariyuṭṭhitena cetasā viharati na thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi …pe… ubhayatthampi …pe… dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto na sevālapaṇakapariyonaddho.
Suppose there is a bowl of water that is not overgrown with moss and aquatic plants.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ jāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye na thinamiddhapariyuṭṭhitena cetasā viharati na thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi …pe… ubhayatthampi …pe… dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let

alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi …pe… ubhayatthampi … pe… dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto na vāterito na calito na bhanto na ūmijāto.
Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ jāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye na uddhaccakukkuccapariyuṭṭhitena cetasā viharati na uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi …pe… ubhayatthampi … pe… dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Puna caparaṁ, brāhmaṇa, yasmiṁ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi tasmiṁ samaye yathābhūtaṁ jānāti passati; ubhayatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati; dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Seyyathāpi, brāhmaṇa, udapatto accho vippasanno anāvilo āloke nikkhitto.
Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light.

Tattha cakkhumā puriso sakaṁ mukhanimittaṁ paccavekkhamāno yathābhūtaṁ jāneyya passeyya.
A person with good eyesight checking their own reflection would truly know it and see it.

Evameva kho, brāhmaṇa, yasmiṁ samaye na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ pajānāti, attatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, paratthampi tasmiṁ samaye yathābhūtaṁ jānāti passati, ubhayatthampi tasmiṁ samaye yathābhūtaṁ jānāti passati; dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.
In the same way, there’s a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Ayaṁ kho, brāhmaṇa, hetu ayaṁ paccayo yenekadā dīgharattaṁ asajjhāyakatāpi mantā paṭibhanti, pageva sajjhāyakatā.

This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unpracticed do spring to mind, let alone those that are practiced.

Sattime, brāhmaṇa, bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattanti.
These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.

Katame satta?
What seven?

Satisambojjhaṅgo kho, brāhmaṇa, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati …pe… upekkhāsambojjhaṅgo kho, brāhmaṇa, anāvaraṇo anīvaraṇo cetaso anupakkileso bhāvito bahulīkato vijjāvimuttiphalasacchikiriyāya saṁvattati.
The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Ime kho, brāhmaṇa, satta bojjhaṅgā anāvaraṇā anīvaraṇā cetaso anupakkilesā bhāvitā bahulīkatā vijjāvimuttiphalasacchikiriyāya saṁvattantī”ti.
These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

Evaṁ vutte, saṅgāravo brāhmaṇo bhagavantaṁ etadavoca:
When he said this, Saṅgārava said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Pañcamaṁ.

46.56 Abhayasutta:
With Prince Abhaya

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho abhayo rājakumāro yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho abhayo rājakumāro bhagavantaṁ etadavoca:
Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him:

"pūraṇo, bhante, kassapo evamāha:
"Sir, Pūraṇa Kassapa says this:

'natthi hetu, natthi paccayo aññāṇāya adassanāya.
'There is no cause or reason for not knowing and not seeing.

Ahetu, appaccayo aññāṇaṁ adassanaṁ hoti.
Not knowing and not seeing have no cause or reason.

Natthi hetu, natthi paccayo ñāṇāya dassanāya.
There is no cause or reason for knowing and seeing.

Ahetu, appaccayo ñāṇaṁ dassanaṁ hotī'ti.
Knowing and seeing have no cause or reason.'

Idha bhagavā kimāhā"ti?
What does the Buddha say about this?"

"Atthi, rājakumāra, hetu, atthi paccayo aññāṇāya adassanāya.
"Prince, there are causes and reasons for not knowing and not seeing.

Sahetu, sappaccayo aññāṇaṁ adassanaṁ hoti.
Not knowing and not seeing have causes and reasons.

Atthi, rājakumāra, hetu, atthi paccayo ñāṇāya dassanāya.
There are causes and reasons for knowing and seeing.

Sahetu, sappaccayo ñāṇaṁ dassanaṁ hotī”ti.
Knowing and seeing have causes and reasons.”

“Katamo pana, bhante, hetu, katamo paccayo aññāṇāya adassanāya?
“But sir, what is the cause and reason for not knowing and not seeing?

Kathaṁ sahetu, sappaccayo aññāṇaṁ adassanaṁ hotī”ti?
How do not knowing and not seeing have causes and reasons?”

“Yasmiṁ kho, rājakumāra, samaye kāmarāgapariyuṭṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṁ yathābhūtaṁ na jānāti na passati—
“There’s a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen.

ayampi kho, rājakumāra, hetu, ayaṁ paccayo aññāṇāya adassanāya.
This is a cause and reason for not knowing and not seeing.

Evampi sahetu sappaccayo aññāṇaṁ adassanaṁ hoti.
And this is how not knowing and not seeing have causes and reasons.

Puna caparaṁ, rājakumāra, yasmiṁ samaye byāpādapariyuṭṭhitena cetasā viharati byāpādaparetena …pe…
Furthermore, there’s a time when the heart is overcome and mired in ill will …

thinamiddhapariyuṭṭhitena …pe…
dullness and drowsiness …

uddhaccakukkuccapariyuṭṭhitena …pe…
restlessness and remorse …

vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṁ yathābhūtaṁ na jānāti na passati—
doubt, without truly knowing and seeing the escape from doubt that has arisen.

ayampi kho, rājakumāra, hetu, ayaṁ paccayo aññāṇāya adassanāya.
This is a cause and reason for not knowing and not seeing.

Evampi sahetu sappaccayo aññāṇaṁ adassanaṁ hotī”ti.
And this is how not knowing and not seeing have causes and reasons.”

“Ko nāmāyaṁ, bhante, dhammapariyāyo”ti?
“Sir, what is the name of this exposition of the teaching?”

“Nīvaraṇā nāmete, rājakumārā”ti.
“These are called the ‘hindrances’, prince.”

“Taggha, bhagavā, nīvaraṇā;
“Indeed, Blessed One, these are hindrances!

taggha, sugata, nīvaraṇā.
Indeed, Holy One, these are hindrances!

Ekamekenapi kho, bhante, nīvaraṇena abhibhūto yathābhūtaṁ na jāneyya na passeyya, ko pana vādo pañcahi nīvaraṇehi?
Overcome by even a single hindrance you wouldn’t truly know or see, let alone all five hindrances.

Katamo pana, bhante, hetu, katamo paccayo ñāṇāya dassanāya?
But sir, what is the cause and reason for knowing and seeing?

Kathaṁ sahetu, sappaccayo ñāṇaṁ dassanaṁ hotī”ti?
How do knowing and seeing have causes and reasons?”

“Idha, rājakumāra, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.

“It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

So satisambojjhaṅgaṁ bhāvitena cittena yathābhūtaṁ jānāti passati—
They truly know and see with a mind that has developed the awakening factor of mindfulness.

ayampi kho, rājakumāra, hetu, ayaṁ paccayo ñāṇāya dassanāya.
This is a cause and reason for knowing and seeing.

Evampi sahetu, sappaccayo ñāṇaṁ dassanaṁ hoti.
And this is how knowing and seeing have causes and reasons.

Puna caparaṁ, rājakumāra, bhikkhu …pe…
Furthermore, a mendicant develops the awakening factor of investigation of principles … energy … rapture … tranquility … immersion …

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

So upekkhāsambojjhaṅgaṁ bhāvitena cittena yathābhūtaṁ jānāti passati—
They truly know and see with a mind that has developed the awakening factor of equanimity.

ayampi kho, rājakumāra, hetu, ayaṁ paccayo ñāṇāya dassanāya.
This is a cause and reason for knowing and seeing.

Evaṁ sahetu, sappaccayo ñāṇaṁ dassanaṁ hotī”ti.
And this is how knowing and seeing have causes and reasons.”

“Ko nāmāyaṁ, bhante, dhammapariyāyo”ti?
“Sir, what is the name of this exposition of the teaching?”

“Bojjhaṅgā nāmete, rājakumārā”ti.

“These are called the ‘awakening factors’, prince.”

“Taggha, bhagavā, bojjhaṅgā;
“Indeed, Blessed One, these are awakening factors!

taggha, sugata, bojjhaṅgā.
Indeed, Holy One, these are awakening factors!

Ekamekenapi kho, bhante, bojjhaṅgena samannāgato yathābhūtaṁ jāneyya passeyya, ko pana vādo sattahi bojjhaṅgehi?
Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors.

Yopi me, bhante, gijjhakūṭaṁ pabbataṁ ārohantassa kāyakilamatho cittakilamatho, sopi me paṭippassaddho, dhammo ca me abhisamito”ti.
When climbing Mount Vulture’s Peak I became fatigued in body and mind. But this has now faded away. And I’ve comprehended the teaching.”

Chaṭṭhaṁ.

Sākacchavaggo chaṭṭho.

Tassuddānaṁ

Āhārā pariyāyamaggi,
mettaṁ saṅgāravena ca;
Abhayo pucchito pañhaṁ,
gijjhakūṭamhi pabbateti.

46.57 Aṭṭhikamahapphalasutta:
A Skeleton

Sāvatthinidānaṁ.
At Sāvatthī.

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā.
“Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
How so?

Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

aṭṭhikasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā”ti.
That’s how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.”

Aññataraphalasutta

“Aṭṭhikasaññāya, bhikkhave, bhāvitāya bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.
“When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.

Kathaṁ bhāvitāya ca kho, bhikkhave, aṭṭhikasaññāya kathaṁ bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā?
How so?…”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
aṭṭhikasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Evaṁ bhāvitāya kho, bhikkhave, aṭṭhikasaññāya evaṁ bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.**

Mahatthasutta

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato atthāya saṁvattati.
“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit.

Kathaṁ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṁ bahulīkatā mahato atthāya saṁvattati?
How so?…”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
aṭṭhikasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Evaṁ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṁ bahulīkatā mahato atthāya saṁvattatī”ti.**

Yogakkhemasutta

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato yogakkhemāya saṁvattati.
“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary.

Kathaṁ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṁ bahulīkatā mahato yogakkhemāya saṁvattati?
How so?…”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
aṭṭhikasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Evaṁ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṁ bahulīkatā mahato yogakkhemāya saṁvattatī”ti.**

Saṁvegasutta

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato saṁvegāya saṁvattati.
“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration.

Kathaṁ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṁ bahulīkatā mahato saṁvegāya saṁvattati?
How so?…”

**Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
aṭṭhikasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ. Evaṁ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṁ bahulīkatā mahato saṁvegāya saṁvattatī”ti.**

Phāsuvihārasutta

“Aṭṭhikasaññā, bhikkhave, bhāvitā bahulīkatā mahato phāsuvihārāya saṁvattati.
“Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great ease.

Kathaṁ bhāvitā ca, bhikkhave, aṭṭhikasaññā kathaṁ bahulīkatā mahato phāsuvihārāya saṁvattati?
How so?…”

Idha, bhikkhave, bhikkhu aṭṭhikasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
aṭṭhikasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti
vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
Evaṁ bhāvitā kho, bhikkhave, aṭṭhikasaññā evaṁ bahulīkatā mahato phāsuvihārāya saṁvattatī”ti
Paṭhamaṁ.

46.58 Puḷavakasutta:
Worm-Infested

“Puḷavakasaññā, bhikkhave, bhāvitā …pe…”
“Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. …”

dutiyaṁ.

46.59 Vinīlakasutta:
Livid

“Vinīlakasaññā, bhikkhave …pe…”
“Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. …”

tatiyaṁ.

46.60 Vicchiddakasutta:
Split Open

“Vicchiddakasaññā, bhikkhave …pe…”
“Mendicants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. …”

catutthaṁ.

46.61 Uddhumātakasutta:
Bloated

“Uddhumātakasaññā, bhikkhave …pe…”
“Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. …”

pañcamaṁ.

46.62 Mettāsutta:
Love

“Mettā, bhikkhave, bhāvitā …pe…”
“Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. …”

chaṭṭhaṁ.

46.63 Karuṇāsutta:
Compassion

“Karuṇā, bhikkhave, bhāvitā …pe…”
“Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. …”

sattamaṁ.

46.64 Muditāsutta:
Rejoicing

“Muditā, bhikkhave, bhāvitā …pe…”
“Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. …”

aṭṭhamaṁ.

46.65 Upekkhāsutta:
Equanimity

“Upekkhā, bhikkhave, bhāvitā …pe…”
“Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. …”

navamaṁ.

46.66 Ānāpānasutta:
Breathing

“Ānāpānassati, bhikkhave, bhāvitā …pe…”
“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. …”

dasamaṁ.

Ānāpānavaggo sattamo.

Tassuddānaṁ

Aṭṭhikapuḷavakaṁ vinīlakaṁ,
Vicchiddakaṁ uddhumātena pañcamaṁ;
Mettā karuṇā muditā,
Upekkhā ānāpānena te dasāti.

46.67 Asubhasutta:
Ugliness

“Asubhasaññā, bhikkhave …pe…”
“Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. …”

paṭhamaṁ.

46.68 Maraṇasutta:
Death

“Maraṇasaññā, bhikkhave …pe…”
“Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. …”

dutiyaṁ.

46.69 Āhārepaṭikūlasutta:
Repulsiveness of Food

“Āhāre paṭikūlasaññā, bhikkhave …pe…”
“Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. …”

tatiyaṁ.

46.70 Anabhiratisutta:
Dissatisfaction

“Sabbaloke anabhiratisaññā, bhikkhave …pe…”
“Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. …”

catutthaṁ.

46.71 Aniccasutta:
Impermanence

“Aniccasaññā, bhikkhave …pe…”
“Mendicants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. …”

pañcamaṁ.

46.72 Dukkhasutta:
Suffering in Impermanence

“Anicce dukkhasaññā, bhikkhave …pe…”
“Mendicants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. …”

chaṭṭhaṁ.

46.73 Anattasutta:
Not-Self in Suffering

“Dukkhe anattasaññā, bhikkhave …pe…”
“Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. …”

sattamaṁ.

46.74 Pahānasutta:
Giving Up

“Pahānasaññā, bhikkhave …pe…”
“Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. …”

aṭṭhamaṁ.

46.75 Virāgasutta:
Dispassion

“Virāgasaññā, bhikkhave …pe…”
“Mendicants, when the perception of dispassion is developed and cultivated it’s very fruitful and beneficial. …”

navamaṁ.

46.76 Nirodhasutta:
Cessation

“Nirodhasaññā, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā.
“Mendicants, when the perception of cessation is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, nirodhasaññā kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
How so?

Idha, bhikkhave, bhikkhu nirodhasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

nirodhasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, bhikkhave, nirodhasaññā evaṁ bahulīkatā mahapphalā hoti mahānisaṁsāti.
That’s how, when the perception of cessation is developed and cultivated, it’s very fruitful and beneficial.

Nirodhasaññāya, bhikkhave, bhāvitāya bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
When the perception of cessation is developed and cultivated you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.

enlightenment in the present life, or if there's something left over, non-return.

Kathaṁ bhāvitāya, bhikkhave, nirodhasaññāya kathaṁ bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
How so?

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā?
Idha, bhikkhave, bhikkhu nirodhasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

nirodhasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitāya kho, bhikkhave, nirodhasaññāya evaṁ bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
When the perception of cessation is developed and cultivated in this way you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti.
enlightenment in the present life, or if there's something left over, non-return."

Nirodhasaññā, bhikkhave, bhāvitā bahulīkatā mahato atthāya saṁvattati, mahato yogakkhemāya saṁvattati, mahato saṁvegāya saṁvattati, mahato phāsuvihārāya saṁvattati.
"The perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary … great inspiration … great ease.

Kathaṁ bhāvitā ca, bhikkhave, nirodhasaññā kathaṁ bahulīkatā mahato atthāya saṁvattati, mahato yogakkhemāya saṁvattati, mahato saṁvegāya saṁvattati, mahato phāsuvihārāya saṁvattati?
How so?

Idha, bhikkhave, bhikkhu nirodhasaññāsahagataṁ satisambojjhaṅgaṁ bhāveti …pe…
It's when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

nirodhasaññāsahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, bhikkhave, nirodhasaññā evaṁ bahulīkatā mahato atthāya saṁvattati, mahato yogakkhemāya saṁvattati, mahato saṁvegāya saṁvattati, mahato phāsuvihārāya saṁvattatī"ti.
That's how the perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary … great inspiration … great ease."

Dasamaṁ.

Nirodhavaggo aṭṭhamo.

Tassuddānaṁ

Asubhamaraṇaāhāre,
Paṭikūlaanabhiratena;
Aniccadukkhaanattapahānaṁ,
Virāganirodhena te dasāti.

46.77–88 Gaṅgānadīādisutta:
The Ganges River, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

evaṁ kho, bhikkhave, bhikkhu satta bojjhaṅge bhāvento satta bojjhaṅge bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

(Yāva esanā pāḷi vitthāretabbā.)
(Tell in full for each of the different rivers as in SN 45.91–102.)

Gaṅgāpeyyālavaggo navamo.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

46.89–98 Tathāgatādisutta:
A Realized One, Etc.

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā”ti vitthāretabbaṁ.
“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet …”

Appamādavaggo dasamo.

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sārena vassikaṁ;
Rājā candimasūriyā ca,
vatthena dasamaṁ padanti.

(Appamādavaggo bojjhaṅgasaṁyuttassa bojjhaṅgavasena vitthāretabbo.)
(Tell in full as in SN 45.139–148.)

46.99–110 Balādisutta:
Hard Work, Etc.

“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyan”ti vitthāretabbaṁ.
“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …”

Balakaraṇīyavaggo ekādasamo.

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

(Balakaraṇīyavaggo bojjhaṅgasaṁyuttassa bojjhaṅgavasena vitthāretabbo.)
(Tell in full as in SN 45.149–160.)

46.111–120 Esanādisutta:
Searches, Etc.

“Tisso imā, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā”ti vitthāretabbaṁ.
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …”

Esanāvaggo dvādasamo.

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasināya cāti.

(Bojjhaṅgasaṁyuttassa esanāpeyyālaṁ vivekanissitato vitthāretabbaṁ.)
(Tell in full as in SN 45.161–170.)

46.121–129 Oghādisutta:
Floods

“Cattārome, bhikkhave, oghā.
“Mendicants, there are these four floods.

Katame cattāro?
What four?

Kāmogho, bhavogho, diṭṭhogho, avijjogho”ti.
The floods of sensuality, desire to be reborn, views, and ignorance.”

vitthāretabbaṁ.
(Tell in full as in SN 45.171–179.)

46.130 Uddhambhāgiyasutta:
Higher Fetters

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya satta bojjhaṅgā bhāvetabbā.
The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame satta?
What seven?

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …
and equanimity, which culminate in the removal of greed, hate, and delusion. …”

amatogadhaṁ amataparāyanaṁ amatapariyosānaṁ …
“… which culminate, finish, and end in the deathless …”

nibbānaninnaṁ nibbānapoṇaṁ nibbānapabbhāraṁ.
“… which slant, slope, and incline to extinguishment …

Imesaṁ kho, bhikkhave, bhikkhu pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime satta bojjhaṅgā bhāvetabbā”ti.
The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṁ.

Oghavaggo terasamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
Ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
Khandhā oruddhambhāgiyānīti.

46.131–142 Punagaṅgānadīādisutta:
More on the Ganges River, Etc.

…pe…

vaggo cuddasamo.

Uddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

(Bojjhaṅgasaṁyuttassa gaṅgāpeyyālaṁ rāgavasena vitthāretabbaṁ.)
(Tell in full as in SN 45.103–114, removal of greed version.)

46.143–152 Punatathāgatādisutta:
Another Series on a Realized One, Etc.

…pe…

Pannarasamo.

Uddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sārena vassikaṁ;
Rājā candimasūriyā ca,
vatthena dasamaṁ padanti.

(Appamādavaggo rāgavasena vitthāretabbo.)
(Tell in full as in SN 45.139–148, removal of greed version.)

46.153–164 Punabalādisutta:
Hard Work, Etc.

…pe…

Soḷasamo.

Uddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

(Bojjhaṅgasaṁyuttassa balakaraṇīyavaggo rāgavasena vitthāretabbo.)
(Tell in full as in SN 45.149–160, removal of greed version.)

46.165–174 Punaesanādisutta:
Another Series on Searches, Etc.

…pe…
(Tell in full as in SN 45.161–170.)

Punaesanāvaggo sattarasamo.

Uddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanātaṇhā tasināya cāti.

46.175–184 Punaoghādisutta:
Another Series on Floods, Etc.

…pe…
(Tell in full as in SN 45.171–180.)

Bojjhaṅgasaṁyuttassa punaoghavaggo aṭṭhārasamo.

Uddānaṁ

Ogho yogo upādānaṁ,
Ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
Khandhā oruddhambhāgiyānīti.

(Rāgavinayapariyosāna-dosavinayapariyosāna-mohavinayapariyosānavaggo vitthāretabbo.)
(Tell in full as in the chapter on removal of greed, hate, and delusion.)

(Yadapi maggasaṁyuttaṁ vitthāretabbaṁ, tadapi bojjhaṅgasaṁyuttaṁ vitthāretabbaṁ.)
(The Linked Discourses on Awakening Factors should be told in full just as the Linked Discourses on the Path.)

Bojjhaṅgasaṁyuttaṁ dutiyaṁ.
The Linked Discourses on the Awakening Factors is the second section.

47. Satipaṭṭhāna Saṁyutta:
On Mindfulness Meditation

47.1 Ambapālisutta:
In Ambapālī's Mango Grove

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati ambapālivane.
At one time the Buddha was staying near Vesālī, in Ambapālī's Mango Grove.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Ekāyanvāyaṁ, bhikkhave, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā.
"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṁ, bhikkhave, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā"ti.
The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment."

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the mendicants were happy with what the Buddha said.

Paṭhamaṁ.

47.2 Satisutta:
Mindful

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati ambapālivane.
At one time the Buddha was staying near Vesālī, in Ambapālī's mango grove.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

"bhikkhavo"ti.
"Mendicants!"

"Bhadante"ti te bhikkhū bhagavato paccassosuṁ.
"Venerable sir," they replied.

Bhagavā etadavoca:
The Buddha said this:

"Sato, bhikkhave, bhikkhu vihareyya sampajāno.
"Mendicants, a mendicant should live mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That's how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?
And how is a mendicant aware?

Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.
It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

Evaṁ kho, bhikkhave, bhikkhu sampajānakārī hoti.
That's how a mendicant acts with situational awareness.

Sato, bhikkhave, bhikkhu vihareyya sampajāno.
A mendicant should live mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī"ti.
This is my instruction to you."

Dutiyaṁ.

47.3 Bhikkhusutta:
A Monk

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him,

"sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan"ti.
"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Evameva panidhekacce moghapurisā mañceva ajjhesanti, dhamme ca bhāsite mameva anubandhitabbaṁ maññantī"ti.
"This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around."

"Desetu me, bhante, bhagavā saṅkhittena dhammaṁ, desetu sugato saṅkhittena dhammaṁ. Appeva nāmāhaṁ bhagavato bhāsitassa atthaṁ jāneyyaṁ, appeva nāmāhaṁ bhagavato bhāsitassa dāyādo assan"ti.
"Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of

what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

"Tasmātiha tvaṁ, bhikkhu, ādimeva visodhehi kusalesu dhammesu.
"Well then, mendicant, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṁ dhammānaṁ?
What is the starting point of skillful qualities?

Sīlañca suvisuddhaṁ, diṭṭhi ca ujukā.
Well purified ethics and correct view.

Yato kho te, bhikkhu, sīlañca suvisuddhaṁ bhavissati diṭṭhi ca ujukā, tato tvaṁ, bhikkhu, sīlaṁ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne tividhena bhāveyyāsi.
When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.

Katame cattāro?
What four?

Idha tvaṁ, bhikkhu, ajjhattaṁ vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

bahiddhā vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of desire and aversion for the world.

ajjhattabahiddhā vā kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ vā vedanāsu …pe…
Or meditate observing an aspect of feelings internally …

bahiddhā vā vedanāsu …
externally …

ajjhattabahiddhā vā vedanāsu vedanānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ vā citte …
Or meditate observing an aspect of the mind internally …

bahiddhā vā citte …
externally …

ajjhattabahiddhā vā citte cittānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ vā dhammesu …
Or meditate observing an aspect of principles internally …

bahiddhā vā dhammesu …
externally …

ajjhattabahiddhā vā dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṁ, bhikkhu, sīlaṁ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṁ tividhena bhāvessasi, tato tuyhaṁ, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.
When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not

decline, in skillful qualities, whether by day or by night.”

Atha kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Tatiyaṁ.

47.4 Sālasutta:
At Sālā

Ekaṁ samayaṁ bhagavā kosalesu viharati sālāya brāhmaṇagāme.
At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā.

Tatra kho bhagavā bhikkhū āmantesi …pe… etadavoca:
There the Buddha addressed the mendicants:

“Ye te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ, te vo, bhikkhave, bhikkhū catunnaṁ satipaṭṭhānānaṁ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā.
“Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Etha tumhe, āvuso, kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyassa yathābhūtaṁ ñāṇāya;
Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the body.

vedanāsu vedanānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, vedanānaṁ yathābhūtaṁ ñāṇāya;
Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings.

citte cittānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, cittassa yathābhūtaṁ ñāṇāya;
Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind.

dhammesu dhammānupassino viharatha ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, dhammānaṁ yathābhūtaṁ ñāṇāya.
Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.

Yepi te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyassa pariññāya;
Those mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the body.

vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, vedanānaṁ pariññāya;
They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings.

citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, cittassa pariññāya;
They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind.

dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, dhammānaṁ pariññāya.

They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.

Yepi te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tepi kāye kāyānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, kāyena visaṁyuttā;
Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body.

vedanāsu vedanānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, vedanāhi visaṁyuttā;
They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings.

citte cittānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, cittena visaṁyuttā;
They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind.

dhammesu dhammānupassino viharanti ātāpino sampajānā ekodibhūtā vippasannacittā samāhitā ekaggacittā, dhammehi visaṁyuttā.
They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from principles.

Yepi te, bhikkhave, bhikkhū navā acirapabbajitā adhunāgatā imaṁ dhammavinayaṁ, te vo, bhikkhave, bhikkhū imesaṁ catunnaṁ

satipaṭṭhānānaṁ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā”ti.
Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”

Catutthaṁ.

47.5 Akusalarāsisutta:
A Heap of the Unskillful

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā etadavoca:
There the Buddha said:

“‘akusalarāsī’ti, bhikkhave, vadamāno pañca nīvaraṇe sammā vadamāno vadeyya.
“Rightly speaking, mendicants, you’d call these five hindrances a ‘heap of the unskillful’.

Kevalo hāyaṁ, bhikkhave, akusalarāsi, yadidaṁ—pañca nīvaraṇā.
For these five hindrances are entirely a heap of the unskillful.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ, byāpādanīvaraṇaṁ, thinamiddhanīvaraṇaṁ, uddhaccakukkuccanīvaraṇaṁ, vicikicchānīvaraṇaṁ.
The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

‘Akusalarāsī’ti, bhikkhave, vadamāno ime pañca nīvaraṇe sammā vadamāno vadeyya.
Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’.

Kevalo hāyaṁ, bhikkhave, akusalarāsi, yadidaṁ—pañca nīvaraṇā.
For these five hindrances are entirely a heap of the unskillful.

‘Kusalarāsī’ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.

Rightly speaking, you'd call these four kinds of mindfulness meditation a 'heap of the skillful'.

Kevalo hāyaṁ, bhikkhave, kusalarāsi, yadidaṁ—cattāro satipaṭṭhānā.
For these four kinds of mindfulness meditation are entirely a heap of the skillful.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
They meditate observing an aspect of the mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

'Kusalarāsī'ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya.
Rightly speaking, you'd call these four kinds of mindfulness meditation a 'heap of the skillful'.

Kevalo hāyaṁ, bhikkhave, kusalarāsi, yadidaṁ—cattāro satipaṭṭhānā"ti.
For these four kinds of mindfulness meditation are entirely a heap of the skillful."

Pañcamaṁ.

47.6 Sakuṇagghisutta:
A Hawk

“Bhūtapubbaṁ, bhikkhave, sakuṇagghi lāpaṁ sakuṇaṁ sahasā ajjhappattā aggahesi.
“Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail.

Atha kho, bhikkhave, lāpo sakuṇo sakuṇagghiyā hariyamāno evaṁ paridevasi:
And as the quail was being carried off he wailed,

‘mayamevamha alakkhikā, mayaṁ appapuññā, ye mayaṁ agocare carimha paravisaye.
‘I’m so unlucky, so unfortunate, to have roamed out of my territory into the domain of others.

Sacejja mayaṁ gocare careyyāma sake pettike visaye, na myāyaṁ, sakuṇagghi, alaṁ abhavissa, yadidaṁ—yuddhāyā’ti.
If today I’d roamed within my own territory, the domain of my fathers, this hawk wouldn’t have been able to beat me by fighting.’

‘Ko pana te, lāpa, gocaro sako pettiko visayo’ti?
‘So, quail, what is your own territory, the domain of your fathers?’

‘Yadidaṁ—naṅgalakaṭṭhakaraṇaṁ leḍḍuṭṭhānan’ti.
‘It’s a ploughed field covered with clods of earth.’

Atha kho, bhikkhave, sakuṇagghi sake bale apatthaddhā sake bale asaṁvadamānā lāpaṁ sakuṇaṁ pamuñci:
Confident in her own strength, the hawk was not daunted or intimidated. She released the quail, saying,

‘gaccha kho tvaṁ, lāpa, tatrapi me gantvā na mokkhasī’ti.

‘Go now, quail. But even there you won’t escape me!’

Atha kho, bhikkhave, lāpo sakuṇo naṅgalakaṭṭhakaraṇaṁ leḍḍuṭṭhānaṁ gantvā mahantaṁ leḍḍuṁ abhiruhitvā sakuṇagghiṁ vadamāno aṭṭhāsi:
Then the quail went to a ploughed field covered with clods of earth. He climbed up a big clod, and standing there, he said to the hawk:

‘ehi kho dāni me, sakuṇagghi, ehi kho dāni me, sakuṇagghī’ti.
‘Come get me, hawk! Come get me, hawk!’

Atha kho sā, bhikkhave, sakuṇagghi sake bale apatthaddhā sake bale asaṁvadamānā ubho pakkhe sannayha lāpaṁ sakuṇaṁ sahasā ajjhappattā.
Confident in her own strength, the hawk was not daunted or intimidated. She folded her wings and suddenly swooped down on the quail.

Yadā kho, bhikkhave, aññāsi lāpo sakuṇo ‘bahuāgato kho myāyaṁ sakuṇagghī’ti, atha tasseva leḍḍussa antaraṁ paccupādi.
When the quail knew that the hawk was nearly there, he slipped under that clod.

Atha kho, bhikkhave, sakuṇagghi tattheva uraṁ paccatāḷesi.
But the hawk crashed chest-first right there.

Evañhi taṁ, bhikkhave, hoti yo agocare carati paravisaye.
That’s what happens when you roam out of your territory into the domain of others.

Tasmātiha, bhikkhave, mā agocare carittha paravisaye.
So, mendicants, don’t roam out of your own territory into the domain of others.

Agocare, bhikkhave, caratañ paravisaye lacchati māro otāraṁ, lacchati māro ārammaṇaṁ.
If you roam out of your own territory into the domain of others, Māra will

find a vulnerability and get hold of you.

Ko ca, bhikkhave, bhikkhuno agocaro paravisayo?
And what is not a mendicant's own territory but the domain of others?

Yadidaṁ—pañca kāmaguṇā.
It's the five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …pe…
Smells known by the nose …

jivhāviññeyyā rasā …pe…
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā—
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

ayaṁ, bhikkhave, bhikkhuno agocaro paravisayo.
This is not a mendicant's own territory but the domain of others.

Gocare, bhikkhave, caratha sake pettike visaye.
You should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, caratañ sake pettike visaye na lacchati māro otāraṁ, na lacchati māro ārammaṇaṁ.
If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get hold of you.

Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo?
And what is a mendicant's own territory, the domain of the fathers?

Yadidaṁ—
cattāro satipaṭṭhānā.
It's the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

ayaṁ, bhikkhave, bhikkhuno gocaro sako pettiko visayo"ti.
This is a mendicant's own territory, the domain of the fathers."

Chaṭṭhaṁ.

47.7 Makkaṭasutta:
A Monkey

“Atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha neva makkaṭānaṁ cārī na manussānaṁ.
“Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go,

Atthi, bhikkhave, himavato pabbatarājassa duggā visamā desā, yattha makkaṭānañhi kho cārī, na manussānaṁ.
while in others, monkeys can go but not humans.

Atthi, bhikkhave, himavato pabbatarājassa samā bhūmibhāgā ramaṇīyā, yattha makkaṭānañceva cārī manussānañca.
There are also level, pleasant places where both monkeys and humans can go.

Tatra, bhikkhave, luddā makkaṭavīthīsu lepaṁ oḍḍenti makkaṭānaṁ bādhanāya.
There hunters lay snares of tar on the monkey trails to catch the monkeys.

Tatra, bhikkhave, ye te makkaṭā abālajātikā alolajātikā, te taṁ lepaṁ disvā ārakā parivajjanti.
The monkeys who are not foolhardy and reckless see the tar and avoid it from afar.

Yo pana so hoti makkaṭo bālajātiko lolajātiko, so taṁ lepaṁ upasaṅkamitvā hatthena gaṇhāti.
But a foolish and reckless monkey goes up to the tar and grabs it with a hand.

So tattha bajjhati.
He gets stuck there.

‘Hatthaṁ mocessāmī’ti dutiyena hatthena gaṇhāti.

Thinking to free his hand, he grabs it with his other hand.

So tattha bajjhati.
He gets stuck there.

‘Ubho hatthe mocessāmī’ti pādena gaṇhāti.
Thinking to free both hands, he grabs it with a foot.

So tattha bajjhati.
He gets stuck there.

‘Ubho hatthe mocessāmi pādañcā’ti dutiyena pādena gaṇhāti.
Thinking to free both hands and foot, he grabs it with his other foot.

So tattha bajjhati.
He gets stuck there.

‘Ubho hatthe mocessāmi pāde cā’ti tuṇḍena gaṇhāti.
Thinking to free both hands and feet, he grabs it with his snout.

So tattha bajjhati.
He gets stuck there.

Evañhi so, bhikkhave, makkaṭo pañcoḍḍito thunaṁ seti anayaṁ āpanno byasanaṁ āpanno yathākāmakaraṇīyo luddassa.
And so the monkey, trapped at five points, just lies there screeching. He’d meet with tragedy and disaster, and the hunter can do what he wants with him.

Tamenaṁ, bhikkhave, luddo vijjhitvā tasmiṁyeva kaṭṭhakataṅgāre avassajjetvā yena kāmaṁ pakkamati.
The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants.

Evaṁ so taṁ, bhikkhave, hoti yo agocare carati paravisaye.
That’s what happens when you roam out of your territory into the domain of others.

Tasmātiha, bhikkhave, mā agocare carittha paravisaye.

So, mendicants, don’t roam out of your own territory into the domain of others.

Agocare, bhikkhave, carataṁ paravisaye lacchati māro otāraṁ, lacchati māro ārammaṇaṁ.
If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you.

Ko ca, bhikkhave, bhikkhuno agocaro paravisayo?
And what is not a mendicant’s own territory but the domain of others?

Yadidaṁ—
pañca kāmaguṇā.
It’s the five kinds of sensual stimulation.

Katame pañca?
What five?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā,
Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā …pe…
Sounds known by the ear …

ghānaviññeyyā gandhā …pe…
Smells known by the nose …

jivhāviññeyyā rasā …pe…
Tastes known by the tongue …

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasaṁhitā rajanīyā.
Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Ayaṁ, bhikkhave, bhikkhuno agocaro paravisayo.
This is not a mendicant’s own territory but the domain of others.

Gocare, bhikkhave, caratha sake pettike visaye.
You should roam inside your own territory, the domain of your fathers.

Gocare, bhikkhave, caratam sake pettike visaye na lacchati māro otāram, na lacchati māro ārammaṇam.
If you roam inside your own territory, the domain of your fathers, Māra won't find a vulnerability or get hold of you.

Ko ca, bhikkhave, bhikkhuno gocaro sako pettiko visayo?
And what is a mendicant's own territory, the domain of the fathers?

Yadidaṁ—
cattāro satipaṭṭhānā.
It's the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṁ, bhikkhave, bhikkhuno gocaro sako pettiko visayo"ti.
This is a mendicant's own territory, the domain of the fathers."

Sattamaṁ.

47.8 Sūdasutta:
Cooks

“Seyyathāpi, bhikkhave, bālo abyatto akusalo sūdo rājānaṁ vā rājamahāmattaṁ vā nānaccayehi sūpehi paccupaṭṭhito assa—
“Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries:

ambilaggehipi, tittakaggehipi, kaṭukaggehipi, madhuraggehipi, khārikehipi, akhārikehipi, loṇikehipi, aloṇikehipi.
superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

Sa kho so, bhikkhave, bālo abyatto akusalo sūdo sakassa bhattu nimittaṁ na uggaṇhāti:
But that cook didn’t take their master’s hint:

‘idaṁ vā me ajja bhattu sūpeyyaṁ ruccati, imassa vā abhiharati, imassa vā bahuṁ gaṇhāti, imassa vā vaṇṇaṁ bhāsati.
‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it.

Ambilaggaṁ vā me ajja bhattu sūpeyyaṁ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṁ gaṇhāti, ambilaggassa vā vaṇṇaṁ bhāsati. Tittakaggaṁ vā me ajja … kaṭukaggaṁ vā me ajja … madhuraggaṁ vā me ajja … khārikaṁ vā me ajja … akhārikaṁ vā me ajja … loṇikaṁ vā me ajja … aloṇikaṁ vā me ajja bhattu sūpeyyaṁ ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahuṁ gaṇhāti, aloṇikassa vā vaṇṇaṁ bhāsatī’ti.
Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

Sa kho so, bhikkhave, bālo abyatto akusalo sūdo na ceva lābhī hoti acchādanassa, na lābhī vetanassa, na lābhī abhihārānaṁ.

That foolish, incompetent, unskillful cook doesn’t get presented with clothes, wages, or bonuses.

Taṁ kissa hetu?
Why is that?

Tathā hi so, bhikkhave, bālo abyatto akusalo sūdo sakassa bhattu nimittaṁ na uggaṇhāti.
Because they don’t take their master’s hint.

Evameva kho, bhikkhave, idhekacco bālo abyatto akusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato cittaṁ na samādhiyati, upakkilesā na pahīyanti.
As they meditate observing an aspect of the body, their mind doesn’t enter immersion, and their corruptions aren’t given up.

So taṁ nimittaṁ na uggaṇhāti.
But they don’t take the hint.

Vedanāsu vedanānupassī viharati …pe…
They meditate observing an aspect of feelings …

citte cittānupassī viharati …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato cittaṁ na samādhiyati, upakkilesā na pahīyanti.
As they meditate observing an aspect of principles, the mind doesn’t enter immersion, and the corruptions aren’t given up.

So taṁ nimittaṁ na uggaṇhāti.
But they don’t take the hint.

Sa kho so, bhikkhave, bālo abyatto akusalo bhikkhu na ceva lābhī hoti diṭṭheva dhamme sukhavihārānaṁ, na lābhī satisampajaññassa.
That foolish, incompetent, unskillful mendicant doesn’t get blissful meditations in this very life, nor do they get mindfulness and situational awareness.

Taṁ kissa hetu?
Why is that?

Tathā hi so, bhikkhave, bālo abyatto akusalo bhikkhu sakassa cittassa nimittaṁ na uggaṇhāti.
Because they don’t take their mind’s hint.

Seyyathāpi, bhikkhave, paṇḍito byatto kusalo sūdo rājānaṁ vā rājamahāmattaṁ vā nānaccayehi sūpehi paccupaṭṭhito assa—
Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries:

ambilaggehipi, tittakaggehipi, kaṭukaggehipi, madhuraggehipi, khārikehipi, akhārikehipi, loṇikehipi, aloṇikehipi.
superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattu nimittaṁ uggaṇhāti:
And that cook took their master’s hint:

‘idaṁ vā me ajja bhattu sūpeyyaṁ ruccati, imassa vā abhiharati, imassa vā bahuṁ gaṇhāti, imassa vā vaṇṇaṁ bhāsati.
‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it.

Ambilaggaṁ vā me ajja bhattu sūpeyyaṁ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṁ gaṇhāti, ambilaggassa vā vaṇṇaṁ bhāsati. Tittakaggaṁ vā me ajja … kaṭukaggaṁ vā me ajja … madhuraggaṁ vā me ajja … khārikaṁ vā me ajja … akhārikaṁ vā me

ajja … loṇikaṁ vā me ajja … aloṇikaṁ vā me ajja bhattu sūpeyyaṁ ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahuṁ gaṇhāti, aloṇikassa vā vaṇṇaṁ bhāsatī’ti.
Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

Sa kho so, bhikkhave, paṇḍito byatto kusalo sūdo lābhī ceva hoti acchādanassa, lābhī vetanassa, lābhī abhihārānaṁ.
That astute, competent, skillful cook gets presented with clothes, wages, and bonuses.

Taṁ kissa hetu?
Why is that?

Tathā hi so, bhikkhave, paṇḍito byatto kusalo sūdo sakassa bhattu nimittaṁ uggaṇhāti.
Because they take their master’s hint.

Evameva kho, bhikkhave, idhekacco paṇḍito byatto kusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato cittaṁ samādhiyati, upakkilesā pahīyanti.
As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up.

So taṁ nimittaṁ uggaṇhāti.
They take the hint.

Vedanāsu vedanānupassī viharati …pe…
They meditate observing an aspect of feelings …

citte cittānupassī viharati …pe…

mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato cittaṁ samādhiyati, upakkilesā pahīyanti.
As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up.

So taṁ nimittaṁ uggaṇhāti.
They take the hint.

Sa kho so, bhikkhave, paṇḍito byatto kusalo bhikkhu lābhī ceva hoti diṭṭheva dhamme sukhavihārānaṁ, lābhī hoti satisampajaññassa.
That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness.

Taṁ kissa hetu?
Why is that?

Tathā hi so, bhikkhave, paṇḍito byatto kusalo bhikkhu sakassa cittassa nimittaṁ uggaṇhātī”ti.
Because they take their mind’s hint.”

Aṭṭhamaṁ.

47.9 Gilānasutta:
Sick

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati veḷuvagāmake.
At one time the Buddha was staying near Vesālī, at the little village of Beluva.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“etha tumhe, bhikkhave, samantā vesāliyā yathāmittaṁ yathāsandiṭṭhaṁ yathāsambhattaṁ vassaṁ upetha.
“Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.

Idhevāhaṁ veḷuvagāmake vassaṁ upagacchāmī”ti.
I’ll commence the rainy season residence right here in the little village of Beluva.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā vesāliyā yathāmittaṁ yathāsandiṭṭhaṁ yathāsambhattaṁ vassaṁ upagacchuṁ.
“Yes, sir,” those mendicants replied. They did as the Buddha said,

Bhagavā pana tattheva veḷuvagāmake vassaṁ upagacchi.
while the Buddha commenced the rainy season residence right there in the little village of Beluva.

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bāḷhā vedanā vattanti māraṇantikā.
After the Buddha had commenced the rainy season residence, he fell

severely ill, struck by dreadful pains, close to death.

Tatra sudaṁ bhagavā sato sampajāno adhivāsesi avihaññamāno.
But he endured unbothered, with mindfulness and situational awareness.

Atha kho bhagavato etadahosi:
Then it occurred to the Buddha:

“na kho me taṁ patirūpaṁ, yohaṁ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṁ parinibbāyeyyaṁ.
“It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha.

Yannūnāhaṁ imaṁ ābādhaṁ vīriyena paṭipaṇāmetvā jīvitasaṅkhāraṁ adhiṭṭhāya vihareyyan”ti.
Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

Atha kho bhagavā taṁ ābādhaṁ vīriyena paṭipaṇāmetvā jīvitasaṅkhāraṁ adhiṭṭhāya vihāsi.
So that is what he did.

Atha kho bhagavato so ābādho paṭippassambhi.
Then the Buddha’s illness died down.

Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikkhamitvā vihārapacchāyāyaṁ paññatte āsane nisīdi.
Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“diṭṭho me, bhante, bhagavato phāsu;
“Sir, it’s fantastic that the Buddha is comfortable,

diṭṭhaṁ, bhante, bhagavato khamanīyaṁ;

that he’s well,

diṭṭhaṁ, bhante, bhagavato yāpanīyaṁ.
and that he’s alright.

Api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṁ nappaṭibhanti bhagavato gelaññena.
Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind.

Api ca me, bhante, ahosi kācideva assāsamattā:
Still, at least I was consoled by the thought that

‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṁ ārabbha kiñcideva udāharatī’”ti.
the Buddha won’t become fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

“Kiṁ pana dāni, ānanda, bhikkhusaṅgho mayi paccāsīsati?
“But what could the mendicant Saṅgha expect from me now, Ānanda?

Desito, ānanda, mayā dhammo anantaraṁ abāhiraṁ karitvā.
I’ve taught the Dhamma without making any distinction between secret and public teachings.

Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.
The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

Yassa nūna, ānanda, evamassa:
If there’s anyone who thinks:

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti vā, ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṁ ārabbha kiñcideva udāhareyya.
‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha.

Tathāgatassa kho, ānanda, na evaṁ hoti:

But the Realized One doesn’t think like this,

‘ahaṁ bhikkhusaṅghaṁ pariharissāmī’ti vā, ‘mamuddesiko bhikkhusaṅgho’ti vā.
Sa kiṁ, ānanda, tathāgato bhikkhusaṅghaṁ ārabbha kiñcideva udāharissati.
so why should he bring something up regarding the Saṅgha?

Etarahi kho panāhaṁ, ānanda, jiṇṇo vuddho mahallako addhagato vayoanuppatto.
Now I am old, elderly and senior. I’m advanced in years and have reached the final stage of life.

Āsītiko me vayo vattati.
I’m currently eighty years old.

Seyyathāpi, ānanda, jajjarasakaṭaṁ veḷamissakena yāpeti;
Just as a decrepit old cart keeps going by relying on straps,

evameva kho, ānanda, veḷamissakena maññe tathāgatassa kāyo yāpeti.
in the same way, the Realized One’s body keeps going as if it were relying on straps.

Yasmiṁ, ānanda, samaye tathāgato sabbanimittānaṁ amanasikārā ekaccānaṁ vedanānaṁ nirodhā animittaṁ cetosamādhiṁ upasampajja viharati, phāsutaro, ānanda, tasmiṁ samaye tathāgatassa kāyo hoti.
Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One’s body become more comfortable.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.
That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Ye hi keci, ānanda, etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge mete, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā"ti.
Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

Navamaṁ.

47.10 Bhikkhunupassayasutta:
The Nuns' Quarters

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena aññataro bhikkhunupassayo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out.

Atha kho sambahulā bhikkhuniyo yenāyasmā ānando tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho tā bhikkhuniyo āyasmantaṁ ānandaṁ etadavocuṁ:
Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:

"Idha, bhante ānanda, sambahulā bhikkhuniyo catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharantiyo uḷāraṁ pubbenāparaṁ visesaṁ sañjānantī"ti.
"Honorable Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before."

"Evametaṁ, bhaginiyo, evametaṁ, bhaginiyo.
"That's how it is, sisters! That's how it is, sisters!

Yo hi koci, bhaginiyo, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetaṁ pāṭikaṅkhaṁ:
Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to

'uḷāraṁ pubbenāparaṁ visesaṁ sañjānissatī'"ti.
realize a higher distinction than they had before."

Atha kho āyasmā ānando tā bhikkhuniyo dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṁsetvā uṭṭhāyāsanā pakkāmi.
Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left.

Atha kho āyasmā ānando sāvatthiyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena aññataro bhikkhunupassayo tenupasaṅkamiṁ; upasaṅkamitvā paññatte āsane nisīdiṁ.
Atha kho, bhante, sambahulā bhikkhuniyo yenāhaṁ tenupasaṅkamiṁsu; upasaṅkamitvā maṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho, bhante, tā bhikkhuniyo maṁ etadavocuṁ:
‘idha, bhante ānanda, sambahulā bhikkhuniyo catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharantiyo uḷāraṁ pubbenāparaṁ visesaṁ sañjānantī’ti.
Evaṁ vuttāhaṁ, bhante, tā bhikkhuniyo etadavocaṁ:
‘evametaṁ, bhaginiyo, evametaṁ, bhaginiyo.
Yo hi koci, bhaginiyo, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetaṁ pāṭikaṅkhaṁ—uḷāraṁ pubbenāparaṁ visesaṁ sañjānissatī’”ti.

“Evametaṁ, ānanda, evametaṁ, ānanda.
“That’s so true, Ānanda! That’s so true!

Yo hi koci, ānanda, bhikkhu vā bhikkhunī vā catūsu satipaṭṭhānesu suppatiṭṭhitacitto viharati, tassetaṁ pāṭikaṅkhaṁ:
Any monk or nun who meditates with their mind firmly established in the

four kinds of mindfulness meditation can expect to

‘uḷāraṁ pubbenāparaṁ visesaṁ sañjānissati’.
realize a higher distinction than they had before.

Katamesu catūsu?
What four?

Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato kāyārammaṇo vā uppajjati kāyasmiṁ pariḷāho, cetaso vā līnattaṁ, bahiddhā vā cittaṁ vikkhipati.
As they meditate observing an aspect of the body, based on the body there arises physical tension, or mental sluggishness, or the mind is externally scattered.

Tenānanda, bhikkhunā kismiñcideva pasādanīye nimitte cittaṁ paṇidahitabbaṁ.
That mendicant should direct their mind towards an inspiring foundation.

Tassa kismiñcideva pasādanīye nimitte cittaṁ paṇidahato pāmojjaṁ jāyati.
As they do so, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedayati.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

So iti paṭisañcikkhati:
Then they reflect:

‘yassa khvāhaṁ atthāya cittaṁ paṇidahiṁ, so me attho abhinipphanno.
‘I have accomplished the goal for which I directed my mind.

Handa dāni paṭisaṁharāmī’ti.
Let me now pull back.’

So paṭisaṁharati ceva na ca vitakketi na ca vicāreti.
They pull back, and neither place the mind nor keep it connected.

‘Avitakkomhi avicāro, ajjhattaṁ satimā sukhamasmī’ti pajānāti.
They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’

Puna caparaṁ, ānanda, bhikkhu vedanāsu …pe…
Furthermore, a mendicant meditates by observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato dhammārammaṇo vā uppajjati kāyasmiṁ pariḷāho, cetaso vā līnattaṁ, bahiddhā vā cittaṁ vikkhipati.
As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered.

Tenānanda, bhikkhunā kismiñcideva pasādanīye nimitte cittaṁ paṇidahitabbaṁ.
That mendicant should direct their mind towards an inspiring foundation.

Tassa kismiñcideva pasādanīye nimitte cittaṁ paṇidahato pāmojjaṁ jāyati.
As they do so, joy springs up.

Pamuditassa pīti jāyati.

Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vedayati.
When the body is tranquil, one feels bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

So iti paṭisañcikkhati:
Then they reflect:

‘yassa khvāhaṁ atthāya cittaṁ paṇidahiṁ, so me attho abhinipphanno.
‘I have accomplished the goal for which I directed my mind.

Handa dāni paṭisaṁharāmī’ti.
Let me now pull back.’

So paṭisaṁharati ceva na ca vitakketi na ca vicāreti.
They pull back, and neither place the mind nor keep it connected.

‘Avitakkomhi avicāro, ajjhattaṁ satimā sukhamasmī’ti pajānāti.
They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’

Evaṁ kho, ānanda, paṇidhāya bhāvanā hoti.
That’s how there is directed development.

Kathañcānanda, appaṇidhāya bhāvanā hoti?
And how is there undirected development?

Bahiddhā, ānanda, bhikkhu cittaṁ appaṇidhāya ‘appaṇihitaṁ me bahiddhā cittan’ti pajānāti.
Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṁ vimuttaṁ appaṇihitan’ti pajānāti.
And they understand: ‘Over a period of time it’s unconstricted, freed, and

undirected.’

Atha ca pana ‘kāye kāyānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.
And they also understand: ‘I meditate observing an aspect of the body—keen, aware, mindful; I am happy.’

Bahiddhā, ānanda, bhikkhu cittaṁ appaṇidhāya ‘appaṇihitaṁ me bahiddhā cittan’ti pajānāti.
Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṁ vimuttaṁ appaṇihitan’ti pajānāti.
And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘vedanāsu vedanānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.
And they also understand: ‘I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.’

Bahiddhā, ānanda, bhikkhu cittaṁ appaṇidhāya ‘appaṇihitaṁ me bahiddhā cittan’ti pajānāti.
Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṁ vimuttaṁ appaṇihitan’ti pajānāti.
And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘citte cittānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.
And they also understand: ‘I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.’

Bahiddhā, ānanda, bhikkhu cittaṁ appaṇidhāya ‘appaṇihitaṁ me bahiddhā cittan’ti pajānāti.
Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’

Atha pacchāpure ‘asaṅkhittaṁ vimuttaṁ appaṇihitan’ti pajānāti.

And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’

Atha ca pana ‘dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā sukhamasmī’ti pajānāti.
And they also understand: ‘I meditate observing an aspect of principles—keen, aware, mindful; I am happy.’

Evaṁ kho, ānanda, appaṇidhāya bhāvanā hoti.
That’s how there is undirected development.

Iti kho, ānanda, desitā mayā paṇidhāya bhāvanā, desitā appaṇidhāya bhāvanā.
So, Ānanda, I’ve taught you directed development and undirected development.

Yaṁ, ānanda, satthārā karaṇīyaṁ sāvakānaṁ hitesinā anukampakena anukampaṁ upādāya, kataṁ vo taṁ mayā.
Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples.

Etāni, ānanda, rukkhamūlāni, etāni suññāgārāni. Jhāyathānanda, mā pamādattha; mā pacchā vippaṭisārino ahuvattha. Ayaṁ vo amhākaṁ anusāsanī”ti.
Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṁ abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Dasamaṁ.

Ambapālivaggo paṭhamo.

Tassuddānaṁ

Ambapāli sato bhikkhu,
Sālā kusalarāsi ca;
Sakuṇagghi makkaṭo sūdo,
Gilāno bhikkhunupassayoti.

47.11 Mahāpurisasutta:
A Great Man

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“‘mahāpuriso, mahāpuriso’ti, bhante, vuccati.
“Sir, they speak of ‘a great man’.

Kittāvatā nu kho, bhante, mahāpuriso hotī”ti?
How is a great man defined?”

“Vimuttacittattā khvāhaṁ, sāriputta, ‘mahāpuriso’ti vadāmi.
“Sāriputta, someone whose mind is free is a great man, I say.

Avimuttacittattā ‘no mahāpuriso’ti vadāmi.
If their mind is not free, I say they’re not a great man.

Kathañca, sāriputta, vimuttacitto hoti?
And how does someone have a free mind?

Idha, sāriputta, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato cittaṁ virajjati, vimuccati anupādāya āsavehi.

As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping.

Vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato cittaṁ virajjati, vimuccati anupādāya āsavehi.
As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping.

Evaṁ kho, sāriputta, vimuttacitto hoti.
That’s how someone has a free mind.

Vimuttacittattā khvāhaṁ, sāriputta, ‘mahāpuriso’ti vadāmi.
Someone whose mind is free is a great man, I say.

Avimuttacittattā ‘no mahāpuriso’ti vadāmī”ti.
If their mind is not free, I say they’re not a great man.”

Paṭhamaṁ.

47.12 Nālandasutta:
At Nāḷandā

Ekaṁ samayaṁ bhagavā nālandāyaṁ viharati pāvārikambavane.
At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto bhagavantaṁ etadavoca:
Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

"evaṁpasanno ahaṁ, bhante, bhagavati.
"Sir, I have such confidence in the Buddha that

Na cāhu, na ca bhavissati, na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro, yadidaṁ—sambodhiyan"ti.
I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

"Uḷārā kho tyāyaṁ, sāriputta, āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
"That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying:

'evaṁpasanno ahaṁ, bhante, bhagavati.
'I have such confidence in the Buddha that

Na cāhu, na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro, yadidaṁ—sambodhiyan'ti.

I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

Kiṁ nu te, sāriputta, ye te ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

'evaṁsīlā te bhagavanto ahesuṁ' iti vā, 'evaṁdhammā te bhagavanto ahesuṁ' iti vā, 'evaṁpaññā te bhagavanto ahesuṁ' iti vā, 'evaṁvihārino te bhagavanto ahesuṁ' iti vā, 'evaṁvimuttā te bhagavanto ahesuṁ' iti vā"ti?
those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No hetaṁ, bhante".
"No, sir."

"Kiṁ pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:
"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

'evaṁsīlā te bhagavanto bhavissanti' iti vā, 'evaṁdhammā te bhagavanto bhavissanti' iti vā, 'evaṁpaññā te bhagavanto bhavissanti' iti vā, 'evaṁvihārino te bhagavanto bhavissanti' iti vā, 'evaṁvimuttā te bhagavanto bhavissanti' iti vā"ti?
those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No hetaṁ, bhante".
"No, sir."

“Kiṁ pana tyāhaṁ, sāriputta, etarahi, arahaṁ sammāsambuddho cetasā ceto paricca vidito:
“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

‘evaṁsīlo bhagavā’ iti vā, ‘evaṁdhammo bhagavā’ iti vā, ‘evaṁpaññho bhagavā’ iti vā, ‘evaṁvihārī bhagavā’ iti vā, ‘evaṁvimutto bhagavā’ iti vā”ti?
I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No hetaṁ, bhante”.
“No, sir.”

“Ettha ca te, sāriputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ natthi.
“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

Atha kiñcarahi tyāyaṁ, sāriputta, uḷārā āsabhī vācā bhāsitā, ekaṁso gahito, sīhanādo nadito:
what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

‘evaṁpasanno ahaṁ, bhante, bhagavati.
Na cāhu, na ca bhavissati, na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā’ bhiyyobhiññataro, yadidaṁ—sambodhiyan”ti?

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṁ atthi,
“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

api ca me dhammanvayo vidito.
still I understand this by inference from the teaching.

Seyyathāpi, bhante, rañño paccantimaṁ nagaraṁ daḷhuddhāpaṁ daḷhapākāratoraṇaṁ ekadvāraṁ.
Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṁ nivāretā ñātānaṁ pavesetā.
And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

So tassa nagarassa samantā anupariyāyapathaṁ anukkamamāno na passeyya pākārasandhiṁ vā pākāravivaraṁ vā, antamaso biḷāranikkhamanamattampi.
As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out.

Tassa evamassa:
He thinks,

'ye kho keci oḷārikā pāṇā imaṁ nagaraṁ pavisanti vā nikkhamanti vā, sabbe te iminā va dvārena pavisanti vā nikkhamanti vā'ti.
'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

Evameva kho me, bhante, dhammanvayo vidito:
In the same way, I understand this by inference from the teaching:

'yepi te, bhante, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṁ bhāvetvā, anuttaraṁ sammāsambodhiṁ abhisambujjhiṁsu.
'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'"

Yepi te, bhante, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta bojjhaṅge yathābhūtaṁ bhāvetvā, anuttaraṁ sammāsambodhiṁ abhisambujjhissanti.
Bhagavāpi, bhante, etarahi arahaṁ sammāsambuddho pañca nīvaraṇe pahāya, cetaso upakkilese paññāya dubbalīkaraṇe, catūsu satipaṭṭhānesu suppatiṭṭhitacitto, satta bojjhaṅge yathābhūtaṁ bhāvetvā, anuttaraṁ sammāsambodhiṁ abhisambuddho'"ti.

"Sādhu sādhu, sāriputta.
"Good, good, Sāriputta!

Tasmātiha tvaṁ, sāriputta, imaṁ dhammapariyāyaṁ abhikkhaṇaṁ bhāseyyāsi bhikkhūnaṁ bhikkhunīnaṁ upāsakānaṁ upāsikānaṁ.
So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen.

Yesampi hi, sāriputta, moghapurisānaṁ bhavissati tathāgate kaṅkhā vā vimati vā, tesampimaṁ dhammapariyāyaṁ sutvā yā tathāgate kaṅkhā vā vimati vā sā pahīyissatī"ti.
Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they'll give up that doubt or uncertainty."

Dutiyaṁ.

47.13 Cundasutta:
With Cunda

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena āyasmā sāriputto magadhesu viharati nālakagāmake ābādhiko dukkhito bāḷhagilāno.
At that time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill.

Cundo ca samaṇuddeso āyasmato sāriputtassa upaṭṭhāko hoti.
And the novice Cunda was his carer.

Atha kho āyasmā sāriputto teneva ābādhena parinibbāyi.
Then Venerable Sāriputta became fully extinguished because of that sickness.

Atha kho cundo samaṇuddeso āyasmato sāriputtassa pattacīvaramādāya yena sāvatthi jetavanaṁ anāthapiṇḍikassa ārāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho cundo samaṇuddeso āyasmantaṁ ānandaṁ etadavoca:
Then Cunda took Sāriputta's bowl and robes and set out for Sāvatthī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him:

"āyasmā, bhante, sāriputto parinibbuto.
"Sir, Venerable Sāriputta has become fully extinguished.

Idamassa pattacīvaran"ti.
This is his bowl and robe."

“Atthi kho idaṁ, āvuso cunda, kathāpābhataṁ bhagavantaṁ dassanāya.
“Reverend Cunda, we should see the Buddha about this matter.

Āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā bhagavato etamatthaṁ ārocessāmā”ti.
Come, let’s go to the Buddha and inform him about this.”

“Evaṁ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.
“Yes, sir,” replied Cunda.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him:

“ayaṁ, bhante, cundo samaṇuddeso evamāha:
“Sir, this novice Cunda says that

‘āyasmā, bhante, sāriputto parinibbuto;
Venerable Sāriputta has become fully extinguished.

idamassa pattacīvaran’ti.
This is his bowl and robe.

Api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṁ nappaṭibhanti ‘āyasmā sāriputto parinibbuto’ti sutvā”.
Since I heard this, my body feels like it’s drugged. I’m disorientated, and the teachings don’t spring to mind.”

“Kiṁ nu kho te, ānanda, sāriputto sīlakkhandhaṁ vā ādāya parinibbuto, samādhikkhandhaṁ vā ādāya parinibbuto, paññākkhandhaṁ vā ādāya parinibbuto, vimuttikkhandhaṁ vā ādāya parinibbuto, vimuttiñāṇadassanakkhandhaṁ vā ādāya parinibbuto”ti?

“Well, Ānanda, when Sāriputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?”

“Na ca kho me, bhante, āyasmā sāriputto sīlakkhandhaṁ vā ādāya parinibbuto, samādhikkhandhaṁ vā …pe…
“No, sir, he did not.

paññākkhandhaṁ vā …pe…
vimuttikkhandhaṁ vā …pe…
vimuttiñāṇadassanakkhandhaṁ vā ādāya parinibbuto.
Api ca me, bhante, āyasmā sāriputto ovādako ahosi otiṇṇo viññāpako sandassako samādapako samuttejako sampahaṁsako, akilāsu dhammadesanāya, anuggāhako sabrahmacārīnaṁ.
But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions.

Taṁ mayaṁ āyasmato sāriputtassa dhammojaṁ dhammabhogaṁ dhammānuggahaṁ anussarāmā”ti.
I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta.”

“Nanu taṁ, ānanda, mayā paṭikacceva akkhātaṁ:
“Ānanda, did I not prepare for this when I explained that

‘sabbehi piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.
we must be parted and separated from all we hold dear and beloved?

Taṁ kutettha, ānanda, labbhā. Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjīti—
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

netaṁ ṭhānaṁ vijjati.
That is not possible.

Seyyathāpi, ānanda, mahato rukkhassa tiṭṭhato sāravato yo mahantataro khandho so palujjeyya;
Suppose there was a large tree standing with heartwood, and the largest branch fell off.

evameva kho ānanda, mahato bhikkhusaṅghassa tiṭṭhato sāravato sāriputto parinibbuto.
In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully extinguished.

Taṁ kutettha, ānanda, labbhā. Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjī'ti—
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

netaṁ ṭhānaṁ vijjati.
That is not possible.

Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idhānanda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.
That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Ye hi keci, ānanda, etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge mete, ānanda, bhikkhū bhavissanti ye keci sikkhākāmā"ti.
Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

Tatiyaṁ.

47.14 Ukkacelasutta:
At Ukkacelā

Ekaṁ samayaṁ bhagavā vajjīsu viharati ukkacelāyaṁ gaṅgāya nadiyā tīre mahatā bhikkhusaṅghena saddhiṁ aciraparinibbutesu sāriputtamoggallānesu.
At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully extinguished.

Tena kho pana samayena bhagavā bhikkhusaṅghaparivuto ajjhokāse nisinno hoti.
Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of mendicants.

Atha kho bhagavā tuṇhībhūtaṁ bhikkhusaṅghaṁ anuviloketvā bhikkhū āmantesi:
Then the Buddha looked around the Saṅgha of mendicants, who were silent. He addressed them:

“api myāyaṁ, bhikkhave, parisā suññā viya khāyati parinibbutesu sāriputtamoggallānesu.
“Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully extinguished.

Asuññā me, bhikkhave, parisā hoti, anapekkhā tassaṁ disāyaṁ hoti, yassaṁ disāyaṁ sāriputtamoggallānā viharanti.
When Sāriputta and Moggallāna were alive, my assembly was never empty; I had no concern for any region where they stayed.

Ye hi te, bhikkhave, ahesuṁ atītamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamaṁyeva sāvakayugaṁ ahosi—

The Buddhas of the past or the future have pairs of chief disciples who are no better than

seyyathāpi mayhaṁ sāriputtamoggallānā.
Sāriputta and Moggallāna were to me.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṁ arahanto sammāsambuddhā, tesampi bhagavantānaṁ etapparamaṁyeva sāvakayugaṁ bhavissati—seyyathāpi mayhaṁ sāriputtamoggallānā.

Acchariyaṁ, bhikkhave, sāvakānaṁ, abbhutaṁ, bhikkhave, sāvakānaṁ.
It's an incredible and amazing quality of such disciples

Satthu ca nāma sāsanakarā bhavissanti ovādappaṭikarā, catunnañca parisānaṁ piyā bhavissanti manāpā garubhāvanīyā ca.
that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies.

Acchariyaṁ, bhikkhave, tathāgatassa, abbhutaṁ, bhikkhave, tathāgatassa.
And it's an incredible and amazing quality of the Realized One

Evarūpepi nāma sāvakayuge parinibbute natthi tathāgatassa soko vā paridevo vā.
that when such a pair of disciples becomes fully extinguished he does not sorrow or lament.

Taṁ kutettha, bhikkhave, labbhā. Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjīti—
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

netaṁ ṭhānaṁ vijjati.
That is not possible.

Seyyathāpi, bhikkhave, mahato rukkhassa tiṭṭhato sāravato ye mahantatarā khandhā te palujjeyyuṁ;

Suppose there was a large tree standing with heartwood, and the largest branches fell off.

evameva kho, bhikkhave, mahato bhikkhusaṅghassa tiṭṭhato sāravato sāriputtamoggallānā parinibbutā.
In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished.

Taṁ kutettha, bhikkhave, labbhā. Yaṁ taṁ jātaṁ bhūtaṁ saṅkhataṁ palokadhammaṁ, taṁ vata mā palujjīti—
How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

netaṁ ṭhānaṁ vijjati.
That is not possible.

Tasmātiha, bhikkhave, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.
So mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

Kathañca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?
And how does a mendicant do this?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.
That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Ye hi keci, bhikkhave, etarahi vā mamaccaye vā attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā; tamatagge mete, bhikkhave, bhikkhū bhavissanti ye keci sikkhākāmā"ti.
Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

Catutthaṁ.

47.15 Bāhiyasutta:
With Bāhiya

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā bāhiyo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā bāhiyo bhagavantaṁ etadavoca:
Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Tasmātiha tvaṁ, bāhiya, ādimeva visodhehi kusalesu dhammesu.
“Well then, Bāhiya, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṁ dhammānaṁ?
What is the starting point of skillful qualities?

Sīlañca suvisuddhaṁ, diṭṭhi ca ujukā.
Well purified ethics and correct view.

Yato ca kho te, bāhiya, sīlañca suvisuddhaṁ bhavissati, diṭṭhi ca ujukā, tato tvaṁ, bāhiya, sīlaṁ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.
When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?
What four?

Idha tvaṁ, bāhiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
Meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṁ, bāhiya, sīlaṁ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṁ bhāvessasi, tato tuyhaṁ, bāhiya, yā ratti vā divaso vā āgamissati, vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.
When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

Atha kho āyasmā bāhiyo bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā bāhiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.

Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā bāhiyo arahataṁ ahosīti.
And Venerable Bāhiya became one of the perfected.

Pañcamaṁ.

47.16 Uttiyasutta:
With Uttiya

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā uttiyo yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho āyasmā uttiyo bhagavantaṁ etadavoca:
Then Venerable Uttiya went up to the Buddha … and asked him,

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Tasmātiha tvaṁ, uttiya, ādimeva visodhehi kusalesu dhammesu.
“Well then, Uttiya, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṁ dhammānaṁ?
What is the starting point of skillful qualities?

Sīlañca suvisuddhaṁ, diṭṭhi ca ujukā.
Well purified ethics and correct view.

Yato ca kho te, uttiya, sīlañca suvisuddhaṁ bhavissati, diṭṭhi ca ujukā, tato tvaṁ, uttiya, sīlaṁ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.
When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṁ, uttiya, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
Meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṁ, uttiya, sīlaṁ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṁ bhāvessasi, tato tvaṁ, uttiya, gamissasi maccudheyyassa pāran”ti.
When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s domain.”

Atha kho āyasmā uttiyo bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then Venerable Uttiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho āyasmā uttiyo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi.
Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca panāyasmā uttiyo arahataṁ ahosīti.
And Venerable Uttiya became one of the perfected.

Chaṭṭhaṁ.

47.17 Ariyasutta:
Noble

“Cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya.
“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā”ti.
When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

Sattamaṁ.

47.18 Brahmasutta:
With Brahmā

Ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"ekāyanvāyaṁ maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā.
"The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Kāye vā bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā bhikkhu …pe…
Or they'd meditate observing an aspect of feelings …

citte vā bhikkhu …pe…
or mind …

dhammesu vā bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
or principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṁ maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā”ti.
The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva kho brahmaloke antarahito bhagavato purato pāturahosi.
Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṁ, bhagavā, evametaṁ, sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Ekāyanvāyaṁ, bhante, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā.
Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to

make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Kāye vā, bhante, bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā, bhante, bhikkhu …pe…
Or they'd meditate observing an aspect of feelings …

citte vā, bhante, bhikkhu …pe…
or mind …

dhammesu vā, bhante, bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
or principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṁ, bhante, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā"ti.
The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment."

Idamavoca brahmā sahampati.
That's what Brahmā Sahampati said.

Idaṁ vatvā athāparaṁ etadavoca:
Then he went on to say:

"Ekāyanaṁ jātikhayantadassī,
Maggaṁ pajānāti hitānukampī;

Etena maggena tariṁsu pubbe,
Tarissanti ye ca taranti oghan”ti.

“The compassionate one,
    who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross, and are crossing.”

Aṭṭhamaṁ.

47.19 Sedakasutta:
At Sedaka

Ekaṁ samayaṁ bhagavā sumbhesu viharati sedakaṁ nāma sumbhānaṁ nigamo.
At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“bhūtapubbaṁ, bhikkhave, caṇḍālavaṁsiko caṇḍālavaṁsaṁ ussāpetvā medakathālikaṁ antevāsiṁ āmantesi:
“Once upon a time, mendicants, an acrobat set up his bamboo pole and said to his apprentice Medakathālikā,

‘ehi tvaṁ, samma medakathālike, caṇḍālavaṁsaṁ abhiruhitvā mama uparikhandhe tiṭṭhāhī’ti.
‘Come now, dear Medakathālikā, climb up the bamboo pole and stand on my shoulders.’

‘Evaṁ, ācariyā’ti kho, bhikkhave, medakathālikā antevāsī caṇḍālavaṁsikassa paṭissutvā caṇḍālavaṁsaṁ abhiruhitvā ācariyassa uparikhandhe aṭṭhāsi.
‘Yes, teacher,’ she replied. She climbed up the bamboo pole and stood on her teacher’s shoulders.

Atha kho, bhikkhave, caṇḍālavaṁsiko medakathālikaṁ antevāsiṁ etadavoca:
Then the acrobat said to Medakathālikā,

‘tvaṁ, samma medakathālike, mamaṁ rakkha, ahaṁ taṁ rakkhissāmi.
‘You look after me, dear Medakathālikā, and I’ll look after you.

Evaṁ mayaṁ aññamaññaṁ guttā aññamaññaṁ rakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṁsā orohissāmā’ti.
That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

Evaṁ vutte, bhikkhave, medakathālikā antevāsī caṇḍālavaṁsikaṁ etadavoca:
When he said this, Medakathālikā said to her teacher,

‘na kho panetaṁ, ācariya, evaṁ bhavissati.
‘That’s not how it is, teacher!

Tvaṁ, ācariya, attānaṁ rakkha, ahaṁ attānaṁ rakkhissāmi.
You should look after yourself, and I’ll look after myself.

Evaṁ mayaṁ attaguttā attarakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṁsā orohissāmā’”ti.
That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

“So tattha ñāyo”ti bhagavā etadavoca, “yathā medakathālikā antevāsī ācariyaṁ avoca.
That’s the way,” said the Buddha. “It’s just as Medakathālikā said to her teacher.

Attānaṁ, bhikkhave, rakkhissāmīti satipaṭṭhānaṁ sevitabbaṁ;
Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation.

paraṁ rakkhissāmīti satipaṭṭhānaṁ sevitabbaṁ.
Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation.

Attānaṁ, bhikkhave, rakkhanto paraṁ rakkhati, paraṁ rakkhanto attānaṁ rakkhati.
Looking after yourself, you look after others; and looking after others, you look after yourself.

Kathañca, bhikkhave, attānaṁ rakkhanto paraṁ rakkhati?
And how do you look after others by looking after yourself?

Āsevanāya, bhāvanāya, bahulīkammena—
By development, cultivation, and practice of meditation.

evaṁ kho, bhikkhave, attānaṁ rakkhanto paraṁ rakkhati.
Kathañca, bhikkhave, paraṁ rakkhanto attānaṁ rakkhati?
And how do you look after yourself by looking after others?

Khantiyā, avihiṁsāya, mettacittatāya, anudayatāya—
By acceptance, harmlessness, love, and sympathy.

evaṁ kho, bhikkhave, paraṁ rakkhanto attānaṁ rakkhati.

Attānaṁ, bhikkhave, rakkhissāmīti satipaṭṭhānaṁ sevitabbaṁ;
Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation.

paraṁ rakkhissāmīti satipaṭṭhānaṁ sevitabbaṁ.
Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation.

Attānaṁ, bhikkhave, rakkhanto paraṁ rakkhati, paraṁ rakkhanto attānaṁ rakkhatī”ti.
Looking after yourself, you look after others; and looking after others, you look after yourself.”

Navamaṁ.

47.20 Janapadakalyāṇīsutta:
The Finest Lady in the Land

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sumbhesu viharati sedakaṁ nāma sumbhānaṁ nigamo.
At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants,

“bhikkhavo”ti.
“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosuṁ.
“Venerable sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Seyyathāpi, bhikkhave, ‘janapadakalyāṇī, janapadakalyāṇī’ti kho, bhikkhave, mahājanakāyo sannipateyya.
“Mendicants, suppose that on hearing, ‘The finest lady in the land! The finest lady in the land!’ a large crowd would gather.

‘Sā kho panassa janapadakalyāṇī paramapāsāvinī nacce, paramapāsāvinī gīte.
And the finest lady in the land would dance and sing in a most thrilling way.

Janapadakalyāṇī naccati gāyatī’ti kho, bhikkhave, bhiyyoso mattāya mahājanakāyo sannipateyya.

On hearing, ‘The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!’ an even larger crowd would gather.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.
Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

Tamenaṁ evaṁ vadeyya:
They’d say to him,

‘ayaṁ te, ambho purisa, samatittiko telapatto antarena ca mahāsamajjaṁ antarena ca janapadakalyāṇiyā pariharitabbo.
‘Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land.

Puriso ca te ukkhittāsiko piṭṭhito piṭṭhito anubandhissati.
And a man with a drawn sword will follow right behind you.

Yattheva naṁ thokampi chaḍḍessati tattheva te siro pātessatī’ti.
Wherever you spill even a drop, he’ll chop off your head right there.’

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu so puriso amuṁ telapattaṁ amanasikaritvā bahiddhā pamādaṁ āhareyyā”ti?
Would that person lose focus on that bowl, and negligently get distracted outside?”

“No hetaṁ, bhante”.
“No, sir.”

“Upamā kho myāyaṁ, bhikkhave, katā atthassa viññāpanāya.
“I’ve made up this simile to make a point.

Ayaṁ cevettha attho—
And this is what it means.

samatittiko telapattoti kho, bhikkhave, kāyagatāya etaṁ satiyā adhivacanaṁ.
‘A bowl of oil filled to the brim’ is a term for mindfulness of the body.

Tasmātiha, bhikkhave, evaṁ sikkhitabbaṁ:
So you should train like this:

‘kāyagatā sati no bhāvitā bhavissati bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā’ti.
‘We will develop mindfulness of the body. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’

Evañhi kho, bhikkhave, sikkhitabban”ti.
That’s how you should train.”

Dasamaṁ.

Nālandavaggo dutiyo.

Tassuddānaṁ

Mahāpuriso nālandaṁ,
Cundo celañca bāhiyo;
Uttiyo ariyo brahmā,
Sedakaṁ janapadena cāti.

47.21 Sīlasutta:
Ethics

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ca ānando āyasmā ca bhaddo pāṭaliputte viharanti kukkuṭārāme.
At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery.

Atha kho āyasmā bhaddo sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā bhaddo āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“yānimāni, āvuso ānanda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni kimatthiyāni vuttāni bhagavatā”ti?
“Reverend Ānanda, the Buddha has spoken of skillful ethics. What’s their purpose?”

“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṁ, āvuso bhadda, pucchasi:

For you asked:

‘yānimāni, āvuso ānanda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni kimatthiyāni vuttāni bhagavatā’”ti?
‘The Buddha has spoken of skillful ethics. What’s their purpose?’”

“Evamāvuso”ti.
“Yes, reverend.”

“Yānimāni, āvuso bhadda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni yāvadeva catunnaṁ satipaṭṭhānānaṁ bhāvanāya vuttāni bhagavatā.
“The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yānimāni, āvuso bhadda, kusalāni sīlāni vuttāni bhagavatā, imāni kusalāni sīlāni yāvadeva imesaṁ catunnaṁ satipaṭṭhānānaṁ bhāvanāya vuttāni bhagavatā”ti.

The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”

Paṭhamaṁ.

47.22 Ciraṭṭhitisutta:
Long Lasting

Taṁyeva nidānaṁ.
The same setting.

Ekamantaṁ nisinno kho āyasmā bhaddo āyasmantaṁ ānandaṁ etadavoca:
“ko nu kho, āvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?
“What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?

Ko panāvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti?
What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.
Your approach and articulation are excellent, and it’s a good question.

Evañhi tvaṁ, āvuso bhadda, pucchasi:
For you asked:

‘ko nu kho, āvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?
‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?

Ko panāvuso ānanda, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī’”ti?
What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?’”

“Evamāvuso”ti.
“Yes, reverend.”

“Catunnaṁ kho, āvuso, satipaṭṭhānānaṁ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.
“It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Catunnañca kho, āvuso, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti.
It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

Katamesaṁ catunnaṁ?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the

world.

Imesaṁ kho, āvuso, catunnaṁ satipaṭṭhānānaṁ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Imesañca kho, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti. It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

Dutiyaṁ.

47.23 Parihānasutta:
Decline

Ekaṁ samayaṁ āyasmā ca ānando āyasmā ca bhaddo pāṭaliputte viharanti kukkuṭārāme.
At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery.

Atha kho āyasmā bhaddo sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā bhaddo āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaparihānaṁ hoti?
“What’s the cause, Reverend Ānanda, what’s the reason why the true teaching declines?

Ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaaparihānaṁ hotī”ti?
And what’s the cause, what’s the reason why the true teaching doesn’t decline?”

“Sādhu sādhu, āvuso bhadda.
“Good, good, Reverend Bhadda!

Bhaddako kho te, āvuso bhadda, ummaṅgo, bhaddakaṁ paṭibhānaṁ, kalyāṇī paripucchā.

Your approach and articulation are excellent, and it's a good question.

Evañhi tvaṁ, āvuso bhadda, pucchasi:
For you asked:

'ko nu kho, āvuso ānanda, hetu, ko paccayo yena saddhammaparihānaṁ hoti?
'What's the cause, what's the reason why the true teaching declines?

Ko panāvuso ānanda, hetu, ko paccayo yena saddhammaaparihānaṁ hotī'"ti?
And what's the cause, what's the reason why the true teaching doesn't decline?'"

"Evamāvuso"ti.
"Yes, reverend."

"Catunnaṁ kho, āvuso, satipaṭṭhānānaṁ abhāvitattā abahulīkatattā saddhammaparihānaṁ hoti.
"It's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines.

Catunnañca kho, āvuso, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā saddhammaaparihānaṁ hoti.
It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't decline.

Katamesaṁ catunnaṁ?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…

mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, āvuso, catunnaṁ satipaṭṭhānānaṁ abhāvitattā abahulīkatattā saddhammaparihānaṁ hoti.
It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines.

Imesañca kho, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā saddhammaaparihānaṁ hotī”ti.
And it’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t decline.”

Tatiyaṁ.

47.24 Suddhasutta:
Plain Version

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, satipaṭṭhānā.
“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā”ti.
These are the four kinds of mindfulness meditation.”

Catutthaṁ.

47.25 Aññatarabrāhmaṇasutta:
A Certain Brahmin

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho aññataro brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"ko nu kho, bho gotama, hetu, ko paccayo yena tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti?
"What is the cause, Master Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?

Ko pana, bho gotama, hetu, ko paccayo yena tathāgate parinibbute saddhammo ciraṭṭhitiko hotī"ti?
And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

"Catunnaṁ kho, brāhmaṇa, satipaṭṭhānānaṁ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.

“Brahmin, it’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Catunnañca kho, brāhmaṇa, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hoti.
It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

Katamesaṁ catunnaṁ?
What four?

Idha, brāhmaṇa, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, brāhmaṇa, catunnaṁ satipaṭṭhānānaṁ abhāvitattā abahulīkatattā tathāgate parinibbute saddhammo na ciraṭṭhitiko hoti.
It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One.

Imesañca kho, brāhmaṇa, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā tathāgate parinibbute saddhammo ciraṭṭhitiko hotī”ti.
It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final

extinguishment of the Realized One."

Evaṁ vutte, so brāhmaṇo bhagavantaṁ etadavoca:
When he said this, the brahmin said to the Buddha,

"abhikkantaṁ, bho gotama …pe…
"Excellent, Master Gotama! Excellent! …

upāsakaṁ maṁ bhavaṁ gotamo dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan"ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life."

Pañcamaṁ.

47.26 Padesasutta:
Partly

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca mahāmoggallāno āyasmā ca anuruddho sākete viharanti kaṇḍakīvane.
At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa, in the Thorny Wood.

Atha kho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sāyanhasamayaṁ paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā anuruddhena saddhiṁ sammodiṁsu.
Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

“‘sekho, sekho’ti, āvuso anuruddha, vuccati.
“Reverend, they speak of this person called ‘a trainee’.

Kittāvatā nu kho, āvuso, sekho hotī”ti?
How is a trainee defined?”

“Catunnaṁ kho, āvuso, satipaṭṭhānānaṁ padesaṁ bhāvitattā sekho hoti.
“Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, āvuso, catunnaṁ satipaṭṭhānānaṁ padesaṁ bhāvitattā sekho hotī"ti.
A trainee is someone who has partly developed the four kinds of mindfulness meditation."

Chaṭṭhaṁ.

47.27 Samattasutta:
Completely

Taṁyeva nidānaṁ.
The same setting.

Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
“‘asekho, asekho’ti, āvuso anuruddha, vuccati.
“Reverend, they speak of this person called ‘an adept’.

Kittāvatā nu kho, āvuso, asekho hotī”ti?
How is an adept defined?”

“Catunnaṁ kho, āvuso, satipaṭṭhānānaṁ samattaṁ bhāvitattā asekho hoti.
“Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, āvuso, catunnaṁ satipaṭṭhānānaṁ samattaṁ bhāvitattā asekho hotī”ti.
An adept is someone who has completely developed the four kinds of mindfulness meditation.”

Sattamaṁ.

47.28 Lokasutta:
The World

Taṁyeva nidānaṁ.
The same setting.

Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
“katamesaṁ, āvuso anuruddha, dhammānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto”ti?
“Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”

“Catunnaṁ, āvuso, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāhaṁ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
I meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ khvāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā sahassaṁ lokaṁ abhijānāmī”ti.
And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

Aṭṭhamaṁ.

47.29 Sirivaḍḍhasutta:
With Sirivaḍḍha

Ekaṁ samayaṁ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe.
At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena sirivaḍḍho gahapati ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill.

Atha kho sirivaḍḍho gahapati aññataraṁ purisaṁ āmantesi:
Then he addressed a man:

"ehi tvaṁ, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vanda:
"Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

'sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.
'Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill.

So āyasmato ānandassa pāde sirasā vandatī'ti.
He bows with his head to your feet.'

Evañca vadehi:
And then say:

'sādhu kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā'"ti.
'Sir, please visit him at his home out of compassion.'"

"Evaṁ, bhante"ti kho so puriso sirivaḍḍhassa gahapatissa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṁ

ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so puriso āyasmantaṁ ānandaṁ etadavoca:
“Yes, sir,” that man replied. He did as Sirivaḍḍha asked.

“sirivaḍḍho, bhante, gahapati ābādhiko dukkhito bāḷhagilāno, so āyasmato ānandassa pāde sirasā vandati.
Evañca vadeti:
‘sādhu kira, bhante, āyasmā ānando yena sirivaḍḍhassa gahapatissa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.
Adhivāsesi kho āyasmā ānando tuṇhībhāvena.
Ānanda consented with silence.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena sirivaḍḍhassa gahapatissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā ānando sirivaḍḍhaṁ gahapatiṁ etadavoca:
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him:

“kacci te, gahapati, khamanīyaṁ kacci yāpanīyaṁ, kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?
“I hope you’re keeping well, householder; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo”ti.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Tasmātiha te, gahapati, evaṁ sikkhitabbaṁ:
“So you should train like this:

‘kāye kāyānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;

‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
I’ll meditate on an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharissāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassan’ti.
principles—keen, aware, and mindful, rid of desire and aversion for the world.’

Evañhi te, gahapati, sikkhitabban”ti.
That’s how you should train.”

“Yeme, bhante, bhagavatā cattāro satipaṭṭhānā desitā saṁvijjanti, te dhammā mayi, ahañca tesu dhammesu sandissāmi.
“These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I exhibit them.

Ahañhi, bhante, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
For I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
I meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yāni cimāni, bhante, bhagavatā pañcorambhāgiyāni saṁyojanāni desitāni, nāhaṁ, bhante, tesaṁ kiñci attani appahīnaṁ samanupassāmī”ti.

And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

“Lābhā te, gahapati, suladdhaṁ te, gahapati.
“You’re fortunate, householder, so very fortunate!

Anāgāmiphalaṁ tayā, gahapati, byākatan”ti.
You have declared the fruit of non-return.”

Navamaṁ.

47.30 Mānadinnasutta:
With Mānadinna

Taṁyeva nidānaṁ.
The same setting.

Tena kho pana samayena mānadinno gahapati ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the householder Mānadinna was sick, suffering, gravely ill.

Atha kho mānadinno gahapati aññataraṁ purisaṁ āmantesi:
Then he addressed a man:

“ehi tvaṁ, ambho purisa …pe…
“Please, mister, go to Venerable Ānanda …” …

na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamoti.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Evarūpāya cāhaṁ, bhante, dukkhāya vedanāya phuṭṭho samāno kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
I meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yāni cimāni, bhante, bhagavatā pañcorambhāgiyāni saṁyojanāni desitāni, nāhaṁ, bhante, tesaṁ kiñci attani appahīnaṁ samanupassāmī”ti.
And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

“Lābhā te, gahapati, suladdhaṁ te, gahapati.
“You’re fortunate, householder, so very fortunate!

Anāgāmiphalaṁ tayā, gahapati, byākatan”ti.
You have declared the fruit of non-return.”

Dasamaṁ.

Sīlaṭṭhitivaggo tatiyo.

Tassuddānaṁ

Sīlaṁ ṭhiti parihānaṁ,
suddhaṁ brāhmaṇapadesaṁ;
Samattaṁ loko sirivaḍḍho,
mānadinnena te dasāti.

47.31 Ananussutasutta:
Not Learned From Anyone Else

Sāvatthinidānaṁ.
At Sāvatthī.

“‘Ayaṁ kāye kāyānupassanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
“‘This is the observation of an aspect of the body.’ Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Sā kho panāyaṁ kāye kāyānupassanā bhāvetabbā’ti me, bhikkhave … pe…
‘This observation of an aspect of the body should be developed.’ …

bhāvitā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This observation of an aspect of the body has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṁ vedanāsu vedanānupassanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the observation of an aspect of feelings.’ …

‘Sā kho panāyaṁ vedanāsu vedanānupassanā bhāvetabbā’ti me, bhikkhave …pe…
‘This observation of an aspect of feelings should be developed.’ …

bhāvitā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This observation of an aspect of feelings has been developed.’ …

‘Ayaṁ citte cittānupassanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the observation of an aspect of the mind.’ …

‘Sā kho panāyaṁ citte cittānupassanā bhāvetabbā’ti me, bhikkhave … pe…
‘This observation of an aspect of the mind should be developed.’ …

bhāvitā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This observation of an aspect of the mind has been developed.’ …

‘Ayaṁ dhammesu dhammānupassanā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the observation of an aspect of principles.’ …

‘Sā kho panāyaṁ dhammesu dhammānupassanā bhāvetabbā’ti me, bhikkhave …pe…
‘This observation of an aspect of principles should be developed.’ …

bhāvitā’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī”ti.
‘This observation of an aspect of principles has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

Paṭhamaṁ.

47.32 Virāgasutta:
Fading Away

“Cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
“Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace,

insight, awakening, and extinguishment.”

Dutiyaṁ.

47.33 Viraddhasutta:
Missed Out

“Yesaṁ kesañci, bhikkhave, cattāro satipaṭṭhānā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
“Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, cattāro satipaṭṭhānā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yesaṁ kesañci, bhikkhave, ime cattāro satipaṭṭhānā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.

Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, ime cattāro satipaṭṭhānā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī”ti.
Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

Tatiyaṁ.

47.34 Bhāvitasutta:
Developed

“Cattārome, bhikkhave, satipaṭṭhānā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattanti.
“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattantī”ti.
When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.”

Catutthaṁ.

47.35 Satisutta:
Mindful

Sāvatthinidānaṁ.
At Sāvatthī.

“Sato, bhikkhave, bhikkhu vihareyya sampajāno.
“Mendicants, a mendicant should live mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That’s how a mendicant is mindful.

Kathañca, bhikkhave, bhikkhu sampajāno hoti?

And how is a mendicant aware?

Idha, bhikkhave, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
It's when a mendicant knows feelings as they arise, as they remain, and as they go away.

Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know thoughts as they arise, as they remain, and as they go away.

Viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṁ gacchanti.
They know perceptions as they arise, as they remain, and as they go away.

Evaṁ kho, bhikkhave, bhikkhu sampajāno hoti.
That's how a mendicant is aware.

Sato, bhikkhave, bhikkhu vihareyya sampajāno.
A mendicant should live mindful and aware.

Ayaṁ vo amhākaṁ anusāsanī"ti.
This is my instruction to you."

Pañcamaṁ.

47.36 Aññāsutta:
Enlightenment

“Cattārome, bhikkhave, satipaṭṭhānā.
“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ime kho, bhikkhave, cattāro satipaṭṭhānā.
These are the four kinds of mindfulness meditation.

Imesaṁ kho, bhikkhave, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Chaṭṭhaṁ.

47.37 Chandasutta:
Desire

“Cattārome, bhikkhave, satipaṭṭhānā.
“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato yo kāyasmiṁ chando so pahīyati.
As they do so they give up desire for the body.

Chandassa pahānā amataṁ sacchikataṁ hoti.
When desire is given up they realize the deathless.

Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa vedanāsu vedanānupassino viharato yo vedanāsu chando so pahīyati.
As they do so they give up desire for feelings.

Chandassa pahānā amataṁ sacchikataṁ hoti.
When desire is given up they realize the deathless.

Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa citte cittānupassino viharato yo cittamhi chando so pahīyati.
As they do so they give up desire for the mind.

Chandassa pahānā amataṁ sacchikataṁ hoti.
When desire is given up they realize the deathless.

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato yo dhammesu chando so pahīyati.
As they do so they give up desire for principles.

Chandassa pahānā amataṁ sacchikataṁ hotī”ti.
When desire is given up they realize the deathless.”

Sattamaṁ.

47.38 Pariññātasutta:
Complete Understanding

“Cattārome, bhikkhave, satipaṭṭhānā.
“Mendicants, there are these four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa kāye kāyānupassino viharato kāyo pariññāto hoti.
As they do so they completely understand the body.

Kāyassa pariññātattā amataṁ sacchikataṁ hoti.
When the body is completely understood they realize the deathless.

Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa vedanāsu vedanānupassino viharato vedanā pariññātā honti.
As they do so they completely understand feelings.

Vedanānaṁ pariññātattā amataṁ sacchikataṁ hoti.
When feelings are completely understood they realize the deathless.

Citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa citte cittānupassino viharato cittaṁ pariññātaṁ hoti.
As they do so they completely understand the mind.

Cittassa pariññātattā amataṁ sacchikataṁ hoti.
When the mind is completely understood they realize the deathless.

Dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Tassa dhammesu dhammānupassino viharato dhammā pariññātā honti.
As they do so they completely understand principles.

Dhammānaṁ pariññātattā amataṁ sacchikataṁ hotī”ti.
When principles are completely understood they realize the deathless.”

Aṭṭhamaṁ.

47.39 Bhāvanāsutta:
Development

“Catunnaṁ, bhikkhave, satipaṭṭhānānaṁ bhāvanaṁ desessāmi.
“Mendicants, I will teach you the development of the four kinds of mindfulness meditation.

Taṁ suṇātha.
Listen …

Katamā, bhikkhave, catunnaṁ satipaṭṭhānānaṁ bhāvanā?
And what is the development of the four kinds of mindfulness meditation?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṁ kho, bhikkhave, catunnaṁ satipaṭṭhānānaṁ bhāvanā”ti.
This is the development of the four kinds of mindfulness meditation.”

Navamaṁ.

47.40 Vibhaṅgasutta:
Analysis

“Satipaṭṭhānañca vo, bhikkhave, desessāmi satipaṭṭhānabhāvanañca satipaṭṭhānabhāvanāgāminiñca paṭipadaṁ.
“Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation.

Taṁ suṇātha.
Listen …

Katamañca, bhikkhave, satipaṭṭhānaṁ?
And what is mindfulness meditation?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vedanānupassī viharati …pe…
They meditate observing an aspect of feelings …

citte cittānupassī viharati …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Idaṁ vuccati, bhikkhave, satipaṭṭhānaṁ.
This is called mindfulness meditation.

Katamā ca, bhikkhave, satipaṭṭhānabhāvanā?

And what is the development of mindfulness meditation?

Idha, bhikkhave, bhikkhu samudayadhammānupassī kāyasmiṁ viharati, vayadhammānupassī kāyasmiṁ viharati, samudayavayadhammānupassī kāyasmiṁ viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
It's when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Samudayadhammānupassī vedanāsu viharati …pe…
They observe feelings …

samudayadhammānupassī citte viharati …pe…
mind …

samudayadhammānupassī dhammesu viharati, vayadhammānupassī dhammesu viharati, samudayavayadhammānupassī dhammesu viharati, ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Ayaṁ vuccati, bhikkhave, satipaṭṭhānabhāvanā.
This is called the development of mindfulness meditation.

Katamā ca, bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of mindfulness meditation?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ vuccati, bhikkhave, satipaṭṭhānabhāvanāgāminī paṭipadā"ti.

This is called the practice that leads to the development of mindfulness meditation.”

Dasamaṁ.

Ananussutavaggo catuttho.

Tassuddānaṁ

Ananussutaṁ virāgo,
viraddho bhāvanā sati;
Aññā chandaṁ pariññāya,
bhāvanā vibhaṅgena cāti.

47.41 Amatasutta:
The Deathless

Sāvatthinidānaṁ.
At Sāvatthī.

“Catūsu, bhikkhave, satipaṭṭhānesu suppatiṭṭhitacittā viharatha.
“Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation.

Mā vo amataṁ panassa.
Don’t let the deathless escape you.

Katamesu catūsu?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesu, bhikkhave, catūsu satipaṭṭhānesu suppatiṭṭhitacittā viharatha.
You should meditate with your mind firmly established in the four kinds of mindfulness meditation.

Mā vo amataṁ panassā”ti.

Don’t let the deathless escape you.”

Paṭhamaṁ.

47.42 Samudayasutta:
Origin

“Catunnaṁ, bhikkhave, satipaṭṭhānānaṁ samudayañca atthaṅgamañca desessāmi.
“Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness meditation.

Taṁ suṇātha.
Listen …

Ko ca, bhikkhave, kāyassa samudayo?
And what is the origin of the body?

Āhārasamudayā kāyassa samudayo;
The body originates from food.

āhāranirodhā kāyassa atthaṅgamo.
When food ceases, the body ends.

Phassasamudayā vedanānaṁ samudayo;
Feelings originate from contact.

phassanirodhā vedanānaṁ atthaṅgamo.
When contact ceases, feelings end.

Nāmarūpasamudayā cittassa samudayo;
The mind originates from name and form.

nāmarūpanirodhā cittassa atthaṅgamo.
When name and form cease, the mind ends.

Manasikārasamudayā dhammānaṁ samudayo;
Principles originate from attention.

manasikāranirodhā dhammānaṁ atthaṅgamo”ti.
When focus ends, principles end.”

Dutiyaṁ.

47.43 Maggasutta:
The Path

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“ekamidāhaṁ, bhikkhave, samayaṁ uruvelāyaṁ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
“Mendicants, at one time, when I was first awakened, I was staying near Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River.

Tassa mayhaṁ, bhikkhave, rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
As I was in private retreat this thought came to mind:

‘ekāyanvāyaṁ maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā.
‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Kāye vā bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā bhikkhu vedanānupassī vihareyya …pe…
Or they'd meditate observing an aspect of feelings …

citte vā bhikkhu cittānupassī vihareyya …pe…
or mind …

dhammesu vā bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
or principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṁ maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā'ti.
The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.'

Atha kho, bhikkhave, brahmā sahampati mama cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.
And then Brahmā Sahampati, knowing what I was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.

Atha kho, bhikkhave, brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā yenāhaṁ tenañjaliṁ paṇāmetvā maṁ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

'evametaṁ, bhagavā, evametaṁ, sugata.
'That's so true, Blessed One! That's so true, Holy One!

Ekāyanvāyaṁ, bhante, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa

adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā.
Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

Katame cattāro?
What four?

Kāye vā, bhante, bhikkhu kāyānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu vā …pe…
Or they'd meditate observing an aspect of feelings …

citte vā …pe…
or mind …

dhammesu vā, bhante, bhikkhu dhammānupassī vihareyya ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
or principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ekāyanvāyaṁ, bhante, maggo sattānaṁ visuddhiyā sokaparidevānaṁ samatikkamāya dukkhadomanassānaṁ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṁ—cattāro satipaṭṭhānā'ti.
The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.'

Idamavoca, bhikkhave, brahmā sahampati.
That's what Brahmā Sahampati said.

Idaṁ vatvā athāparaṁ etadavoca:

Then he went on to say:

‘Ekāyanaṁ jātikhayantadassī,
Maggaṁ pajānāti hitānukampī;
Etena maggena tariṁsu pubbe,
Tarissanti ye ca taranti oghan’”ti.

“The compassionate one,
    who sees the ending of rebirth,
understands the path to convergence.
By this path people crossed over before,
will cross over, and are crossing over.’”

Tatiyaṁ.

47.44 Satisutta:
Mindful

“Sato, bhikkhave, bhikkhu vihareyya.
“Mendicants, a mendicant should live mindfully.

Ayaṁ vo amhākaṁ anusāsanī.
This is my instruction to you.

Kathañca, bhikkhave, bhikkhu sato hoti?
And how is a mendicant mindful?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu sato hoti.
That’s how a mendicant is mindful.

Sato, bhikkhave, bhikkhu vihareyya.
A mendicant should live mindfully.

Ayaṁ vo amhākaṁ anusāsanī”ti.
This is my instruction to you.”

Catutthaṁ.

47.45 Kusalarāsisutta:
A Heap of the Skillful

“‘Kusalarāsī’ti, bhikkhave, vadamāno cattāro satipaṭṭhāne sammā vadamāno vadeyya.
“Rightly speaking, mendicants, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’.

Kevalo hāyaṁ, bhikkhave, kusalarāsi, yadidaṁ—cattāro satipaṭṭhānā.
For these four kinds of mindfulness meditation are entirely a heap of the skillful.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

‘Kusalarāsī’ti, bhikkhave, vadamāno ime cattāro satipaṭṭhāne sammā vadamāno vadeyya.
Rightly speaking, you’d call these four kinds of mindfulness meditation a

‘heap of the skillful’.

Kevalo hāyaṁ, bhikkhave, kusalarāsi, yadidaṁ—cattāro satipaṭṭhānā”ti.
For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

Pañcamaṁ.

47.46 Pātimokkhasaṁvarasutta:
Restraint in the Monastic Code

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe… ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Tasmātiha tvaṁ, bhikkhu, ādimeva visodhehi kusalesu dhammesu.
“Well then, mendicant, you should purify the starting point of skillful qualities.

Ko cādi kusalānaṁ dhammānaṁ?
What is the starting point of skillful qualities?

Idha tvaṁ, bhikkhu, pātimokkhasaṁvarasaṁvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesu.
Live restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

Yato kho tvaṁ, bhikkhu, pātimokkhasaṁvarasaṁvuto viharissasi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī samādāya sikkhassu sikkhāpadesu; tato tvaṁ, bhikkhu, sīlaṁ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.
When you’ve done this, you should develop the four kinds of mindfulness

meditation, depending on and grounded on ethics.

Katame cattāro?
What four?

Idha tvaṁ, bhikkhu, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
Meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṁ, bhikkhu, sīlaṁ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṁ bhāvessasi, tato tuyhaṁ, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti.
When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

Atha kho so bhikkhu bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho so bhikkhu eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā

anagāriyaṁ pabbajanti, tadanuttaraṁ—brahmacariyapariyosānaṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

“Khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā”ti abbhaññāsi.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

Aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Chaṭṭhaṁ.

47.47 Duccaritasutta:
Bad Conduct

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami …pe…
Then a mendicant went up to the Buddha … and said:

“sādhu me, bhante, bhagavā saṅkhittena dhammaṁ desetu, yamahaṁ bhagavato dhammaṁ sutvā eko vūpakaṭṭho appamatto ātāpī pahitatto vihareyyan”ti.
“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Tasmātiha tvaṁ, bhikkhu, ādimeva visodhehi kusalesu dhammesu.
“Well then, mendicant, you should purify skillful qualities starting from the beginning.

Ko cādi kusalānaṁ dhammānaṁ?
What is the beginning of skillful qualities?

Idha tvaṁ, bhikkhu, kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāvessasi.
Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind.

Vacīduccaritaṁ pahāya vacīsucaritaṁ bhāvessasi.
Manoduccaritaṁ pahāya manosucaritaṁ bhāvessasi.
Yato kho tvaṁ, bhikkhu, kāyaduccaritaṁ pahāya kāyasucaritaṁ bhāvessasi, vacīduccaritaṁ pahāya vacīsucaritaṁ bhāvessasi, manoduccaritaṁ pahāya manosucaritaṁ bhāvessasi, tato tvaṁ, bhikkhu, sīlaṁ nissāya sīle patiṭṭhāya cattāro satipaṭṭhāne bhāveyyāsi.
When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

Katame cattāro?

What four?

Idha tvaṁ, bhikkhu, kāye kāyānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
Meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
Meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāhi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Yato kho tvaṁ, bhikkhu, sīlaṁ nissāya sīle patiṭṭhāya ime cattāro satipaṭṭhāne evaṁ bhāvessasi, tato tuyhaṁ, bhikkhu, yā ratti vā divaso vā āgamissati vuddhiyeva pāṭikaṅkhā kusalesu dhammesu, no parihānī”ti …pe…
When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.” …

aññataro ca pana so bhikkhu arahataṁ ahosīti.
And that mendicant became one of the perfected.

Sattamaṁ.

47.48 Mittasutta:
Friends

“Ye, bhikkhave, anukampeyyātha, ye ca kho sotabbaṁ maññeyyuṁ mittā vā amaccā vā ñātī vā sālohitā vā, te vo, bhikkhave, catunnaṁ satipaṭṭhānānaṁ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā.
“Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

Katamesaṁ, catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Ye, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ mittā vā amaccā vā ñātī vā sālohitā vā, te vo, bhikkhave, imesaṁ catunnaṁ

satipaṭṭhānānaṁ bhāvanāya samādapetabbā nivesetabbā patiṭṭhāpetabbā”ti.
Those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.”

Aṭṭhamaṁ.

47.49 Vedanāsutta:
Feelings

“Tisso imā, bhikkhave, vedanā.
“Mendicants, there are these three feelings.

Katamā tisso?
What three?

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
Pleasant, painful, and neutral feeling.

imā kho, bhikkhave, tisso vedanā.
These are the three feelings.

Imāsaṁ kho, bhikkhave, tissannaṁ vedanānaṁ pariññāya cattāro satipaṭṭhānā bhāvetabbā.
The four kinds of mindfulness meditation should be developed to completely understand these three feelings.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imāsaṁ kho, bhikkhave, tissannaṁ vedanānaṁ pariññāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.
These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

Navamaṁ.

47.50 Āsavasutta:
Defilements

“Tayome, bhikkhave āsavā.
“Mendicants, there are these three defilements.

Katame tayo?
What three?

Kāmāsavo, bhavāsavo, avijjāsavo—
The defilements of sensuality, desire to be reborn, and ignorance.

ime kho, bhikkhave, tayo āsavā.
These are the three defilements.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ āsavānaṁ pahānāya cattāro satipaṭṭhānā bhāvetabbā.
The four kinds of mindfulness meditation should be developed to give up these three defilements.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ āsavānaṁ pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.
These four kinds of mindfulness meditation should be developed to give up these three defilements.”

Dasamaṁ.

Amatavaggo pañcamo.

Tassuddānaṁ

Amataṁ samudayo maggo,
Sati kusalarāsi ca;
Pātimokkhaṁ duccaritaṁ,
Mittavedanā āsavena cāti.

47.51–62 Gaṅgānadīādisuttadvādasaka:
Twelve Discourses on the Ganges River, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, bhikkhave, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti vitthāretabbaṁ.
That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”

Gaṅgāpeyyālavaggo chaṭṭho.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Ete dve cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

47.63–72 Tathāgatādisutta:
The Realized One

“Yāvatā, bhikkhave, sattā apadā vā dvipadā vā catuppadā vā bahuppadā vā”ti
“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet …”

vitthāretabbaṁ.
(Tell in full as in SN 45.139–148.)

Appamādavaggo sattamo.

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sāro ca vassikaṁ;
Rājā candimasūriyā,
vatthena dasamaṁ padanti.

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

47.73–84 Balādisutta:
Hard Work, Etc.

“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā karīyantī”ti
“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …”

vitthāretabbaṁ.
(Tell in full as in SN 45.149–160.)

Balakaraṇīyavaggo aṭṭhamo.

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

47.85–94 Esanādisutta:
Searches, Etc.

“Tisso imā, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā”ti
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …”

vitthāretabbaṁ.
(Tell in full as in SN 45.161–170.)

Esanāvaggo navamo.

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasināya cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

47.95–104 Uddhambhāgiyādisutta:
Higher Fetters, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya cattāro satipaṭṭhānā bhāvetabbā.
The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…

mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro satipaṭṭhānā bhāvetabbā”ti.
These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṁ.

(Yathā maggasaṁyuttaṁ tathā satipaṭṭhānasaṁyuttaṁ vitthāretabbaṁ.)
(The Linked Discourses on Mindfulness Meditation should be told in full as in the Linked Discourses on the Path. These ten discourses correspond to SN 45.171–179, with the above as the final discourse.)

Oghavaggo dasamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Satipaṭṭhānasaṁyuttaṁ tatiyaṁ.

The Linked Discourses on Mindfulness Meditation is the third section.

48. Indriya Saṁyutta:
On the Faculties

48.1 Suddhikasutta:
Plain Version

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā etadavoca.
There the Buddha said:

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Paṭhamaṁ.

48.2 Paṭhamasotāpannasutta:
A Stream-Enterer (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Yato kho, bhikkhave, ariyasāvako imesaṁ pañcannaṁ indriyānaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti—
A noble disciple comes to truly understand these five faculties’ gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dutiyaṁ.

48.3 Dutiyasotāpannasutta:
A Stream-Enterer (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Yato kho, bhikkhave, ariyasāvako imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti—
A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Tatiyaṁ.

48.4 Paṭhamaarahantasutta:
A Perfected One (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Yato kho, bhikkhave, ariyasāvako imesaṁ pañcannaṁ indriyānaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti—
A noble disciple comes to be freed by not grasping after truly understanding these five faculties’ gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Catutthaṁ.

48.5 Dutiyaarahantasutta:
A Perfected One (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Yato kho, bhikkhave, bhikkhu imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti—
A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Pañcamaṁ.

48.6 Paṭhamasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ indriyānaṁ assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti,
There are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to these five faculties.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā; te ca

panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Chaṭṭhaṁ.

48.7 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā saddhindriyaṁ nappajānanti, saddhindriyasamudayaṁ nappajānanti, saddhindriyanirodhaṁ nappajānanti, saddhindriyanirodhagāminiṁ paṭipadaṁ nappajānanti;
“Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation.

vīriyindriyaṁ nappajānanti …pe…
They don’t understand the faculty of energy …

satindriyaṁ nappajānanti …pe…
mindfulness …

samādhindriyaṁ nappajānanti …pe…
immersion …

paññindriyaṁ nappajānanti, paññindriyasamudayaṁ nappajānanti, paññindriyanirodhaṁ nappajānanti, paññindriyanirodhagāminiṁ paṭipadaṁ nappajānanti,
wisdom, its origin, its cessation, and the practice that leads to its cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā saddhindriyaṁ pajānanti, saddhindriyasamudayaṁ pajānanti, saddhindriyanirodhaṁ

pajānanti, saddhindriyanirodhagāminiṁ paṭipadaṁ pajānanti;
There are ascetics and brahmins who do understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation.

vīriyindriyaṁ pajānanti, vīriyindriyasamudayaṁ pajānanti, vīriyindriyanirodhaṁ pajānanti, vīriyindriyanirodhagāminiṁ paṭipadaṁ pajānanti;
They do understand the faculty of energy …

satindriyaṁ pajānanti …pe…
mindfulness …

samādhindriyaṁ pajānanti …pe…
immersion …

paññindriyaṁ pajānanti, paññindriyasamudayaṁ pajānanti, paññindriyanirodhaṁ pajānanti, paññindriyanirodhagāminiṁ paṭipadaṁ pajānanti,
wisdom, its origin, its cessation, and the practice that leads to its cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Sattamaṁ.

48.8 Daṭṭhabbasutta:
Should Be Seen

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Kattha ca, bhikkhave, saddhindriyaṁ daṭṭhabbaṁ?
And where should the faculty of faith be seen?

Catūsu sotāpattiyaṅgesu—
In the four factors of stream-entry.

ettha saddhindriyaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, vīriyindriyaṁ daṭṭhabbaṁ?
And where should the faculty of energy be seen?

Catūsu sammappadhānesu—
In the four right efforts.

ettha vīriyindriyaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, satindriyaṁ daṭṭhabbaṁ?
And where should the faculty of mindfulness be seen?

Catūsu satipaṭṭhānesu—
In the four kinds of mindfulness meditation.

ettha satindriyaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, samādhindriyaṁ daṭṭhabbaṁ?

And where should the faculty of immersion be seen?

Catūsu jhānesu—
In the four absorptions.

ettha samādhindriyaṁ daṭṭhabbaṁ.

Kattha ca, bhikkhave, paññindriyaṁ daṭṭhabbaṁ?
And where should the faculty of wisdom be seen?

Catūsu ariyasaccesu—
In the four noble truths.

ettha paññindriyaṁ daṭṭhabbaṁ.

Imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Aṭṭhamaṁ.

48.9 Paṭhamavibhaṅgasutta:
Analysis (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhindriyaṁ?
And what is the faculty of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti—
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṁ vuccati, bhikkhave, saddhindriyaṁ.
This is called the faculty of faith.

Katamañca, bhikkhave, vīriyindriyaṁ?
And what is the faculty of energy?

Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu—

It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

idaṁ vuccati, bhikkhave, vīriyindriyaṁ.
This is called the faculty of energy.

Katamañca, bhikkhave, satindriyaṁ?
And what is the faculty of mindfulness?

Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsitampi saritā anussaritā—
It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

idaṁ vuccati, bhikkhave, satindriyaṁ.
This is called the faculty of mindfulness.

Katamañca, bhikkhave, samādhindriyaṁ?
And what is the faculty of immersion?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṁ karitvā labhati samādhiṁ, labhati cittassa ekaggataṁ—
It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

idaṁ vuccati, bhikkhave, samādhindriyaṁ.
This is called the faculty of immersion.

Katamañca, bhikkhave, paññindriyaṁ?
And what is the faculty of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya, sammā dukkhakkhayagāminiyā—
It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending

of suffering.

idaṁ vuccati, bhikkhave, paññindriyaṁ.
This is called the faculty of wisdom.

Imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Navamaṁ.

48.10 Dutiyavibhaṅgasutta:
Analysis (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhindriyaṁ?
And what is the faculty of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti—
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṁ vuccati, bhikkhave, saddhindriyaṁ.
This is called the faculty of faith.

Katamañca, bhikkhave, vīriyindriyaṁ?
And what is the faculty of energy?

Idha, bhikkhave, ariyasāvako āraddhavīriyo viharati akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.

It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

So anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati;
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati—
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

idaṁ vuccati, bhikkhave, vīriyindriyaṁ.
This is called the faculty of energy.

Katamañca, bhikkhave, satindriyaṁ?
And what is the faculty of mindfulness?

Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
It’s when a noble disciple is mindful. They have utmost mindfulness and

alertness, and can remember and recall what was said and done long ago.

So kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

idaṁ vuccati, bhikkhave, satindriyaṁ.
This is called the faculty of mindfulness.

Katamañca, bhikkhave, samādhindriyaṁ?
And what is the faculty of immersion?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṁ karitvā labhati samādhiṁ, labhati cittassa ekaggataṁ.
It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati—
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

idaṁ vuccati, bhikkhave, samādhindriyaṁ.
This is called the faculty of immersion.

Katamañca, bhikkhave, paññindriyaṁ?
And what is the faculty of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya, sammā dukkhakkhayagāminiyā.
It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

So ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti—

They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

idaṁ vuccati, bhikkhave, paññindriyaṁ.
This is called the faculty of wisdom.

Imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Dasamaṁ.

Suddhikavaggo paṭhamo.

Tassuddānaṁ

Suddhikañceva dve sotā,
arahantā apare duve;
Samaṇabrāhmaṇā daṭṭhabbaṁ,
vibhaṅgā apare duveti.

48.11 Paṭilābhasutta:
Gain

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ …pe….
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Katamañca, bhikkhave, saddhindriyaṁ?
And what is the faculty of faith?

Idha, bhikkhave, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṁ:
It’s when a noble disciple has faith in the Realized One’s awakening:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti—
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

idaṁ vuccati, bhikkhave, saddhindriyaṁ.
This is called the faculty of faith.

Katamañca, bhikkhave, vīriyindriyaṁ?
And what is the faculty of energy?

Yaṁ kho, bhikkhave, cattāro sammappadhāne ārabbha vīriyaṁ paṭilabhati—
The energy that’s gained in connection with the four right efforts.

idaṁ vuccati, bhikkhave, vīriyindriyaṁ.
This is called the faculty of energy.

Katamañca, bhikkhave, satindriyaṁ?
And what is the faculty of mindfulness?

Yaṁ kho, bhikkhave, cattāro satipaṭṭhāne ārabbha satiṁ paṭilabhati—
The mindfulness that's gained in connection with the four kinds of mindfulness meditation.

idaṁ vuccati, bhikkhave, satindriyaṁ.
This is called the faculty of mindfulness.

Katamañca, bhikkhave, samādhindriyaṁ?
And what is the faculty of immersion?

Idha, bhikkhave, ariyasāvako vossaggārammaṇaṁ karitvā labhati samādhiṁ, labhati cittassa ekaggataṁ—
It's when a noble disciple, relying on letting go, gains immersion, gains unification of mind.

idaṁ vuccati, bhikkhave, samādhindriyaṁ.
This is called the faculty of immersion.

Katamañca, bhikkhave, paññindriyaṁ?
And what is the faculty of wisdom?

Idha, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā—
It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

idaṁ vuccati, bhikkhave, paññindriyaṁ.
This is called the faculty of wisdom.

Imāni kho, bhikkhave, pañcindriyānī"ti.

These are the five faculties.”

Paṭhamaṁ.

48.12 Paṭhamasaṅkhittasutta:
In Brief (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hotī”ti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of the teachings. If they’re weaker still, they’re a follower by faith.”

Dutiyaṁ.

48.13 Dutiyasaṅkhittasutta:
In Brief (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith.

Iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti, phalavemattatā puggalavemattatā”ti.
So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

Tatiyaṁ.

48.14 Tatiyasaṅkhittasutta:
In Brief (3rd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith.

Iti kho, bhikkhave, paripūraṁ paripūrakārī ārādheti, padesaṁ padesakārī ārādheti.
So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully.

‘Avañjhāni tvevāhaṁ, bhikkhave, pañcindriyānī’ti vadāmī”ti.
These five faculties are not a waste, I say.”

Catutthaṁ.

48.15 Paṭhamavitthārasutta:
In Detail (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhaṁsoto hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hotī”ti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith.”

Pañcamaṁ.

48.16 Dutiyavitthārasutta:
In Detail (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhaṁsoto hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith.

Iti kho, bhikkhave, indriyavemattatā phalavemattatā hoti, phalavemattatā puggalavemattatā hotī”ti.
So from a diversity of faculties there’s a diversity of fruits. And from a

diversity of fruits there’s a diversity of persons.”

Chaṭṭhaṁ.

48.17 Tatiyavitthārasutta:
In Detail (3rd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhaṁsoto hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hoti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of the teachings … a follower by faith.

Iti kho, bhikkhave, paripūraṁ paripūrakārī ārādheti, padesaṁ padesakārī ārādheti.
So, mendicants, if you practice fully you succeed fully. If you practice

partially you succeed partially.

‘Avañjhāni tvevāhaṁ, bhikkhave, pañcindriyānī’ti vadāmī”ti.
These five faculties are not a waste, I say.”

Sattamaṁ.

48.18 Paṭipannasutta:
Practicing

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi arahattaphalasacchikiriyāya paṭipanno hoti, tato mudutarehi anāgāmī hoti, tato mudutarehi anāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sakadāgāmī hoti, tato mudutarehi sakadāgāmiphalasacchikiriyāya paṭipanno hoti, tato mudutarehi sotāpanno hoti, tato mudutarehi sotāpattiphalasacchikiriyāya paṭipanno hoti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection … a non-returner … practicing to realize the fruit of non-return … a once-returner … practicing to realize the fruit of once-return … a stream-enterer … practicing to realize the fruit of stream-entry.

Yassa kho, bhikkhave, imāni pañcindriyāni sabbena sabbaṁ sabbathā sabbaṁ natthi, tamahaṁ ‘bāhiro puthujjanapakkhe ṭhito’ti vadāmī”ti.
Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

Aṭṭhamaṁ.

48.19 Sampannasutta:
Endowed

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

"'Indriyasampanno, indriyasampanno'ti, bhante, vuccati.
"Sir, they speak of someone who is 'accomplished regarding the faculties'.

Kittāvatā nu kho, bhante, indriyasampanno hotī"ti?
How is someone accomplished regarding the faculties defined?"

"Idha, bhikkhu, bhikkhu saddhindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ, vīriyindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ, satindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ, samādhindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ, paññindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ.
"Mendicant, it's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom that lead to peace and awakening.

Ettāvatā kho, bhikkhu, bhikkhu indriyasampanno hotī"ti.
This is how someone who is accomplished regarding the faculties is defined."

Navamaṁ.

48.20 Āsavakkhayasutta:
The Ending of Defilements

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ bhāvitattā bahulīkatattā bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
It’s because of developing and cultivating these five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Dasamaṁ.

Mudutaravaggo dutiyo.

Tassuddānaṁ

Paṭilābho tayo saṅkhittā,
vitthārā apare tayo;
Paṭipanno ca sampanno,
dasamaṁ āsavakkhayanti.

48.21 Punabbhavasutta:
Future Lives

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as I didn’t truly understand these five faculties’ gratification, drawback, and escape, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
But when I did truly understand these five faculties’ gratification, drawback, and escape, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Paṭhamaṁ.

48.22 Jīvitindriyasutta:
The Life Faculty

“Tīṇimāni, bhikkhave, indriyāni.
“Mendicants, there are these three faculties.

Katamāni tīṇi?
What three?

Itthindriyaṁ, purisindriyaṁ, jīvitindriyaṁ—
The faculties of femininity, masculinity, and life.

imāni kho, bhikkhave, tīṇi indriyānī”ti.
These are the three faculties.”

Dutiyaṁ.

48.23 Aññindriyasutta:
The Faculty of Enlightenment

“Tīṇimāni, bhikkhave, indriyāni.
“Mendicants, there are these three faculties.

Katamāni tīṇi?
What three?

Anaññātaññassāmītindriyaṁ, aññindriyaṁ, aññātāvindriyaṁ—
The faculty of understanding that one’s enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened.

imāni kho, bhikkhave, tīṇi indriyānī”ti.
These are the three faculties.”

Tatiyaṁ.

48.24 Ekabījīsutta:
A One-Seeder

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ samattā paripūrattā arahaṁ hoti, tato mudutarehi antarāparinibbāyī hoti, tato mudutarehi upahaccaparinibbāyī hoti, tato mudutarehi asaṅkhāraparinibbāyī hoti, tato mudutarehi sasaṅkhāraparinibbāyī hoti, tato mudutarehi uddhaṁsoto hoti akaniṭṭhagāmī, tato mudutarehi sakadāgāmī hoti, tato mudutarehi ekabījī hoti, tato mudutarehi kolaṅkolo hoti, tato mudutarehi sattakkhattuparamo hoti, tato mudutarehi dhammānusārī hoti, tato mudutarehi saddhānusārī hotī”ti.
Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a one-seeder … one who goes from family to family … one who has seven rebirths at most … a follower of the teachings … a follower by faith.”

Catutthaṁ.

48.25 Suddhakasutta:
Plain Version

“Chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

Katamāni cha?
What six?

Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ, manindriyaṁ—
The faculties of the eye, ear, nose, tongue, body, and mind.

imāni kho, bhikkhave, cha indriyānī”ti.
These are the six faculties.”

Pañcamaṁ.

48.26 Sotāpannasutta:
A Stream-Enterer

“Chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

Katamāni cha?
What six?

Cakkhundriyaṁ …pe… manindriyaṁ.
The faculties of the eye, ear, nose, tongue, body, and mind.

Yato kho, bhikkhave, ariyasāvako imesaṁ channaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti—
A noble disciple comes to truly understand these six faculties’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Chaṭṭhaṁ.

48.27 Arahantasutta:
A Perfected One

“Chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

Katamāni cha?
What six?

Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ, manindriyaṁ.
The faculties of the eye, ear, nose, tongue, body, and mind.

Yato kho, bhikkhave, bhikkhu imesaṁ channaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti—
A mendicant comes to be freed by not grasping after truly understanding these six faculties’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, ‘bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto’”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Sattamaṁ.

48.28 Sambuddhasutta:
Awakened

“Chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

Katamāni cha?
What six?

Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ, manindriyaṁ.
The faculties of the eye, ear, nose, tongue, body, and mind.

Yāvakīvañcāhaṁ, bhikkhave, imesaṁ channaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nābbhaññāsiṁ, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as I didn’t truly understand these six faculties’ gratification, drawback, and escape, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca khvāhaṁ, bhikkhave, imesaṁ channaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ abbhaññāsiṁ, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
But when I did truly understand these six faculties’ gratification, drawback, and escape, I announced my supreme perfect awakening in this world with

its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Aṭṭhamaṁ.

48.29 Paṭhamasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (1st)

“Chayimāni, bhikkhave, indriyāni.
“Mendicants, there are these six faculties.

Katamāni cha?
What six?

Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ, manindriyaṁ.
The faculties of the eye, ear, nose, tongue, body, and mind.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ channaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti,
There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ channaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Navamaṁ.

48.30 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā cakkhundriyaṁ nappajānanti, cakkhundriyasamudayaṁ nappajānanti, cakkhundriyanirodhaṁ nappajānanti, cakkhundriyanirodhagāminiṁ paṭipadaṁ nappajānanti;
“Mendicants, there are ascetics and brahmins who don’t understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation.

sotindriyaṁ …pe…
They don’t understand the ear faculty …

ghānindriyaṁ …pe…
nose faculty …

jivhindriyaṁ …pe…
tongue faculty …

kāyindriyaṁ …pe…
body faculty …

manindriyaṁ nappajānanti, manindriyasamudayaṁ nappajānanti, manindriyanirodhaṁ nappajānanti, manindriyanirodhagāminiṁ paṭipadaṁ nappajānanti.
mind faculty, its origin, its cessation, and the practice that leads to its cessation.

Na me te, bhikkhave …pe… sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā cakkhundriyaṁ pajānanti, cakkhundriyasamudayaṁ pajānanti,

cakkhundriyanirodhaṁ pajānanti, cakkhundriyanirodhagāminiṁ paṭipadaṁ pajānanti,
There are ascetics and brahmins who do understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation.

sotindriyaṁ …pe…
They understand the ear faculty …

ghānindriyaṁ …pe…
nose faculty …

jivhindriyaṁ …pe…
tongue faculty …

kāyindriyaṁ …pe…
body faculty …

manindriyaṁ pajānanti, manindriyasamudayaṁ pajānanti, manindriyanirodhaṁ pajānanti, manindriyanirodhagāminiṁ paṭipadaṁ pajānanti,
mind faculty, its origin, its cessation, and the practice that leads to its cessation.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Dasamaṁ.

Chaḷindriyavaggo tatiyo.

Tassuddānaṁ

Punabbhavo jīvitaññāya,
ekabījī ca suddhakaṁ;

Soto arahasambuddho,
dve ca samaṇabrāhmaṇāti.

48.31 Suddhikasutta:
Plain Version

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ—
The faculties of pleasure, pain, happiness, sadness, and equanimity.

imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Paṭhamaṁ.

48.32 Sotāpannasutta:
A Stream-Enterer

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Yato kho, bhikkhave, ariyasāvako imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānāti—
A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, ariyasāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Dutiyaṁ.

48.33 Arahantasutta:
A Perfected One

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Yato kho, bhikkhave, bhikkhu imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ viditvā anupādāvimutto hoti—
A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape.

ayaṁ vuccati, bhikkhave, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto”ti.
Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

Tatiyaṁ.

48.34 Paṭhamasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ nappajānanti,
There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā imesaṁ pañcannaṁ indriyānaṁ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Catutthaṁ.

48.35 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sukhindriyaṁ nappajānanti, sukhindriyasamudayaṁ nappajānanti, sukhindriyanirodhaṁ nappajānanti, sukhindriyanirodhagāminiṁ paṭipadaṁ nappajānanti;
Mendicants, there are ascetics and brahmins who don’t understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation.

dukkhindriyaṁ nappajānanti …pe…
There are ascetics and brahmins who don’t understand the faculty of pain …

somanassindriyaṁ nappajānanti …pe…
happiness …

domanassindriyaṁ nappajānanti …pe…
sadness …

upekkhindriyaṁ nappajānanti, upekkhindriyasamudayaṁ nappajānanti, upekkhindriyanirodhaṁ nappajānanti, upekkhindriyanirodhagāminiṁ paṭipadaṁ nappajānanti;
equanimity, its origin, its cessation, and the practice that leads to its

cessation.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca panete āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don't regard them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā sukhindriyaṁ pajānanti, sukhindriyasamudayaṁ pajānanti, sukhindriyanirodhaṁ pajānanti, sukhindriyanirodhagāminiṁ paṭipadaṁ pajānanti;
There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation.

dukkhindriyaṁ pajānanti …pe…
There are ascetics and brahmins who do understand the faculty of pain …

somanassindriyaṁ pajānanti …pe…
happiness …

domanassindriyaṁ pajānanti …pe…
sadness …

upekkhindriyaṁ pajānanti, upekkhindriyasamudayaṁ pajānanti, upekkhindriyanirodhaṁ pajānanti, upekkhindriyanirodhagāminiṁ paṭipadaṁ pajānanti,
equanimity, its origin, its cessation, and the practice that leads to its cessation.

te ca kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī"ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

Pañcamaṁ.

48.36 Paṭhamavibhaṅgasutta:
Analysis (1st)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Katamañca, bhikkhave, sukhindriyaṁ?
And what is the faculty of pleasure?

Yaṁ kho, bhikkhave, kāyikaṁ sukhaṁ, kāyikaṁ sātaṁ, kāyasamphassajaṁ sukhaṁ sātaṁ vedayitaṁ—
Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, sukhindriyaṁ.
This is called the faculty of pleasure.

Katamañca, bhikkhave, dukkhindriyaṁ?
And what is the faculty of pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ, kāyikaṁ asātaṁ, kāyasamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ—
Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, dukkhindriyaṁ.
This is called the faculty of pain.

Katamañca, bhikkhave, somanassindriyaṁ?
And what is the faculty of happiness?

Yaṁ kho, bhikkhave, cetasikaṁ sukhaṁ, cetasikaṁ sātaṁ, manosamphassajaṁ sukhaṁ sātaṁ vedayitaṁ—
Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṁ vuccati, bhikkhave, somanassindriyaṁ.
This is called the faculty of happiness.

Katamañca, bhikkhave, domanassindriyaṁ?
And what is the faculty of sadness?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ, cetasikaṁ asātaṁ, manosamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ—
Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṁ vuccati, bhikkhave, domanassindriyaṁ.
This is called the faculty of sadness.

Katamañca, bhikkhave, upekkhindriyaṁ?
And what is the faculty of equanimity?

Yaṁ kho, bhikkhave, kāyikaṁ vā cetasikaṁ vā nevasātaṁ nāsātaṁ vedayitaṁ—
Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṁ vuccati, bhikkhave, upekkhindriyaṁ.
This is the faculty of equanimity.

Imāni kho, bhikkhave, pañcindriyānī"ti.
These are the five faculties."

Chaṭṭhaṁ.

48.37 Dutiyavibhaṅgasutta:
Analysis (2nd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Katamañca, bhikkhave, sukhindriyaṁ?
And what is the faculty of pleasure?

Yaṁ kho, bhikkhave, kāyikaṁ sukhaṁ, kāyikaṁ sātaṁ, kāyasamphassajaṁ sukhaṁ sātaṁ vedayitaṁ—
Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, sukhindriyaṁ.
This is called the faculty of pleasure.

Katamañca, bhikkhave, dukkhindriyaṁ?
And what is the faculty of pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ, kāyikaṁ asātaṁ, kāyasamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ—
Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, dukkhindriyaṁ.
This is called the faculty of pain.

Katamañca, bhikkhave, somanassindriyaṁ?
And what is the faculty of happiness?

Yaṁ kho, bhikkhave, cetasikaṁ sukhaṁ, cetasikaṁ sātaṁ, manosamphassajaṁ sukhaṁ sātaṁ vedayitaṁ—
Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṁ vuccati, bhikkhave, somanassindriyaṁ.
This is called the faculty of happiness.

Katamañca, bhikkhave, domanassindriyaṁ?
And what is the faculty of sadness?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ, cetasikaṁ asātaṁ, manosamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ—
Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṁ vuccati, bhikkhave, domanassindriyaṁ.
This is called the faculty of sadness.

Katamañca, bhikkhave, upekkhindriyaṁ?
And what is the faculty of equanimity?

Yaṁ kho, bhikkhave, kāyikaṁ vā cetasikaṁ vā nevasātaṁ nāsātaṁ vedayitaṁ—
Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṁ vuccati, bhikkhave, upekkhindriyaṁ.
This is the faculty of equanimity.

Tatra, bhikkhave, yañca sukhindriyaṁ yañca somanassindriyaṁ, sukhā sā vedanā daṭṭhabbā.
In this context, the faculties of pleasure and happiness should be seen as pleasant feeling.

Tatra, bhikkhave, yañca dukkhindriyaṁ yañca domanassindriyaṁ, dukkhā sā vedanā daṭṭhabbā.

The faculties of pain and sadness should be seen as painful feeling.

Tatra, bhikkhave, yadidaṁ upekkhindriyaṁ, adukkhamasukhā sā vedanā daṭṭhabbā.
The faculty of equanimity should be seen as neutral feeling.

Imāni kho, bhikkhave, pañcindriyānī”ti.
These are the five faculties.”

Sattamaṁ.

48.38 Tatiyavibhaṅgasutta:
Analysis (3rd)

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Katamañca, bhikkhave, sukhindriyaṁ?
And what is the faculty of pleasure?

Yaṁ kho, bhikkhave, kāyikaṁ sukhaṁ, kāyikaṁ sātaṁ, kāyasamphassajaṁ sukhaṁ sātaṁ vedayitaṁ—
Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, sukhindriyaṁ.
This is called the faculty of pleasure.

Katamañca, bhikkhave, dukkhindriyaṁ?
And what is the faculty of pain?

Yaṁ kho, bhikkhave, kāyikaṁ dukkhaṁ, kāyikaṁ asātaṁ, kāyasamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ—
Physical pain, physical displeasure, the painful, unpleasant feeling that’s born from physical contact.

idaṁ vuccati, bhikkhave, dukkhindriyaṁ.
This is called the faculty of pain.

Katamañca, bhikkhave, somanassindriyaṁ?
And what is the faculty of happiness?

Yaṁ kho, bhikkhave, cetasikaṁ sukhaṁ, cetasikaṁ sātaṁ, manosamphassajaṁ sukhaṁ sātaṁ vedayitaṁ—
Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that's born from mind contact.

idaṁ vuccati, bhikkhave, somanassindriyaṁ.
This is called the faculty of happiness.

Katamañca, bhikkhave, domanassindriyaṁ?
And what is the faculty of sadness?

Yaṁ kho, bhikkhave, cetasikaṁ dukkhaṁ, cetasikaṁ asātaṁ, manosamphassajaṁ dukkhaṁ asātaṁ vedayitaṁ—
Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact.

idaṁ vuccati, bhikkhave, domanassindriyaṁ.
This is called the faculty of sadness.

Katamañca, bhikkhave, upekkhindriyaṁ?
And what is the faculty of equanimity?

Yaṁ kho, bhikkhave, kāyikaṁ vā cetasikaṁ vā neva sātaṁ nāsātaṁ vedayitaṁ—
Neither pleasant nor unpleasant feeling, whether physical or mental.

idaṁ vuccati, bhikkhave, upekkhindriyaṁ.
This is the faculty of equanimity.

Tatra, bhikkhave, yañca sukhindriyaṁ yañca somanassindriyaṁ, sukhā sā vedanā daṭṭhabbā.
In this context, the faculties of pleasure and happiness should be seen as pleasant feeling.

Tatra, bhikkhave, yañca dukkhindriyaṁ yañca domanassindriyaṁ, dukkhā sā vedanā daṭṭhabbā.

The faculties of pain and sadness should be seen as painful feeling.

Tatra, bhikkhave, yadidaṁ upekkhindriyaṁ, adukkhamasukhā sā vedanā daṭṭhabbā.
The faculty of equanimity should be seen as neutral feeling.

Iti kho, bhikkhave, imāni pañcindriyāni pañca hutvā tīṇi honti, tīṇi hutvā pañca honti pariyāyenā”ti.
That’s how these five faculties, depending on how they’re explained, having been five become three, and having been three become five.”

Aṭṭhamaṁ.

48.39 Kaṭṭhopamasutta:
The Simile of the Fire Sticks

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Sukhindriyaṁ, dukkhindriyaṁ, somanassindriyaṁ, domanassindriyaṁ, upekkhindriyaṁ.
The faculties of pleasure, pain, happiness, sadness, and equanimity.

Sukhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati sukhindriyaṁ.
The faculty of pleasure arises dependent on a contact to be experienced as pleasant.

So sukhitova samāno ‘sukhitosmī’ti pajānāti.
When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’

Tasseva sukhavedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ sukhavedaniyaṁ phassaṁ paṭicca uppannaṁ sukhindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti.
With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

Dukkhavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati dukkhindriyaṁ.
The faculty of pain arises dependent on a contact to be experienced as painful.

So dukkhitova samāno ‘dukkhitosmī’ti pajānāti.
When in a state of pain, you understand: ‘I’m in a state of pain.’

Tasseva dukkhavedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ dukkhavedaniyaṁ phassaṁ paṭicca uppannaṁ dukkhindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti.
With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops.

Somanassavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati somanassindriyaṁ.
The faculty of happiness arises dependent on a contact to be experienced as happiness.

So sumanova samāno ‘sumanosmī’ti pajānāti.
When in a state of happiness, you understand: ‘I’m in a state of happiness.’

Tasseva somanassavedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ somanassavedaniyaṁ phassaṁ paṭicca uppannaṁ somanassindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti.
With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops.

Domanassavedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati domanassindriyaṁ.
The faculty of sadness arises dependent on a contact to be experienced as sadness.

So dummanova samāno ‘dummanosmī’ti pajānāti.
When in a state of sadness, you understand: ‘I’m in a state of sadness.’

Tasseva domanassavedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ domanassavedaniyaṁ phassaṁ paṭicca uppannaṁ domanassindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti.
With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops.

Upekkhāvedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati upekkhindriyaṁ.

The faculty of equanimity arises dependent on a contact to be experienced as equanimous.

So upekkhakova samāno ‘upekkhakosmī’ti pajānāti.
When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’

Tasseva upekkhāvedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ upekkhāvedaniyaṁ phassaṁ paṭicca uppannaṁ upekkhindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti.
With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.

Seyyathāpi, bhikkhave, dvinnaṁ kaṭṭhānaṁ saṅghaṭṭanasamodhānā usmā jāyati, tejo abhinibbattati; tesaṁyeva kaṭṭhānaṁ nānābhāvāvinikkhepā yā tajjā usmā sā nirujjhati sā vūpasammati;
When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

evameva kho, bhikkhave, sukhavedaniyaṁ phassaṁ paṭicca uppajjati sukhindriyaṁ.
In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant.

So sukhitova samāno ‘sukhitosmī’ti pajānāti.
When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’

Tasseva sukhavedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ sukhavedaniyaṁ phassaṁ paṭicca uppajjati sukhindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti.
With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

Dukkhavedaniyaṁ, bhikkhave, phassaṁ paṭicca …pe…
The faculty of pain …

somanassavedaniyaṁ, bhikkhave, phassaṁ paṭicca …pe…

happiness …

domanassavedaniyaṁ, bhikkhave, phassaṁ paṭicca …pe…
sadness …

upekkhāvedaniyaṁ, bhikkhave, phassaṁ paṭicca uppajjati upekkhindriyaṁ.
equanimity arises dependent on a contact to be experienced as equanimous.

So upekkhakova samāno ‘upekkhakosmī’ti pajānāti.
When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’

Tasseva upekkhāvedaniyassa phassassa nirodhā ‘yaṁ tajjaṁ vedayitaṁ upekkhāvedaniyaṁ phassaṁ paṭicca uppajjati upekkhindriyaṁ taṁ nirujjhati, taṁ vūpasammatī’ti pajānāti”.
With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.”

Navamaṁ.

48.40 Uppaṭipāṭikasutta:
Irregular Order

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Dukkhindriyaṁ, domanassindriyaṁ, sukhindriyaṁ, somanassindriyaṁ, upekkhindriyaṁ.
The faculties of pain, sadness, pleasure, happiness, and equanimity.

Idha, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati dukkhindriyaṁ.
While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises.

So evaṁ pajānāti:
They understand:

‘uppannaṁ kho me idaṁ dukkhindriyaṁ, tañca kho sanimittaṁ sanidānaṁ sasaṅkhāraṁ sappaccayaṁ.
‘The faculty of pain has arisen in me. And that has a foundation, a source, a condition, and a reason.

Tañca animittaṁ anidānaṁ asaṅkhāraṁ appaccayaṁ dukkhindriyaṁ uppajjissatī’ti—netaṁ ṭhānaṁ vijjati.
It’s not possible for the faculty of pain to arise without a foundation, a source, a condition, or a reason.’

So dukkhindriyañca pajānāti, dukkhindriyasamudayañca pajānāti, dukkhindriyanirodhañca pajānāti, yattha cuppannaṁ dukkhindriyaṁ aparisesaṁ nirujjhati tañca pajānāti.
They understand the faculty of pain, its origin, its cessation, and where that

faculty of pain that’s arisen ceases without anything left over.

Kattha cuppannaṁ dukkhindriyaṁ aparisesaṁ nirujjhati?
And where does that faculty of pain that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati,
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

ettha cuppannaṁ dukkhindriyaṁ aparisesaṁ nirujjhati.
That’s where the faculty of pain that’s arisen ceases without anything left over.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu aññāsi dukkhindriyassa nirodhaṁ, tadatthāya cittaṁ upasaṁharati’.
They’re called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati domanassindriyaṁ.
While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises.

So evaṁ pajānāti:
They understand:

‘uppannaṁ kho me idaṁ domanassindriyaṁ, tañca kho sanimittaṁ sanidānaṁ sasaṅkhāraṁ sappaccayaṁ.
‘The faculty of sadness has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṁ anidānaṁ asaṅkhāraṁ appaccayaṁ domanassindriyaṁ uppajjissatī’ti—netaṁ ṭhānaṁ vijjati.

It’s not possible for the faculty of sadness to arise without a foundation, a source, a condition, or a reason.’

So domanassindriyañca pajānāti, domanassindriyasamudayañca pajānāti, domanassindriyanirodhañca pajānāti, yattha cuppannaṁ domanassindriyaṁ aparisesaṁ nirujjhati tañca pajānāti.
They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that’s arisen ceases without anything left over.

Kattha cuppannaṁ domanassindriyaṁ aparisesaṁ nirujjhati?
And where does that faculty of sadness that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati,
It’s when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

ettha cuppannaṁ domanassindriyaṁ aparisesaṁ nirujjhati.
That’s where the faculty of sadness that’s arisen ceases without anything left over.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu aññāsi domanassindriyassa nirodhaṁ, tadatthāya cittaṁ upasaṁharati’.
They’re called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati sukhindriyaṁ.
While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises.

So evaṁ pajānāti:
They understand:

‘uppannaṁ kho me idaṁ sukhindriyaṁ, tañca kho sanimittaṁ sanidānaṁ sasaṅkhāraṁ sappaccayaṁ.
‘The faculty of pleasure has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṁ anidānaṁ asaṅkhāraṁ appaccayaṁ sukhindriyaṁ uppajjissatī’ti—netaṁ ṭhānaṁ vijjati.
It’s not possible for the faculty of pleasure to arise without a foundation, a source, a condition, or a reason.’

So sukhindriyañca pajānāti, sukhindriyasamudayañca pajānāti, sukhindriyanirodhañca pajānāti, yattha cuppannaṁ sukhindriyaṁ aparisesaṁ nirujjhati tañca pajānāti.
They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that’s arisen ceases without anything left over.

Kattha cuppannaṁ sukhindriyaṁ aparisesaṁ nirujjhati?
And where does that faculty of pleasure that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti yaṁ taṁ ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati,
It’s when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

ettha cuppannaṁ sukhindriyaṁ aparisesaṁ nirujjhati.
That’s where the faculty of pleasure that’s arisen ceases without anything left over.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu aññāsi sukhindriyassa nirodhaṁ, tadatthāya cittaṁ upasaṁharati’.
They’re called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati somanassindriyaṁ.
While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises.

So evaṁ pajānāti:
They understand:

‘uppannaṁ kho me idaṁ somanassindriyaṁ, tañca kho sanimittaṁ sanidānaṁ sasaṅkhāraṁ sappaccayaṁ.
‘The faculty of happiness has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṁ anidānaṁ asaṅkhāraṁ appaccayaṁ somanassindriyaṁ uppajjissatī’ti—netaṁ ṭhānaṁ vijjati.
It’s not possible for the faculty of happiness to arise without a foundation, a source, a condition, or a reason.’

So somanassindriyañca pajānāti, somanassindriyasamudayañca pajānāti, somanassindriyanirodhañca pajānāti, yattha cuppannaṁ somanassindriyaṁ aparisesaṁ nirujjhati tañca pajānāti.
They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that’s arisen ceases without anything left over.

Kattha cuppannaṁ somanassindriyaṁ aparisesaṁ nirujjhati?
And where does that faculty of happiness that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati,
It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

ettha cuppannaṁ somanassindriyaṁ aparisesaṁ nirujjhati.
That’s where the faculty of happiness that’s arisen ceases without anything left over.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu aññāsi somanassindriyassa nirodhaṁ, tadatthāya cittaṁ upasaṁharati’.
They’re called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

Idha pana, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato uppajjati upekkhindriyaṁ.
While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises.

So evaṁ pajānāti:
They understand:

‘uppannaṁ kho me idaṁ upekkhindriyaṁ, tañca kho sanimittaṁ sanidānaṁ sasaṅkhāraṁ sappaccayaṁ.
‘The faculty of equanimity has arisen in me. And that has a foundation, a source, a condition, and a reason.

tañca animittaṁ anidānaṁ asaṅkhāraṁ appaccayaṁ upekkhindriyaṁ uppajjissatī’ti—netaṁ ṭhānaṁ vijjati.
It’s not possible for the faculty of equanimity to arise without a foundation, a source, a condition, or a reason.’

So upekkhindriyañca pajānāti, upekkhindriyasamudayañca pajānāti, upekkhindriyanirodhañca pajānāti, yattha cuppannaṁ upekkhindriyaṁ aparisesaṁ nirujjhati tañca pajānāti.
They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that’s arisen ceases without anything left over.

Kattha cuppannaṁ upekkhindriyaṁ aparisesaṁ nirujjhati?
And where does that faculty of equanimity that’s arisen cease without anything left over?

Idha, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja viharati,
It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of

perception and feeling.

ettha cuppannaṁ upekkhindriyaṁ aparisesaṁ nirujjhati.
That’s where the faculty of equanimity that’s arisen ceases without anything left over.

Ayaṁ vuccati, bhikkhave, ‘bhikkhu aññāsi upekkhindriyassa nirodhaṁ, tadatthāya cittaṁ upasaṁharatī’”ti.
They’re called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end.”

Dasamaṁ.

Sukhindriyavaggo catuttho.

Tassuddānaṁ

Suddhikañca soto arahā,
duve samaṇabrāhmaṇā;
Vibhaṅgena tayo vuttā,
kaṭṭho uppaṭipāṭikanti.

48.41 Jarādhammasutta:
Old Age

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā sāyanhasamayaṁ paṭisallānā vuṭṭhito pacchātape nisinno hoti piṭṭhiṁ otāpayamāno.
Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā bhagavato gattāni pāṇinā anomajjanto bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said:

"acchariyaṁ, bhante, abbhutaṁ, bhante.
"It's incredible, sir, it's amazing,

Na cevaṁ dāni, bhante, bhagavato tāva parisuddho chavivaṇṇo pariyodāto, sithilāni ca gattāni sabbāni valiyajātāni, purato pabbhāro ca kāyo, dissati ca indriyānaṁ aññathattaṁ—
how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassā"ti.
of eye, ear, nose, tongue, and body."

“Evañhetaṁ, ānanda, hoti—
“That’s how it is, Ānanda.

jarādhammo yobbaññe, byādhidhammo ārogye, maraṇadhammo jīvite.
When young you’re liable to grow old; when healthy you’re liable to get sick; and when alive you’re liable to die.

Na ceva tāva parisuddho hoti chavivaṇṇo pariyodāto, sithilāni ca honti gattāni sabbāni valiyajātāni, purato pabbhāro ca kāyo, dissati ca indriyānaṁ aññathattaṁ—
The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it’s apparent that there has been a deterioration in the faculties

cakkhundriyassa sotindriyassa ghānindriyassa jivhindriyassa kāyindriyassā”ti.
of eye, ear, nose, tongue, and body.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvā ca sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Dhī taṁ jammi jare atthu,
dubbaṇṇakaraṇī jare;
Tāva manoramaṁ bimbaṁ,
jarāya abhimadditaṁ.

“Curse this wretched old age,
which makes you so ugly.
That’s how much this delightful puppet
is ground down by old age.

Yopi vassasataṁ jīve,
sopi maccuparāyaṇo;
Na kiñci parivajjeti,
sabbamevābhimaddatī”ti.

Even if you live for a hundred years,
you'll still end up dying.
Death spares no-one,
but crushes all underfoot."

Paṭhamaṁ.

48.42 Uṇṇābhabrāhmaṇasutta:
The Brahmin Uṇṇābha

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho uṇṇābho brāhmaṇo yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṁ sammodi.
Then Uṇṇābha the brahmin went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uṇṇābho brāhmaṇo bhagavantaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Pañcimāni, bho gotama, indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayaṁ paccanubhonti.
“Master Gotama, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range.

Katamāni pañca?
What five?

Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ.
The faculties of the eye, ear, nose, tongue, and body.

Imesaṁ nu kho, bho gotama, pañcannaṁ indriyānaṁ nānāvisayānaṁ nānāgocarānaṁ na aññamaññassa gocaravisayaṁ paccanubhontānaṁ kiṁ paṭisaraṇaṁ, ko ca nesaṁ gocaravisayaṁ paccanubhotī”ti?
What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Pañcimāni, brāhmaṇa, indriyāni nānāvisayāni nānāgocarāni na aññamaññassa gocaravisayaṁ paccanubhonti.
“Brahmin, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range.

Katamāni pañca?
What five?

Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ.
The faculties of the eye, ear, nose, tongue, and body.

Imesaṁ kho, brāhmaṇa, pañcannaṁ indriyānaṁ nānāvisayānaṁ nānāgocarānaṁ na aññamaññassa gocaravisayaṁ paccanubhontānaṁ mano paṭisaraṇaṁ, manova nesaṁ gocaravisayaṁ paccanubhotī”ti.
These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“Manassa pana, bho gotama, kiṁ paṭisaraṇan”ti?
“But Master Gotama, what does the mind have recourse to?”

“Manassa kho, brāhmaṇa, sati paṭisaraṇan”ti.
“The mind has recourse to mindfulness.”

“Satiyā pana, bho gotama, kiṁ paṭisaraṇan”ti?
“But what does mindfulness have recourse to?”

“Satiyā kho, brāhmaṇa, vimutti paṭisaraṇan”ti.
“Mindfulness has recourse to freedom.”

“Vimuttiyā pana, bho gotama, kiṁ paṭisaraṇan”ti?
“But what does freedom have recourse to?”

“Vimuttiyā kho, brāhmaṇa, nibbānaṁ paṭisaraṇan”ti.
“Freedom has recourse to extinguishment.”

“Nibbānassa pana, bho gotama, kiṁ paṭisaraṇan”ti?
“But what does extinguishment have recourse to?”

“Accayāsi, brāhmaṇa, pañhaṁ, nāsakkhi pañhassa pariyantaṁ gahetuṁ.
“This question goes too far, brahmin! You weren’t able to grasp the limit of questioning.

Nibbānogadhañhi, brāhmaṇa, brahmacariyaṁ vussati nibbānaparāyaṇaṁ nibbānapariyosānan”ti.
For extinguishment is the culmination, destination, and end of the spiritual life.”

Atha kho uṇṇābho brāhmaṇo bhagavato bhāsitaṁ abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā pakkāmi.
And then the brahmin Uṇṇābha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā acirapakkante uṇṇābhe brāhmaṇe bhikkhū āmantesi:
Then, not long after he had left, the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, kūṭāgāre vā kūṭāgārasālāyaṁ vā pācīnavātapānā sūriye uggacchante vātapānena rasmi pavisitvā kvāssa patiṭṭhitā”ti?
“Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“Pacchimāyaṁ, bhante, bhittiyan”ti.
“On the western wall, sir.”

“Evameva kho, bhikkhave, uṇṇābhassa brāhmaṇassa tathāgate saddhā niviṭṭhā mūlajātā patiṭṭhitā daḷhā asaṁhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.
“In the same way, the brahmin Uṇṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Imamhi ce, bhikkhave, samaye uṇṇābho brāhmaṇo kālaṁ kareyya, natthi taṁ saṁyojanaṁ yena saṁyojanena saṁyutto uṇṇābho brāhmaṇo puna imaṁ lokaṁ āgaccheyyā”ti.
If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”

Dutiyaṁ.

48.43 Sāketasutta:
At Sāketa

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sākete viharati añjanavane migadāye.
At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“atthi nu kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni hontī”ti?
“Mendicants, is there a way in which the five faculties become the five powers, and the five powers become the five faculties?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti … pe…
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Atthi, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti.
“Mendicants, there is a way in which the five faculties become the five powers, and the five powers become the five faculties.

Katamo ca, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma yāni pañcindriyāni tāni pañca balāni honti, yāni pañca balāni tāni pañcindriyāni honti?
And what is that method?

Yaṁ, bhikkhave, saddhindriyaṁ taṁ saddhābalaṁ, yaṁ saddhābalaṁ taṁ saddhindriyaṁ;
The faculty of faith is the power of faith, and the power of faith is the faculty of faith.

yaṁ vīriyindriyaṁ taṁ vīriyabalaṁ, yaṁ vīriyabalaṁ taṁ vīriyindriyaṁ;
The faculty of energy is the power of energy, and the power of energy is the faculty of energy.

yaṁ satindriyaṁ taṁ satibalaṁ, yaṁ satibalaṁ taṁ satindriyaṁ;
The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

yaṁ samādhindriyaṁ taṁ samādhibalaṁ, yaṁ samādhibalaṁ taṁ samādhindriyaṁ;
The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion.

yaṁ paññindriyaṁ taṁ paññābalaṁ, yaṁ paññābalaṁ taṁ paññindriyaṁ.
The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

Seyyathāpi, bhikkhave, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā, tassa majjhe dīpo.
Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island.

Atthi, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma tassā nadiyā eko sototveva saṅkhyaṁ gacchati.
There’s a way in which that river can be reckoned to have just one stream.

Atthi pana, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma tassā nadiyā dve sotānitveva saṅkhyaṁ gacchanti.
But there's also a way in which that river can be reckoned to have two streams.

Katamo ca, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma tassā nadiyā eko sototveva saṅkhyaṁ gacchati?
And what's the way in which that river can be reckoned to have just one stream?

Yañca, bhikkhave, tassa dīpassa purimante udakaṁ, yañca pacchimante udakaṁ—
By taking into account the water to the east and the west of the island,

ayaṁ kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma tassā nadiyā eko sototveva saṅkhyaṁ gacchati.
that river can be reckoned to have just one stream.

Katamo ca, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma tassā nadiyā dve sotānitveva saṅkhyaṁ gacchanti?
And what's the way in which that river can be reckoned to have two streams?

Yañca, bhikkhave, tassa dīpassa uttarante udakaṁ, yañca dakkhiṇante udakaṁ—
By taking into account the water to the north and the south of the island,

ayaṁ kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma tassā nadiyā dve sotānitveva saṅkhyaṁ gacchanti.
that river can be reckoned to have two streams.

Evameva kho, bhikkhave, yaṁ saddhindriyaṁ taṁ saddhābalaṁ, yaṁ saddhābalaṁ taṁ saddhindriyaṁ;
In the same way, the faculty of faith is the power of faith, and the power of faith is the faculty of faith.

yaṁ vīriyindriyaṁ taṁ vīriyabalaṁ, yaṁ vīriyabalaṁ taṁ vīriyindriyaṁ;

The faculty of energy is the power of energy, and the power of energy is the faculty of energy.

yaṁ satindriyaṁ taṁ satibalaṁ, yaṁ satibalaṁ taṁ satindriyaṁ;
The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness.

yaṁ samādhindriyaṁ taṁ samādhibalaṁ, yaṁ samādhibalaṁ taṁ samādhindriyaṁ;
The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion.

yaṁ paññindriyaṁ taṁ paññābalaṁ, yaṁ paññābalaṁ taṁ paññindriyaṁ.
The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

Pañcannaṁ, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
It’s because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Tatiyaṁ.

48.44 Pubbakoṭṭhakasutta:
At the Eastern Gate

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbakoṭṭhake.
At one time the Buddha was staying in Sāvatthī at the eastern gate.

Tatra kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta:

“saddahasi tvaṁ, sāriputta—
“Sāriputta, do you have faith that

saddhindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānan”ti?
the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless?”

“Na khvāhaṁ ettha, bhante, bhagavato saddhāya gacchāmi—
“Sir, in this case I don’t rely on faith in the Buddha’s claim that

saddhindriyaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.

Yesañhetaṁ, bhante, aññātaṁ assa adiṭṭhaṁ aviditaṁ asacchikataṁ aphassitaṁ paññāya, te tattha paresaṁ saddhāya gaccheyyuṁ—
There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter.

saddhindriyaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
Yesañca kho etaṁ, bhante, ñātaṁ diṭṭhaṁ viditaṁ sacchikataṁ phassitaṁ paññāya, nikkaṅkhā te tattha nibbicikicchā—
But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter.

saddhindriyaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
Mayhañca kho etaṁ, bhante, ñātaṁ diṭṭhaṁ viditaṁ sacchikataṁ phassitaṁ paññāya.
I have known, seen, understood, realized, and experienced this with wisdom.

Nikkaṅkhvāhaṁ tattha nibbicikiccho saddhindriyaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānan”ti.
I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Yesañhetaṁ, sāriputta, aññātaṁ assa adiṭṭhaṁ aviditaṁ asacchikataṁ aphassitaṁ paññāya, te tattha paresaṁ saddhāya gaccheyyuṁ—
There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter.

saddhindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
Yesañca kho etaṁ, sāriputta, ñātaṁ diṭṭhaṁ viditaṁ sacchikataṁ phassitaṁ paññāya, nikkaṅkhā te tattha nibbicikicchā—
But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties that

saddhindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānan”ti.
the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in the deathless.”

Catutthaṁ.

48.45 Paṭhamapubbārāmasutta:
At the Eastern Monastery (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"katinaṁ nu kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
"Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

'khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāmī"ti?
'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'?"

"Bhagavaṁmūlakā no, bhante, dhammā …pe…
"Our teachings are rooted in the Buddha. …"

"ekassa kho, bhikkhave, indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
"A mendicant must develop and cultivate one faculty so that they can declare enlightenment.

'khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāmīti.

Katamassa ekassa paññindriyassa paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā saṇṭhāti, tadanvayaṁ vīriyaṁ saṇṭhāti, tadanvayā sati saṇṭhāti, tadanvayo samādhi saṇṭhāti.
What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.

Imassa kho, bhikkhave, ekassa indriyassa bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
This is the one faculty that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

Pañcamaṁ.

48.46 Dutiyapubbārāmasutta:
At the Eastern Monastery (2nd)

Taṁyeva nidānaṁ.
The same setting.

“Katinaṁ nu kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti?
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“dvinnaṁ kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
“A mendicant must develop and cultivate two faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmīti.
Katamesaṁ dvinnaṁ?
What two?

Ariyāya ca paññāya, ariyāya ca vimuttiyā.
Noble wisdom and noble freedom.

Yā hissa, bhikkhave, ariyā paññā tadassa paññindriyaṁ.

For their noble wisdom is the faculty of wisdom.

Yā hissa, bhikkhave, ariyā vimutti tadassa samādhindriyaṁ.
And their noble freedom is the faculty of immersion.

Imesaṁ kho, bhikkhave, dvinnaṁ indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
These are the two faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

Chaṭṭhaṁ.

48.47 Tatiyapubbārāmasutta:
At the Eastern Monastery (3rd)

Taṁyeva nidānaṁ.
The same setting.

“Katinaṁ nu kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti?
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“catunnaṁ kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
“A mendicant must develop and cultivate four faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmīti.
Katamesaṁ catunnaṁ?
What four?

Vīriyindriyassa, satindriyassa, samādhindriyassa, paññindriyassa—
The faculties of energy, mindfulness, immersion, and wisdom.

Imesaṁ kho, bhikkhave, catunnaṁ indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
These are the four faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

Sattamaṁ.

48.48 Catutthapubbārāmasutta:
At the Eastern Monastery (4th)

Taṁyeva nidānaṁ.
The same setting.

“Katinaṁ nu kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti?
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“pañcannaṁ kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
“A mendicant must develop and cultivate five faculties so that they can declare enlightenment.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmīti.
Katamesaṁ pañcannaṁ?
What five?

Saddhindriyassa, vīriyindriyassa, satindriyassa, samādhindriyassa, paññindriyassa—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ bhāvitattā bahulīkatattā khīṇāsavo bhikkhu aññaṁ byākaroti:
These are the five faculties that a mendicant must develop and cultivate so that they can declare enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

Aṭṭhamaṁ.

48.49 Piṇḍolabhāradvājasutta:
About Bhāradvāja the Alms-gatherer

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Tena kho pana samayena āyasmatā piṇḍolabhāradvājena aññā byākatā hoti:
Now at that time Venerable Bhāradvāja the Alms-gatherer had declared enlightenment:

"khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyāti pajānāmī"ti.
"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said,

"Āyasmatā, bhante, piṇḍolabhāradvājena aññā byākatā: 'khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā'ti pajānāmīti. Kiṁ nu kho, bhante, atthavasaṁ sampassamānena āyasmatā piṇḍolabhāradvājena aññā byākatā:
"What reason does Bhāradvāja the Alms-gatherer see for doing this?"

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti?

“Tiṇṇannaṁ kho, bhikkhave, indriyānaṁ bhāvitattā bahulīkatattā piṇḍolabhāradvājena bhikkhunā aññā byākatā:
“It’s because Bhāradvāja the Alms-gatherer has developed and cultivated three faculties that he declares enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmīti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Katamesaṁ tiṇṇannaṁ?
What three?

Satindriyassa, samādhindriyassa, paññindriyassa—
The faculties of mindfulness, immersion, and wisdom.

Imesaṁ kho, bhikkhave, tiṇṇannaṁ indriyānaṁ bhāvitattā bahulīkatattā piṇḍolabhāradvājena bhikkhunā aññā byākatā:
It’s because Bhāradvāja the Alms-gatherer has developed and cultivated these three faculties that he declares enlightenment.

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmīti.

Imāni ca, bhikkhave, tīṇindriyāni kimantāni?
What’s the culmination of these three faculties?

Khayantāni.
They culminate in ending.

Kissa khayantāni?
In the ending of what?

Jātijarāmaraṇassa.

Of rebirth, old age, and death.

‘Jātijarāmaraṇaṁ khayan’ti kho, bhikkhave, sampassamānena piṇḍolabhāradvājena bhikkhunā aññā byākatā:
It’s because he sees that they culminate in the ending of rebirth, old age, and death that Bhāradvāja the Alms-gatherer declares enlightenment:

‘khīṇā jāti, vusitaṁ brahmacariyaṁ, kataṁ karaṇīyaṁ, nāparaṁ itthattāyā’ti pajānāmī”ti.
‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

Navamaṁ.

48.50 Āpaṇasutta:
At Āpaṇa

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā aṅgesu viharati āpaṇaṁ nāma aṅgānaṁ nigamo.
At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town called Āpaṇa.

Tatra kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta:

“yo so, sāriputta, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā”ti?
“Sāriputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“Yo so, bhante, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā.
“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions.

saddhassa hi, bhante, ariyasāvakassa etaṁ pāṭikaṅkhaṁ yaṁ āraddhavīriyo viharissati—akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Yaṁ hissa, bhante, vīriyaṁ tadassa vīriyindriyaṁ.
For their energy is the faculty of energy.

Saddhassa hi, bhante, ariyasāvakassa āraddhavīriyassa etaṁ pāṭikaṅkhaṁ yaṁ satimā bhavissati, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago.

Yā hissa, bhante, sati tadassa satindriyaṁ.
For their mindfulness is the faculty of mindfulness.

Saddhassa hi, bhante, ariyasāvakassa āraddhavīriyassa upaṭṭhitassatino etaṁ pāṭikaṅkhaṁ yaṁ vossaggārammaṇaṁ karitvā labhissati samādhiṁ, labhissati cittassa ekaggataṁ.
You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind.

Yo hissa, bhante, samādhi tadassa samādhindriyaṁ.
For their samādhi is the faculty of immersion.

Saddhassa hi, bhante, ariyasāvakassa āraddhavīriyassa upaṭṭhitassatino samāhitacittassa etaṁ pāṭikaṅkhaṁ yaṁ evaṁ pajānissati—
You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this:

anamataggo kho saṁsāro.
‘Transmigration has no known beginning.

Pubbakoṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Avijjāya tveva tamokāyassa asesavirāganirodho santametaṁ padaṁ paṇītametaṁ padaṁ, yadidaṁ—

But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime.

sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.
That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

Yā hissa, bhante, paññā tadassa paññindriyaṁ.
For their noble wisdom is the faculty of wisdom.

Saddho so, bhante, ariyasāvako evaṁ padahitvā padahitvā evaṁ saritvā saritvā evaṁ samādahitvā samādahitvā evaṁ pajānitvā pajānitvā evaṁ abhisaddahati:
When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this:

'ime kho te dhammā ye me pubbe sutavā ahesuṁ.
'I have previously heard of these things.

Tenāhaṁ etarahi kāyena ca phusitvā viharāmi, paññāya ca ativijjha passāmī'ti.
But now I have direct meditative experience of them, and see them with penetrating wisdom.'

Yā hissa, bhante, saddhā tadassa saddhindriyan"ti.
For their faith is the faculty of faith."

"Sādhu sādhu, sāriputta.
"Good, good, Sāriputta!

Yo so, sāriputta, ariyasāvako tathāgate ekantagato abhippasanno, na so tathāgate vā tathāgatasāsane vā kaṅkheyya vā vicikiccheyya vā.
Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. …"

Saddhassa hi, sāriputta, ariyasāvakassa etaṁ pāṭikaṅkhaṁ yaṁ āraddhavīriyo viharissati—
The Buddha then repeated Sāriputta's answer word for word.

akusalānaṁ dhammānaṁ pahānāya, kusalānaṁ dhammānaṁ upasampadāya, thāmavā daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.
Yaṁ hissa, sāriputta, vīriyaṁ tadassa vīriyindriyaṁ.

Saddhassa hi, sāriputta, ariyasāvakassa āraddhavīriyassa etaṁ pāṭikaṅkhaṁ yaṁ satimā bhavissati, paramena satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā anussaritā.
Yā hissa, sāriputta, sati tadassa satindriyaṁ.

Saddhassa hi, sāriputta, ariyasāvakassa āraddhavīriyassa upaṭṭhitassatino etaṁ pāṭikaṅkhaṁ yaṁ vossaggārammaṇaṁ karitvā labhissati samādhiṁ, labhissati cittassa ekaggataṁ.
Yo hissa, sāriputta, samādhi tadassa samādhindriyaṁ.

Saddhassa hi, sāriputta, ariyasāvakassa āraddhavīriyassa upaṭṭhitassatino samāhitacittassa etaṁ pāṭikaṅkhaṁ yaṁ evaṁ pajānissati—
anamataggo kho saṁsāro.
Pubbakoṭi na paññāyati avijjānīvaraṇānaṁ sattānaṁ taṇhāsaṁyojanānaṁ sandhāvataṁ saṁsarataṁ.
Avijjāya tveva tamokāyassa asesavirāganirodho santametaṁ padaṁ paṇītametaṁ padaṁ, yadidaṁ—
sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ.
Yā hissa, sāriputta, paññā tadassa paññindriyaṁ.

Saddho so, sāriputta, ariyasāvako evaṁ padahitvā padahitvā evaṁ saritvā saritvā evaṁ samādahitvā samādahitvā evaṁ pajānitvā pajānitvā evaṁ abhisaddahati:
'ime kho te dhammā ye me pubbe sutavā ahesuṁ.
Tenāhaṁ etarahi kāyena ca phusitvā viharāmi, paññāya ca ativijjha passāmī'ti.

Yā hissa, sāriputta, saddhā tadassa saddhindriyan”ti.

Dasamaṁ.

Jarāvaggo pañcamo.

Tassuddānaṁ

Jarā uṇṇābho brāhmaṇo,
sāketo pubbakoṭṭhako;
Pubbārāme ca cattāri,
piṇḍolo āpaṇena cāti.

48.51 Sālasutta:
At Sālā

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu viharati sālāya brāhmaṇagāme.
At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“seyyathāpi, bhikkhave, ye keci tiracchānagatā pāṇā, sīho migarājā tesaṁ aggamakkhāyati, yadidaṁ—thāmena javena sūrena;
“Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

Saddhindriyaṁ, bhikkhave, bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati;
The faculties of faith,

vīriyindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati;
energy,

satindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati;
mindfulness,

samādhindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati;

immersion,

paññindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci tiracchānagatā pāṇā, sīho migarājā tesaṁ aggamakkhāyati, yadidaṁ—thāmena javena sūrena;
The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā”ti.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Paṭhamaṁ.

48.52 Mallikasutta:
In the Land of the Mallas

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā mallesu viharati uruvelakappaṁ nāma mallānaṁ nigamo.
At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“yāvakīvañca, bhikkhave, ariyasāvakassa ariyañāṇaṁ na uppannaṁ hoti neva tāva catunnaṁ indriyānaṁ saṇṭhiti hoti, neva tāva catunnaṁ indriyānaṁ avaṭṭhiti hoti.
“Mendicants, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed.

Yato ca kho, bhikkhave, ariyasāvakassa ariyañāṇaṁ uppannaṁ hoti, atha catunnaṁ indriyānaṁ saṇṭhiti hoti, atha catunnaṁ indriyānaṁ avaṭṭhiti hoti.
But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

Seyyathāpi, bhikkhave, yāvakīvañca kūṭāgārassa kūṭaṁ na ussitaṁ hoti, neva tāva gopānasīnaṁ saṇṭhiti hoti, neva tāva gopānasīnaṁ avaṭṭhiti hoti.
It’s just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed.

Yato ca kho, bhikkhave, kūṭāgārassa kūṭaṁ ussitaṁ hoti, atha gopānasīnaṁ saṇṭhiti hoti, atha gopānasīnaṁ avaṭṭhiti hoti.

But when the roof peak is lifted into place, the rafters become stable and fixed.

Evameva kho, bhikkhave, yāvakīvañca ariyasāvakassa ariyañāṇaṁ na uppannaṁ hoti, neva tāva catunnaṁ indriyānaṁ saṇṭhiti hoti, neva tāva catunnaṁ indriyānaṁ avaṭṭhiti hoti.
In the same way, as long as noble knowledge hasn't arisen for a noble disciple the four faculties are not stable and fixed.

Yato ca kho, bhikkhave, ariyasāvakassa ariyañāṇaṁ uppannaṁ hoti, atha catunnaṁ indriyānaṁ …pe… avaṭṭhiti hoti.
But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

Katamesaṁ catunnaṁ?
What four?

Saddhindriyassa, vīriyindriyassa, satindriyassa, samādhindriyassa.
The faculties of faith, energy, mindfulness, and immersion.

Paññavato, bhikkhave, ariyasāvakassa tadanvayā saddhā saṇṭhāti, tadanvayaṁ vīriyaṁ saṇṭhāti, tadanvayā sati saṇṭhāti, tadanvayo samādhi saṇṭhātī"ti.
When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized."

Dutiyaṁ.

48.53 Sekhasutta:
A Trainee

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosambiyaṁ viharati ghositārāme.
At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"atthi nu kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma sekho bhikkhu sekhabhūmiyaṁ ṭhito 'sekhosmī'ti pajāneyya, asekho bhikkhu asekhabhūmiyaṁ ṭhito 'asekhosmī'ti pajāneyyā"ti?
"Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?"

"Bhagavaṁmūlakā no, bhante, dhammā …pe…
"Our teachings are rooted in the Buddha. …"

"atthi, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma sekho bhikkhu sekhabhūmiyaṁ ṭhito 'sekhosmī'ti pajāneyya, asekho bhikkhu asekhabhūmiyaṁ ṭhito 'asekhosmī'ti pajāneyya.
"There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

Katamo ca, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma sekho bhikkhu sekhabhūmiyaṁ ṭhito 'sekhosmī'ti pajānāti?

And what is a way that a mendicant who is a trainee can understand that they are a trainee?

Idha, bhikkhave, sekho bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti—
It’s when a mendicant who is a trainee truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma sekho bhikkhu sekhabhūmiyaṁ ṭhito ‘sekhosmī’ti pajānāti.
This is a way that a mendicant who is a trainee can understand that they are a trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu iti paṭisañcikkhati:
Furthermore, a mendicant who is a trainee reflects:

‘atthi nu kho ito bahiddhā aññho samaṇo vā brāhmaṇo vā yo evaṁ bhūtaṁ tacchaṁ tathaṁ dhammaṁ deseti yathā bhagavā’ti?
‘Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?’

So evaṁ pajānāti:
They understand:

‘natthi kho ito bahiddhā aññho samaṇo vā brāhmaṇo vā yo evaṁ bhūtaṁ tacchaṁ tathaṁ dhammaṁ deseti yathā bhagavā’ti.
‘There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.’

Ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma sekho bhikkhu sekhabhūmiyaṁ ṭhito ‘sekhosmī’ti pajānāti.
This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Puna caparaṁ, bhikkhave, sekho bhikkhu pañcindriyāni pajānāti—

Furthermore, a mendicant who is a trainee understands the five faculties:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

Yaṅgatikāni yaṁparamāni yaṁphalāni yaṁpariyosānāni. Na heva kho kāyena phusitvā viharati;
And although they don't have direct meditative experience of their destination, apex, fruit, and culmination,

paññāya ca ativijjha passati.
they do see them with penetrating wisdom.

Ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma sekho bhikkhu sekhabhūmiyaṁ ṭhito 'sekhosmī'ti pajānāti.
This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Katamo ca, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma asekho bhikkhu asekhabhūmiyaṁ ṭhito 'asekhosmī'ti pajānāti?
And what is the way that a mendicant who is an adept can understand that they are an adept?

Idha, bhikkhave, asekho bhikkhu pañcindriyāni pajānāti—
It's when a mendicant who is an adept understands the five faculties:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
faith, energy, mindfulness, immersion, and wisdom.

Yaṅgatikāni yaṁparamāni yaṁphalāni yaṁpariyosānāni. Kāyena ca phusitvā viharati;
They have direct meditative experience of their destination, apex, fruit, and culmination,

paññāya ca ativijjha passati.
and they see them with penetrating wisdom.

Ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma asekho bhikkhu asekhabhūmiyaṁ ṭhito 'asekhosmī'ti pajānāti.

This is a way that a mendicant who is an adept can understand that they are an adept.

Puna caparaṁ, bhikkhave, asekho bhikkhu cha indriyāni pajānāti.
Furthermore, a mendicant who is an adept understands the six faculties:

‘Cakkhundriyaṁ, sotindriyaṁ, ghānindriyaṁ, jivhindriyaṁ, kāyindriyaṁ, manindriyaṁ—
eye, ear, nose, tongue, body, and mind.

imāni kho cha indriyāni sabbena sabbaṁ sabbathā sabbaṁ aparisesaṁ nirujjhissanti, aññāni ca cha indriyāni na kuhiñci kismiñci uppajjissantī’ti pajānāti.
They understand: ‘These six faculties will totally and utterly cease without anything left over. And no other six faculties will arise anywhere anyhow.’

Ayampi kho, bhikkhave, pariyāyo yaṁ pariyāyaṁ āgamma asekho bhikkhu asekhabhūmiyaṁ ṭhito ‘asekhosmī’ti pajānātī”ti.
This too is a way that a mendicant who is an adept can understand that they are an adept.”

Tatiyaṁ.

48.54 Padasutta:
Footprints

“Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṁ pāṇānaṁ padajātāni sabbāni tāni hatthipade samodhānaṁ gacchanti, hatthipadaṁ tesaṁ aggamakkhāyati, yadidaṁ—mahantattena;
“The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all.

evameva kho, bhikkhave, yāni kānici padāni bodhāya saṁvattanti, paññindriyaṁ padaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.

Katamāni ca, bhikkhave, padāni bodhāya saṁvattanti?
And what are the steps that lead to awakening?

Saddhindriyaṁ, bhikkhave, padaṁ, taṁ bodhāya saṁvattati;
The faculties of faith,

vīriyindriyaṁ padaṁ, taṁ bodhāya saṁvattati;
energy,

satindriyaṁ padaṁ, taṁ bodhāya saṁvattati;
mindfulness,

samādhindriyaṁ padaṁ, taṁ bodhāya saṁvattati;
immersion,

paññindriyaṁ padaṁ, taṁ bodhāya saṁvattati.
and wisdom are steps that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, yāni kānici jaṅgalānaṁ pāṇānaṁ padajātāni sabbāni tāni hatthipade samodhānaṁ gacchanti, hatthipadaṁ tesaṁ

aggamakkhāyati, yadidaṁ—mahantattena;
The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all.

evameva kho, bhikkhave, yāni kānici padāni bodhāya saṁvattanti, paññindriyaṁ padaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā"ti.
In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened."

Catutthaṁ.

48.55 Sārasutta:
Heartwood

“Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṁ tesaṁ aggamakkhāyati;
“Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

Saddhindriyaṁ, bhikkhave, bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
The faculties of faith,

Vīriyindriyaṁ …pe…
energy,

satindriyaṁ …pe…
mindfulness,

samādhindriyaṁ …pe…
immersion,

paññindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci sāragandhā, lohitacandanaṁ tesaṁ aggamakkhāyati;
Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā”ti.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Pañcamaṁ.

48.56 Patiṭṭhitasutta:
Grounded

“Ekadhamme patiṭṭhitassa, bhikkhave, bhikkhuno pañcindriyāni bhāvitāni honti subhāvitāni.
“Mendicants, when a mendicant is grounded in one thing the five faculties become developed, well developed.

Katamasmiṁ ekadhamme?
What one thing?

Appamāde.
Diligence.

Katamo ca bhikkhave, appamādo?
And what is diligence?

Idha, bhikkhave, bhikkhu cittaṁ rakkhati āsavesu ca sāsavesu ca dhammesu.
It’s when a mendicant looks after their mind when it comes to defilements and things that stimulate defilements.

Tassa cittaṁ rakkhato āsavesu ca sāsavesu ca dhammesu saddhindriyampi bhāvanāpāripūriṁ gacchati.
As they do so the faculties of faith,

Vīriyindriyampi bhāvanāpāripūriṁ gacchati.
energy,

Satindriyampi bhāvanāpāripūriṁ gacchati.
mindfulness,

Samādhindriyampi bhāvanāpāripūriṁ gacchati.
immersion,

Paññindriyampi bhāvanāpāripūriṁ gacchati.
and wisdom are fully developed.

Evampi kho, bhikkhave, ekadhamme patiṭṭhitassa bhikkhuno pañcindriyāni bhāvitāni honti subhāvitānī”ti.
That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

Chaṭṭhaṁ.

48.57 Sahampatibrahmasutta:
With Brahmā Sahampati

Ekaṁ samayaṁ bhagavā uruvelāyaṁ viharati najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.
At one time, when he was first awakened, the Buddha was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Atha kho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as he was in private retreat this thought came to his mind,

"pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni.
"When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

Katamāni pañca?
What five?

Saddhindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
The faculties of faith,

Vīriyindriyaṁ …pe…
energy,

satindriyaṁ …pe…
mindfulness,

samādhindriyaṁ …pe…
immersion,

paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
and wisdom.

Imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānānī”ti.
When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva brahmaloke antarahito bhagavato purato pāturahosi.
Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha.

Atha kho brahmā sahampati ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjaliṁ paṇāmetvā bhagavantaṁ etadavoca:
He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“evametaṁ, bhagavā, evametaṁ sugata.
“That’s so true, Blessed One! That’s so true, Holy One!

Pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni.
When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

Katamāni pañca?
What five?

Saddhindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ …pe… paññindriyaṁ bhāvitaṁ bahulīkataṁ amatogadhaṁ hoti amataparāyaṇaṁ amatapariyosānaṁ.
The faculties of faith, energy, mindfulness, immersion, and wisdom.

Imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānāni.
When these five faculties are developed and cultivated they culminate, finish, and end in the deathless.

Bhūtapubbāhaṁ, bhante, kassape sammāsambuddhe brahmacariyaṁ acariṁ.
Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa.

Tatrapi maṁ evaṁ jānanti:
There they knew me as

‘sahako bhikkhu, sahako bhikkhū’ti.
the mendicant Sahaka.

So khvāhaṁ, bhante, imesaṁyeva pañcannaṁ indriyānaṁ bhāvitattā bahulīkatattā kāmesu kāmacchandaṁ virājetvā kāyassa bhedā paraṁ maraṇā sugatiṁ brahmalokaṁ upapanno.
Because of developing and cultivating these same five faculties I lost desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the Brahmā realm.

Tatrapi maṁ evaṁ jānanti:
There they know me as

‘brahmā sahampati, brahmā sahampatī’ti.
Brahmā Sahampati.

Evametaṁ, bhagavā, evametaṁ sugata.
That’s so true, Blessed One! That’s so true, Holy One!

Ahametaṁ jānāmi, ahametaṁ passāmi yathā imāni pañcindriyāni bhāvitāni bahulīkatāni amatogadhāni honti amataparāyaṇāni amatapariyosānānī”ti.
I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in the deathless.”

Sattamaṁ.

48.58 Sūkarakhatasutta:
The Boar’s Cave

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate sūkarakhatāyaṁ.
At one time the Buddha was staying near Rājagaha, on the Vulture’s Peak Mountain in the Boar’s Cave.

Tatra kho bhagavā āyasmantaṁ sāriputtaṁ āmantesi:
Then the Buddha said to Venerable Sāriputta:

“kiṁ nu kho, sāriputta, atthavasaṁ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti?
“Sāriputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?”

“Anuttarañhi, bhante, yogakkhemaṁ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti.
“Sir, it is considering the supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Anuttarañhi, sāriputta, yogakkhemaṁ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattati.
For it is considering the supreme sanctuary that a mendicant whose defilements are ended, while still alive, continues to show utmost devotion

for the Realized One or his instructions.

Katamo ca, sāriputta, anuttaro yogakkhemo yaṁ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti?
And what is that supreme sanctuary?”

“Idha, bhante, khīṇāsavo bhikkhu saddhindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ,
“It’s when a mendicant with defilements ended develops the faculties of faith,

vīriyindriyaṁ bhāveti …pe…
energy,

satindriyaṁ bhāveti …
mindfulness,

samādhindriyaṁ bhāveti …
immersion,

paññindriyaṁ bhāveti upasamagāmiṁ sambodhagāmiṁ.
and wisdom, which lead to peace and awakening.

Ayaṁ kho, bhante, anuttaro yogakkhemo yaṁ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti.
It is considering this supreme sanctuary that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Eso hi, sāriputta, anuttaro yogakkhemo yaṁ sampassamāno khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatīti.
For this is that supreme sanctuary.

Katamo ca, sāriputta, paramanipaccakāro yaṁ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti?
And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?”

“Idha, bhante, khīṇāsavo bhikkhu satthari sagāravo viharati sappatisso, dhamme sagāravo viharati sappatisso, saṅghe sagāravo viharati sappatisso, sikkhāya sagāravo viharati sappatisso, samādhismiṁ sagāravo viharati sappatisso.
“It’s when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion.

Ayaṁ kho, bhante, paramanipaccakāro yaṁ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti.
This is that utmost devotion.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Eso hi, sāriputta, paramanipaccakāro yaṁ khīṇāsavo bhikkhu tathāgate vā tathāgatasāsane vā paramanipaccakāraṁ pavattamāno pavattatī”ti.
For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions.”

Aṭṭhamaṁ.

48.59 Paṭhamauppādasutta:
Arising (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassa.
“Mendicants, these five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra tathāgatassa pātubhāvā arahato sammāsambuddhassā”ti.
These five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

Navamaṁ.

48.60 Dutiyauppādasutta:
Arising (2nd)

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra sugatavinayā.
“Mendicants, these five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.

Katamāni pañca?
What five?

Saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni anuppannāni uppajjanti, nāññatra sugatavinayā”ti.
These five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.”

Dasamaṁ.

Sūkarakhatavaggo chaṭṭho.

Tassuddānaṁ

Sālaṁ mallikaṁ sekho ca,
padaṁ sāraṁ patiṭṭhitaṁ;
Brahmasūkarakhatāyo,
uppādā apare duveti.

48.61 Saṁyojanasutta:
Fetters

Sāvatthinidānaṁ.
At Sāvatthī.

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni saṁyojanappahānāya saṁvattanti.
“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni saṁyojanappahānāya saṁvattantī”ti.
When these five faculties are developed and cultivated they lead to giving up the fetters.”

Paṭhamaṁ.

48.62 Anusayasutta:
Tendencies

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni anusayasamugghātāya saṁvattanti.
“Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni anusayasamugghātāya saṁvattantī”ti.
When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

Dutiyaṁ.

48.63 Pariññāsutta:
Complete Understanding

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni addhānapariññāya saṁvattanti.
“Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni addhānapariññāya saṁvattantī”ti.
When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

Tatiyaṁ.

48.64 Āsavakkhayasutta:
Ending of Defilements

“Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni āsavānaṁ khayāya saṁvattanti.
“Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni āsavānaṁ khayāya saṁvattantīti.
When these five faculties are developed and cultivated they lead to the ending of defilements.”

Pañcimāni, bhikkhave, indriyāni bhāvitāni bahulīkatāni saṁyojanappahānāya saṁvattanti, anusayasamugghātāya saṁvattanti, addhānapariññāya saṁvattanti, āsavānaṁ khayāya saṁvattanti.
“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni bhāvitāni bahulīkatāni saṁyojanappahānāya saṁvattanti, anusayasamugghātāya saṁvattanti, addhānapariññāya saṁvattanti, āsavānaṁ khayāya saṁvattantī”ti.

When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements."

Catutthaṁ.

48.65 Paṭhamaphalasutta:
Two Fruits

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ bhāvitattā bahulīkatattā dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
Because of developing and cultivating these five faculties, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Pañcamaṁ.

48.66 Dutiyaphalasutta:
Seven Benefits

“Pañcimāni, bhikkhave, indriyāni.
“Mendicants, there are these five faculties.

Katamāni pañca?
What five?

Saddhindriyaṁ …pe… paññindriyaṁ—
The faculties of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañcindriyāni.
These are the five faculties.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ bhāvitattā bahulīkatattā satta phalā sattānisaṁsā pāṭikaṅkhā.
Because of developing and cultivating these five faculties, seven fruits and benefits can be expected.

Katame satta phalā sattānisaṁsā?
What seven?

Diṭṭheva dhamme paṭikacca aññaṁ ārādheti,
They attain enlightenment early on in this very life.

no ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, atha maraṇakāle aññaṁ ārādheti.
If not, they attain enlightenment at the time of death.

No ce diṭṭheva dhamme aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti, atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti,
If not, with the ending of the five lower fetters, they’re extinguished between one life and the next …

upahaccaparinibbāyī hoti,

they’re extinguished upon landing …

asaṅkhāraparinibbāyī hoti,
they’re extinguished without extra effort …

sasaṅkhāraparinibbāyī hoti,
they’re extinguished with extra effort …

uddhaṁsoto hoti akaniṭṭhagāmī.
they head upstream, going to the Akaniṭṭha realm.

Imesaṁ kho, bhikkhave, pañcannaṁ indriyānaṁ bhāvitattā bahulīkatattā ime satta phalā sattānisaṁsā pāṭikaṅkhā”ti.
Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected.”

Chaṭṭhaṁ.

48.67 Paṭhamarukkhasutta:
A Tree (1st)

“Seyyathāpi, bhikkhave, ye keci jambudīpakā rukkhā, jambū tesaṁ aggamakkhāyati;
“Mendicants, of all the trees in India, the rose-apple is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

Saddhindriyaṁ, bhikkhave, bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
The faculties of faith,

Vīriyindriyaṁ …pe…
energy,

satindriyaṁ …
mindfulness,

samādhindriyaṁ …
immersion,

paññindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci jambudīpakā rukkhā, jambū tesaṁ aggamakkhāyati;
Of all the trees in India, the rose-apple is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā”ti.

In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Sattamaṁ.

48.68 Dutiyarukkhasutta:
A Tree (2nd)

“Seyyathāpi, bhikkhave, ye keci devānaṁ tāvatiṁsānaṁ rukkhā, pārichattako tesaṁ aggamakkhāyati;
“Mendicants, of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

Saddhindriyaṁ, bhikkhave, bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
The faculties of faith,

Vīriyindriyaṁ …pe…
energy,

satindriyaṁ …
mindfulness,

samādhindriyaṁ …
immersion,

paññindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci devānaṁ tāvatiṁsānaṁ rukkhā, pārichattako tesaṁ aggamakkhāyati;

Of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā”ti.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Aṭṭhamaṁ.

48.69 Tatiyarukkhasutta:
A Tree (3rd)

“Seyyathāpi, bhikkhave, ye keci asurānaṁ rukkhā, cittapāṭali tesaṁ aggamakkhāyati;
“Mendicants, of all the trees belonging to the demons, the vivid patala is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

Saddhindriyaṁ, bhikkhave, bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati …pe… paññindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci asurānaṁ rukkhā, cittapāṭali tesaṁ aggamakkhāyati;
Of all the trees belonging to the demons, the vivid patala is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā”ti.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Navamaṁ.

48.70 Catuttharukkhasutta:
A Tree (4th)

“Seyyathāpi, bhikkhave, ye keci supaṇṇānaṁ rukkhā, kūṭasimbalī tesaṁ aggamakkhāyati;
“Mendicants, of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāya.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

Katame ca, bhikkhave, bodhipakkhiyā dhammā?
And what are the qualities that lead to awakening?

Saddhindriyaṁ, bhikkhave, bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati …pe… paññindriyaṁ bodhipakkhiyo dhammo, taṁ bodhāya saṁvattati.
The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Seyyathāpi, bhikkhave, ye keci supaṇṇānaṁ rukkhā, kūṭasimbalī tesaṁ aggamakkhāyati;
Of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best.

evameva kho, bhikkhave, ye keci bodhipakkhiyā dhammā, paññindriyaṁ tesaṁ aggamakkhāyati, yadidaṁ—bodhāyā”ti.
In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

Dasamaṁ.

Bodhipakkhiyavaggo sattamo.

Tassuddānaṁ

Saṁyojanā anusayā,
pariññā āsavakkhayā;
Dve phalā caturo rukkhā,
vaggo tena pavuccatīti.

48.71–82 Pācīnādisutta:
Slanting East, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
How so?

Idha, bhikkhave, bhikkhu saddhindriyaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ,
It’s when a mendicant develops the faculties of faith,

vīriyindriyaṁ …pe…
energy,

satindriyaṁ …
mindfulness,

samādhindriyaṁ …
immersion,

paññindriyaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

Dvādasamaṁ.

Gaṅgāpeyyālavaggo aṭṭhamo.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

48.83–92 Appamādavagga:
The Chapter on Diligence

(Appamādavaggo vitthāretabbo.)
(Tell in full as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sārena vassikaṁ;
Rājā candimasūriyā,
vatthena dasamaṁ padanti.

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

48.93–104 Balakaraṇīyavagga:
The Chapter on Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)
(Tell in full as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

48.105–114 Esanāvagga:
The Chapter on Searches

(Esanāvaggo vitthāretabbo.)
(Tell in full as in the chapter on searches at SN 45.161–170.)

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasinā cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

48.115–124 Oghādisutta:
Floods, etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya pañcindriyāni bhāvetabbāni.
The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu saddhindriyaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe… paññindriyaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya imāni

pañcindriyāni bhāvetabbānī”ti.
These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṁ.

(Yathā maggasaṁyuttaṁ, tathā vitthāretabbaṁ.)
(Tell in full as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)

Oghavaggo dvādasamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

48.125–136 Punapācīnādisutta:
Another on Sloping East, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
How so?

Idha, bhikkhave, bhikkhu saddhindriyaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …pe… paññindriyaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

Evaṁ kho, bhikkhave, bhikkhu pañcindriyāni bhāvento pañcindriyāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

Dvādasamaṁ.

Gaṅgāpeyyālavaggo terasamo.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

48.137–146 Punaappamādavagga:
Another Chapter on Diligence

On Display: Title of Section Only
(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

48.147–158 Punabalakaraṇīyavagga:
Another Chapter on Hard Work

On Display: Title of Section Only
(This text consists of the title only. Tell in full as in SN 45.149–160, removal of greed version.)

48.159–168 Punaesanāvagga:
Another Chapter on Searches

(Appamādavagga-balakaraṇīyavagga-esanāvaggā vitthāretabbā.)
(Tell in full as in SN 45.161–170, removal of greed version.)

48.169–178 punaoghādisutta:
Another Series on Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya pañcindriyāni bhāvetabbāni.
The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu saddhindriyaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ. Vīriyindriyaṁ …pe… satindriyaṁ … samādhindriyaṁ … paññindriyaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya imāni pañcindriyāni bhāvetabbānī”ti.
These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Oghavaggo sattarasamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Indriyasaṁyuttaṁ catutthaṁ.
The Linked Discourses on the Faculties is the fourth section.

49. Sammappadhāna Saṁyutta:
On the Right Efforts

49.1–12 Pācīnādisutta:
Sloping East, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā etadavoca:
There the Buddha said:

“cattārome, bhikkhave, sammappadhānā.
“Mendicants, there are these four right efforts.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Ime kho, bhikkhave, cattāro sammappadhānāti.
These are the four right efforts.

Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
The Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro sammappadhāne bhāvento cattāro sammappadhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu cattāro sammappadhāne bhāvento cattāro sammappadhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Evaṁ kho, bhikkhave, bhikkhu cattāro sammappadhāne bhāvento cattāro sammappadhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.”

Dvādasamaṁ.

Gaṅgāpeyyālavaggo paṭhamo.

(Sammappadhānasaṁyuttassa gaṅgāpeyyālī sammappadhānavasena vitthāretabbā.)
(Tell in full as in SN 45.92–102.)

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

49.13–22 Appamādavagga:
Diligence

(Appamādavaggo sammappadhānavasena vitthāretabbo.)
(Tell in full as in SN 45.139–148.)

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sārena vassikaṁ;
Rājā candimasūriyā,
vatthena dasamaṁ padanti.

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

49.23–34 Balakaraṇīyādisutta:
Hard Work, Etc.

“Seyyathāpi, bhikkhave, ye keci balakaraṇīyā kammantā kayiranti, sabbe te pathaviṁ nissāya pathaviyaṁ patiṭṭhāya evamete balakaraṇīyā kammantā kayiranti;
“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth.

evameva kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya cattāro sammappadhāne bhāveti, cattāro sammappadhāne bahulīkaroti.
In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.

Kathañca, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya cattāro sammappadhāne bhāveti, cattāro sammappadhāne bahulīkaroti?
How so?

Idha, bhikkhave, bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati …pe…
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Evaṁ kho, bhikkhave, bhikkhu sīlaṁ nissāya sīle patiṭṭhāya cattāro sammappadhāne bhāveti, cattāro sammappadhāne bahulīkarotī”ti.
That’s how a mendicant develops and cultivates the four right efforts

depending on and grounded on ethics.”

(Evaṁ balakaraṇīyavaggo sammappadhānavasena vitthāretabbo.)
(Tell in full as in SN 45.149–160.)

Dvādasamaṁ.

Balakaraṇīyavaggo tatiyo.

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

49.35–44 Esanādisuttadasaka:
Ten Discourses on Searches, Etc.

“Tisso imā, bhikkhave, esanā.
“Mendicants, there are these three searches.

Katamā tisso?
What three?

Kāmesanā, bhavesanā, brahmacariyesanā—
The search for sensual pleasures, the search for continued existence, and the search for a spiritual path.

imā kho, bhikkhave, tisso esanā.
These are the three searches.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya pariññāya parikkhayāya pahānāya cattāro sammappadhānā bhāvetabbā.
The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ …pe…
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Imāsaṁ kho, bhikkhave, tissannaṁ esanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro sammappadhānā bhāvetabbā”ti.
These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.”

(Vitthāretabbaṁ.)
(Tell in full as in SN 45.161–170.)

Dasamaṁ.

Esanāvaggo catuttho.

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasinā cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

49.45–54 Oghādisutta:
Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya cattāro sammappadhānā bhāvetabbā.
The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu anuppannānaṁ …pe…
It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro sammappadhānā bhāvetabbā”ti.
These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Vitthāretabbā.)
(Tell in full as in SN 45.171–179, with the above as the final discourse.)

Dasamaṁ.

Oghavaggo pañcamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Sammappadhānasaṁyuttaṁ pañcamaṁ.
The Linked Discourses on the Right Efforts is the fifth section.

50. Bala Saṁyutta:
On the Five Powers

50.1–12 Balādisutta:
Sloping East, Etc.

“Pañcimāni, bhikkhave, balāni.
“Mendicants, there are these five powers.

Katamāni pañca?
What five?

Saddhābalaṁ, vīriyabalaṁ, satibalaṁ, samādhibalaṁ, paññābalaṁ—
The powers of faith, energy, mindfulness, immersion, and wisdom.

imāni kho, bhikkhave, pañca balānīti.
These are the five powers.

Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
The Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu saddhābalaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ,
It’s when a mendicant develops the powers of faith,

vīriyabalaṁ …pe…
energy,

satibalaṁ …

mindfulness,

samādhibalaṁ …
immersion,

paññābalaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

Dvādasamaṁ.

Gaṅgāpeyyālavaggo paṭhamo.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

50.13–22 Appamādavagga:
Diligence

(Appamādavaggo vitthāretabbo.)
(Tell in full as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sārena vassikaṁ;
Rājā candimasūriyā,
vatthena dasamaṁ padanti.

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

50.23–34 Balakaraṇīyavagga:
Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)
(Tell in full as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

50.35–44 Esanāvagga:
Searches

(Esanāvaggo vitthāretabbo.)
(Tell in full as in the chapter on searches at SN 45.161–170.)

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasinā cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

50.45–54 Oghādisutta:
Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya pañca balāni bhāvetabbāni.
The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu, saddhābalaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ,
It’s when a mendicant develops the powers of faith,

vīriyabalaṁ …pe…
energy,

satibalaṁ …
mindfulness,

samādhibalaṁ …

immersion,

paññābalaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya imāni pañca balāni bhāvetabbānī”ti.
These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Evaṁ vitthāretabbā.)
(Tell in full as in SN 45.171–179, with the above as the final discourse.)

50.55–66 Pācīnādisutta:
Sloping East, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu, saddhābalaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ …
It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

evaṁ kho, bhikkhave, bhikkhu pañca balāni bhāvento pañca balāni bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

Vitthāretabbā.
(Tell in full for each of the different rivers as in SN 45.91–102, removal of greed version.)

Dvādasamaṁ.

Gaṅgāpeyyālavaggo chaṭṭho.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

50.67–76 Punaappamādavagga:
Another Chapter on Diligence

On Display: Title of Section Only
(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

50.77–88 Punabalakaraṇīyavagga:
Another Chapter on Hard Work

(Appamādavagga-balakaraṇīyavaggā vitthāretabbā.)
(Tell in full as in SN 45.149–160, removal of greed version.)

50.89–98 Punaesanādisutta:
Another Series on Searches, Etc.

(Evaṁ esanāpāḷi vitthāretabbā—rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.)
(Tell in full as in SN 45.161–170, removal of greed version.)

Esanāvaggo navamo.

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasinā cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

50.99–108 Punaoghādisutta:
Another Series on Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya pañca balāni bhāvetabbāni.
The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katamāni pañca?
What five?

Idha, bhikkhave, bhikkhu saddhābalaṁ bhāveti …pe… paññābalaṁ bhāveti rāgavinayapariyosānaṁ dosavinayapariyosānaṁ mohavinayapariyosānaṁ.
A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya imāni pañca balāni bhāvetabbānī”ti.

These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Dasamaṁ.

Oghavaggo dasamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Balasaṁyuttaṁ chaṭṭhaṁ.
The Linked Discourses on the Powers is the sixth section.

51. Iddhipāda Saṁyutta:

On the Bases of Psychic Power

51.1 Apārasutta:
From the Near Shore

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattanti.
“Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

vīriyasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
They develop the basis of psychic power that has immersion due to energy, and active effort.

cittasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
They develop the basis of psychic power that has immersion due to mental development, and active effort.

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā apārā pāraṁ gamanāya saṁvattantī”ti.
When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.”

Paṭhamaṁ.

51.2 Viraddhasutta:
Missed Out

“Yesaṁ kesañci, bhikkhave, cattāro iddhipādā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
“Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, cattāro iddhipādā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Yesaṁ kesañci, bhikkhave, ime cattāro iddhipādā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci, bhikkhave, ime cattāro iddhipādā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī”ti.
Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering.”

Dutiyaṁ.

51.3 Ariyasutta:
A Noble One

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāya.
“Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā ariyā niyyānikā niyyanti takkarassa sammā dukkhakkhayāyā”ti.
When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

Tatiyaṁ.

51.4 Nibbidāsutta:
Disillusionment

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.
“Mendicants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā bhāvitā bahulīkatā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattantī”ti.
These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Catutthaṁ.

51.5 Iddhipadesasutta:
Partly

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā iddhipadesaṁ abhinipphādesuṁ sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
“Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā iddhipadesaṁ abhinipphādessanti sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā iddhipadesaṁ abhinipphādenti sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…

energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā iddhipadesaṁ abhinipphādesuṁ, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā iddhipadesaṁ abhinipphādessanti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā iddhipadesaṁ abhinipphādenti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā”ti.
All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

Pañcamaṁ.

51.6 Samattasutta:
Completely

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā samattaṁ iddhiṁ abhinipphādesuṁ, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
“Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā samattaṁ iddhiṁ abhinipphādessanti, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā samattaṁ iddhiṁ abhinipphādenti, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…

energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā samattaṁ iddhiṁ abhinipphādesuṁ, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā samattaṁ iddhiṁ abhinipphādessanti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power.

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā samattaṁ iddhiṁ abhinipphādenti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā”ti.
All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

Chaṭṭhaṁ.

51.7 Bhikkhusutta:
A Mendicant

“Ye hi keci, bhikkhave, atītamaddhānaṁ bhikkhū āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihariṁsu, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
“Mendicants, all the mendicants in the past …

Ye hi keci, bhikkhave, anāgatamaddhānaṁ bhikkhū āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissanti, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
future …

Ye hi keci, bhikkhave, etarahi bhikkhū āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…

energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṁ bhikkhū āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihariṁsu sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the mendicants in the past …

Ye hi keci, bhikkhave, anāgatamaddhānaṁ bhikkhū āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissanti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
future …

Ye hi keci, bhikkhave, etarahi bhikkhū āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā”ti.
present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power.”

Sattamaṁ.

51.8 Buddhasutta:
Awakened

“Cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …pe…
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā tathāgato ‘arahaṁ sammāsambuddho’ti vuccatī”ti.
It is because he has developed and cultivated these four bases of psychic power that the Realized One is called ‘the perfected one, the fully awakened Buddha’.”

Aṭṭhamaṁ.

51.9 Ñāṇasutta:
Knowledge

“‘Ayaṁ chandasamādhippadhānasaṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
“Mendicants: ‘This is the basis of psychic power that has immersion due to enthusiasm, and active effort.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘So kho panāyaṁ chandasamādhippadhānasaṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave …
‘This basis of psychic power … should be developed.’ …

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṁ vīriyasamādhippadhānasaṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the basis of psychic power that has immersion due to energy, and active effort.’ …

‘So kho panāyaṁ vīriyasamādhippadhānasaṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave …
‘This basis of psychic power … should be developed.’ …

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko

udapādi.
‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṁ cittasamādhippadhānasaṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the basis of psychic power that has immersion due to mental development, and active effort.’ …

‘So kho panāyaṁ cittasamādhippadhānasaṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave …
‘This basis of psychic power … should be developed.’ …

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘Ayaṁ vīmaṁsāsamādhippadhānasaṅkhārasamannāgato iddhipādo’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the basis of psychic power that has immersion due to inquiry, and active effort.’ …

‘So kho panāyaṁ vīmaṁsāsamādhippadhānasaṅkhārasamannāgato iddhipādo bhāvetabbo’ti me, bhikkhave …
‘This basis of psychic power … should be developed.’ …

‘bhāvito’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī”ti.
‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding

teachings not learned before from another.”

Navamaṅ.

51.10 Cetiyasutta:
At the Cāpāla Shrine

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Vesāliyaṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto āyasmantaṁ ānandaṁ āmantesi:
Then, after the meal, on his return from almsround, he addressed Venerable Ānanda:

“gaṇhāhi, ānanda, nisīdanaṁ.
“Ānanda, get your sitting cloth.

Yena cāpālaṁ cetiyaṁ tenupasaṅkamissāma divāvihārāyā”ti.
Let’s go to the Cāpāla shrine for the day’s meditation.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṁ ādāya bhagavantaṁ piṭṭhito piṭṭhito anubandhi.
“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Atha kho bhagavā yena cāpālaṁ cetiyaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out.

Āyasmāpi kho ānando bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Ānanda bowed to the Buddha and sat down to one side.

Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
The Buddha said to him:

“Ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.”

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:

He didn’t beg the Buddha,

“tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti yathā taṁ mārena pariyuṭṭhitacitto.
“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Dutiyampi kho bhagavā …pe…
For a second time …

tatiyampi kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
and for a third time, the Buddha said to Ānanda:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṁ udenaṁ cetiyaṁ, ramaṇīyaṁ gotamakaṁ cetiyaṁ, ramaṇīyaṁ sattambaṁ cetiyaṁ, ramaṇīyaṁ bahuputtaṁ cetiyaṁ, ramaṇīyaṁ sārandadaṁ cetiyaṁ, ramaṇīyaṁ cāpālaṁ cetiyaṁ.
“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṁ vā tiṭṭheyya kappāvasesaṁ vā.
Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Ākaṅkhamāno, ānanda, tathāgato kappaṁ vā tiṭṭheyya kappāvasesaṁ vā”ti.
The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.”

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṁ;
But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

na bhagavantaṁ yāci:
He didn't beg the Buddha,

"tiṭṭhatu, bhante, bhagavā kappaṁ, tiṭṭhatu sugato kappaṁ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan"ti yathā taṁ mārena pariyuṭṭhitacitto.
"Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Atha kho bhagavā āyasmantaṁ ānandaṁ āmantesi:
Then the Buddha said to him,

"gaccha kho tvaṁ, ānanda,
"Go now, Ānanda,

yassadāni kālaṁ maññasī"ti.
at your convenience."

"Evaṁ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanā bhagavantaṁ abhivādetvā padakkhiṇaṁ katvā avidūre aññatarasmiṁ rukkhamūle nisīdi.
"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

Atha kho māro pāpimā, acirapakkante āyasmante ānande, yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him:

“Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni sugato. Parinibbānakālo dāni, bhante, bhagavato.
“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their own tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

Santi kho pana, bhante, etarahi bhikkhū bhagavato sāvakā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such monk disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. Parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become

fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī’ti.
‘Wicked One, I will not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …’ …

Santi kho pana, bhante, etarahi bhikkhuniyo bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
Today you do have such nun disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. Parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

‘na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me upāsakā …pe…
‘Wicked One, I will not become fully extinguished until I have layman disciples …

yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desessantī'ti.
and laywoman disciples who are competent, educated, assured, learned …' …

Santi kho pana, bhante, etarahi upāsakā …
Today you do have such layman

upāsikā bhagavato sāvikā viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṁ ācariyakaṁ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṁ parappavādaṁ sahadhammena suniggahitaṁ niggahetvā sappāṭihāriyaṁ dhammaṁ desenti.
and laywoman disciples.

Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni, sugato. Parinibbānakālo dāni, bhante, bhagavato.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Bhāsitā kho panesā, bhante, bhagavatā vācā:
Sir, you once made this statement:

'na tāvāhaṁ, pāpima, parinibbāyissāmi yāva me idaṁ brahmacariyaṁ na iddhañceva bhavissati phītañca vitthāritaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitan'ti.
'Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.'

Tayidaṁ, bhante, bhagavato brahmacariyaṁ iddhañceva phītañca vitthāritaṁ bāhujaññaṁ puthubhūtaṁ yāva devamanussehi suppakāsitaṁ.
Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Parinibbātu dāni, bhante, bhagavā, parinibbātu dāni sugato. Parinibbānakālo dāni, bhante, bhagavato”ti.
May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

Evaṁ vutte, bhagavā māraṁ pāpimantaṁ etadavoca:
When this was said, the Buddha said to Māra,

“appossukko tvaṁ, pāpima, hohi. Na ciraṁ tathāgatassa parinibbānaṁ bhavissati.
“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

Ito tiṇṇaṁ māsānaṁ accayena tathāgato parinibbāyissatī”ti.
Three months from now the Realized One will finally be extinguished.”

Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṁ ossaji.
So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force.

Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṁsanako lomahaṁso, devadundubhiyo ca phaliṁsu.
When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Atha kho bhagavā etamatthaṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi:
Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Tulamatulañca sambhavaṁ,
Bhavasaṅkhāramavassaji muni;

Ajjhattarato samāhito,
Abhindi kavacamivattasambhavan”ti.

“Comparing the incomparable
with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor.”

Dasamaṁ.

Cāpālavaggo paṭhamo.

Tassuddānaṁ

Apārāpi viraddho ca,
ariyā nibbidāpi ca;
Padesaṁ samattaṁ bhikkhu,
buddhaṁ ñāṇañca cetiyanti.

51.11 Pubbasutta:
Before

Sāvatthinidānaṁ.
At Sāvatthī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho hetu, ko paccayo iddhipādabhāvanāyā’ti?
‘What’s the cause, what’s the reason for the development of the bases of psychic power?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘idha bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṁ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.
They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;

as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti’.
And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

Vīriyasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti —
They develop the basis of psychic power that has immersion due to energy …

iti me vīriyaṁ na ca atilīnaṁ bhavissati, na ca atippaggahitaṁ bhavissati, na ca ajjhattaṁ saṅkhittaṁ bhavissati, na ca bahiddhā vikkhittaṁ bhavissati.
Pacchāpuresaññī ca viharati—
yathā pure tathā pacchā, yathā pacchā tathā pure;
yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
Cittasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
mental development …

iti me cittaṁ na ca atilīnaṁ bhavissati, na ca atippaggahitaṁ bhavissati, na ca ajjhattaṁ saṅkhittaṁ bhavissati, na ca bahiddhā vikkhittaṁ bhavissati.
Pacchāpuresaññī ca viharati—
yathā pure tathā pacchā, yathā pacchā tathā pure;
yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
Vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

Evaṁ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṁ bahulīkatesu, anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karoti, seyyathāpi udake; udakepi abhijjamāne gacchati, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasati parimajjati; yāva brahmalokāpi kāyena vasaṁ vatteti.
When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and

stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Evaṁ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṁ bahulīkatesu dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti—dibbe ca mānuse ca, dūre santike cāti.
When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.

Evaṁ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṁ bahulīkatesu, parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāti.
When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind.

Sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāti;
They understand mind with greed as ‘mind with greed’,

vītarāgaṁ vā cittaṁ ‘vītarāgaṁ cittan’ti pajānāti;
and mind without greed as ‘mind without greed’.

sadosaṁ vā cittaṁ ‘sadosaṁ cittan’ti pajānāti;
They understand mind with hate …

vītadosaṁ vā cittaṁ ‘vītadosaṁ cittan’ti pajānāti;
mind without hate …

samohaṁ vā cittaṁ ‘samohaṁ cittan’ti pajānāti;
mind with delusion …

vītamohaṁ vā cittaṁ ‘vītamohaṁ cittan’ti pajānāti;
mind without delusion …

saṅkhittaṁ vā cittaṁ ‘saṅkhittaṁ cittan’ti pajānāti;
constricted mind …

vikkhittaṁ vā cittaṁ ‘vikkhittaṁ cittan’ti pajānāti;
scattered mind …

mahaggataṁ vā cittaṁ ‘mahaggataṁ cittan’ti pajānāti;
expansive mind …

amahaggataṁ vā cittaṁ ‘amahaggataṁ cittan’ti pajānāti;
unexpansive mind …

sauttaraṁ vā cittaṁ ‘sauttaraṁ cittan’ti pajānāti;
mind that is not supreme …

anuttaraṁ vā cittaṁ ‘anuttaraṁ cittan’ti pajānāti;
mind that is supreme …

samāhitaṁ vā cittaṁ ‘samāhitaṁ cittan’ti pajānāti;
mind immersed in samādhi …

asamāhitaṁ vā cittaṁ ‘asamāhitaṁ cittan’ti pajānāti;
mind not immersed in samādhi …

vimuttaṁ vā cittaṁ ‘vimuttaṁ cittan’ti pajānāti;
freed mind …

avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāti.
They understand unfreed mind as ‘unfreed mind’.

Evaṁ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṁ bahulīkatesu, anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi jātiyo pañ̃ñāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto amutra udapādiṁ; tatrāpāsiṁ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati.
When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred

thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

Evaṁ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṁ bahulīkatesu, dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata, bhonto, sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṁ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapannā. Ime vā pana, bhonto, sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṁ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte, suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti.

When the four bases of psychic power have been developed and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good

things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Evaṁ bhāvitesu kho, bhikkhu, catūsu iddhipādesu evaṁ bahulīkatesu, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī"ti.
When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

Paṭhamaṁ.

51.12 Mahapphalasutta:
Very Fruitful

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā.
“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, cattāro iddhipādā kathaṁ bahulīkatā mahapphalā honti mahānisaṁsā?
How so?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti —
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṁ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.
They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Vīriyasamādhi …pe…
They develop the basis of psychic power that has immersion due to energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Evaṁ bhāvitā kho, bhikkhave, cattāro iddhipādā evaṁ bahulīkatā mahapphalā honti mahānisaṁsā.
When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

Evaṁ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṁ bahulīkatesu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti …pe…. When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. …

Evaṁ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṁ bahulīkatesu, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Dutiyaṁ.

51.13 Chandasamādhisutta:
Immersion Due to Enthusiasm

“Chandañce, bhikkhave, bhikkhu nissāya labhati samādhiṁ, labhati cittassa ekaggataṁ—
“Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind,

ayaṁ vuccati chandasamādhi.
this is called immersion due to enthusiasm.

So anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

Uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

Uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.

These are called active efforts.

Iti ayañca chando, ayañca chandasamādhi, ime ca padhānasaṅkhārā—
And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts.

ayaṁ vuccati, bhikkhave,
chandasamādhippadhānasaṅkhārasamannāgato iddhipādo.
This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

Vīriyañce, bhikkhave, bhikkhu nissāya labhati samādhiṁ, labhati cittassa ekaggataṁ—
If a mendicant depends on energy in order to gain immersion, gain unification of mind,

ayaṁ vuccati ‘vīriyasamādhi’.
this is called immersion due to energy.

So anuppannānaṁ …pe…
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.
These are called active efforts.

Iti idañca vīriyaṁ, ayañca vīriyasamādhi, ime ca padhānasaṅkhārā—
And so there is this energy, this immersion due to energy, and these active efforts.

ayaṁ vuccati, bhikkhave,
vīriyasamādhippadhānasaṅkhārasamannāgato iddhipādo.
This is called the basis of psychic power that has immersion due to energy, and active effort.

Cittañce, bhikkhave, bhikkhu nissāya labhati samādhiṁ, labhati cittassa ekaggataṁ—
If a mendicant depends on mental development in order to gain immersion, gain unification of mind,

ayaṁ vuccati ‘cittasamādhi’.
this is called immersion due to mental development.

So anuppannānaṁ pāpakānaṁ …pe…
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.
These are called active efforts.

Iti idañca cittaṁ, ayañca cittasamādhi, ime ca padhānasaṅkhārā—
And so there is this mental development, this immersion due to mental development, and these active efforts.

ayaṁ vuccati, bhikkhave,
cittasamādhippadhānasaṅkhārasamannāgato iddhipādo.
This is called the basis of psychic power that has immersion due to mental development, and active effort.

Vīmaṁsañce, bhikkhave, bhikkhu nissāya labhati samādhiṁ, labhati cittassa ekaggataṁ—
If a mendicant depends on inquiry in order to gain immersion, gain unification of mind,

ayaṁ vuccati ‘vīmaṁsāsamādhi’.
this is called immersion due to inquiry.

So anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati

…pe…
They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise …

uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti vāyamati vīriyaṁ ārabhati cittaṁ paggaṇhāti padahati.
so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

Ime vuccanti ‘padhānasaṅkhārā’ti.
These are called active efforts.

Iti ayañca vīmaṁsā, ayañca vīmaṁsāsamādhi, ime ca padhānasaṅkhārā—
And so there is this inquiry, this immersion due to inquiry, and these active efforts.

ayaṁ vuccati, bhikkhave, vīmaṁsāsamādhippadhānasaṅkhārasamannāgato iddhipādo”ti.
This is called the basis of psychic power that has immersion due to inquiry, and active effort.”

Tatiyaṁ.

51.14 Moggallānasutta:
With Moggallāna

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati pubbārāme migāramātupāsāde.
At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena sambahulā bhikkhū heṭṭhāmigāramātupāsāde viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā bhantacittā pākatindriyā.
Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Atha kho bhagavā āyasmantaṁ mahāmoggallānaṁ āmantesi:
Then the Buddha addressed Venerable Mahāmoggallāna,

"ete kho, moggallāna, sabrahmacārino heṭṭhāmigāramātupāsāde viharanti uddhatā unnaḷā capalā mukharā vikiṇṇavācā muṭṭhassatino asampajānā asamāhitā bhantacittā pākatindriyā.
"These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties.

Gaccha, moggallāna, te bhikkhū saṁvejehī"ti.
Go, Moggallāna, and strike awe in those mendicants!"

“Evaṁ, bhante”ti kho āyasmā mahāmoggallāno bhagavato paṭissutvā tathārūpaṁ iddhābhisaṅkhāraṁ abhisaṅkhāresi yathā pādaṅguṭṭhakena migāramātupāsādaṁ saṅkampesi sampakampesi sampacālesi.
“Yes, sir,” replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe.

Atha kho te bhikkhū saṁviggā lomahaṭṭhajātā ekamantaṁ aṭṭhaṁsu:
Then those mendicants stood to one side, shocked and awestruck.

“acchariyaṁ vata bho, abbhutaṁ vata bho.
“It’s incredible, it’s amazing!

Nivātañca vata ayañca migāramātupāsādo gambhīranemo sunikhāto acalo asampakampī, atha ca pana saṅkampito sampakampito sampacālito”ti.
There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū bhagavā etadavoca:
Then the Buddha went up to those mendicants and said:

“kiṁ nu tumhe, bhikkhave, saṁviggā lomahaṭṭhajātā ekamantaṁ ṭhitā”ti?
“Why do you, mendicants, stand to one side, shocked and awestruck?”

“Acchariyaṁ, bhante, abbhutaṁ bhante.
“It’s incredible, sir, it’s amazing!

Nivātañca vata ayañca migāramātupāsādo gambhīranemo sunikhāto acalo asampakampī, atha ca pana saṅkampito sampakampito sampacālito”ti.
There’s no wind at all; and this stilt longhouse of Migāra’s mother has deep foundations. It’s firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!”

“Tumheva kho, bhikkhave, saṁvejetukāmena moggallānena bhikkhunā pādaṅguṭṭhakena migāramātupāsādo, saṅkampito sampakampito sampacālito.
“Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and tremble with his toe.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamesaṁ dhammānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo”ti?
What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“Bhagavaṁmūlakā no, bhante, dhammā, bhagavaṁnettikā bhagavaṁpaṭisaraṇā. Sādhu vata, bhante, bhagavantaṁyeva paṭibhātu etassa bhāsitassa attho. Bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha.
“Well then, mendicants, listen.

Catunnaṁ kho, bhikkhave, iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo.
The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, moggallāno bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
Moggallāna develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati;
He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
Pacchāpuresaññī ca viharati—
And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo.
The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

Imesañca pana, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti …pe…

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power … controlling the body as far as the Brahmā realm. …

imesañca pana, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

Catutthaṁ.

51.15 Uṇṇābhabrāhmaṇasutta:
The Brahmin Uṇṇābha

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā ānando kosambiyaṁ viharati ghositārāme.
At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery.

Atha kho uṇṇābho brāhmaṇo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then Uṇṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho uṇṇābho brāhmaṇo āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him,

"kimatthiyaṁ nu kho, bho ānanda, samaṇe gotame brahmacariyaṁ vussatī"ti?
"Master Ānanda, what's the purpose of leading the spiritual life under the ascetic Gotama?"

"Chandappahānatthaṁ kho, brāhmaṇa, bhagavati brahmacariyaṁ vussatī"ti.
"The purpose of leading the spiritual life under the Buddha, brahmin, is to give up desire."

"Atthi pana, bho ānanda, maggo atthi paṭipadā etassa chandassa pahānāyā"ti?
"But is there a path and a practice for giving up that desire?"

“Atthi kho, brāhmaṇa, maggo, atthi paṭipadā etassa chandassa pahānāyā”ti.
“There is.”

“Katamo pana, bho ānanda, maggo katamā paṭipadā etassa chandassa pahānāyā”ti?
“What is that path?”

“Idha, brāhmaṇa, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
“It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ayaṁ kho, brāhmaṇa, maggo ayaṁ paṭipadā etassa chandassa pahānāyā”ti.
This is the path and the practice for giving up that desire.”

“Evaṁ sante, bho ānanda, santakaṁ hoti no asantakaṁ.
“This being the case, Master Ānanda, the path is endless, not finite.

Chandeneva chandaṁ pajahissatīti—netaṁ ṭhānaṁ vijjati”.
For it’s not possible to give up desire by means of desire.”

“Tena hi, brāhmaṇa, taññevettha paṭipucchissāmi. Yathā te khameyya tathā taṁ byākareyyāsi.

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like.

Taṁ kiṁ maññasi, brāhmaṇa,
What do you think, brahmin?

ahosi te pubbe chando ‘ārāmaṁ gamissāmī’ti?
Have you ever had a desire to walk to the park,

Tassa te ārāmagatassa yo tajjo chando so paṭippassaddho”ti?
but when you arrived at the park, the corresponding desire faded away?”

“Evaṁ, bho”.
“Yes, sir.”

“Ahosi te pubbe vīriyaṁ ‘ārāmaṁ gamissāmī’ti?
“Have you ever had the energy to walk to the park,

Tassa te ārāmagatassa yaṁ tajjaṁ vīriyaṁ taṁ paṭippassaddhan”ti?
but when you arrived at the park, the corresponding energy faded away?”

“Evaṁ, bho”.
“Yes, sir.”

“Ahosi te pubbe cittaṁ ‘ārāmaṁ gamissāmī’ti?
“Have you ever had the idea to walk to the park,

Tassa te ārāmagatassa yaṁ tajjaṁ cittaṁ taṁ paṭippassaddhan”ti?
but when you arrived at the park, the corresponding idea faded away?”

“Evaṁ, bho”.
“Yes, sir.”

“Ahosi te pubbe vīmaṁsā ‘ārāmaṁ gamissāmī’ti?
“Have you ever inquired regarding a walk to the park,

Tassa te ārāmagatassa yā tajjā vīmaṁsā sā paṭippassaddhā”ti?

but when you arrived at the park, the corresponding inquiry faded away?”

“Evaṁ, bho”.
“Yes, sir.”

“Evameva kho, brāhmaṇa, yo so bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, tassa yo pubbe chando ahosi arahattappattiyā, arahattappatte yo tajjo chando so paṭippassaddho;
“In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away.

yaṁ pubbe vīriyaṁ ahosi arahattappattiyā, arahattappatte yaṁ tajjaṁ vīriyaṁ taṁ paṭippassaddhaṁ;
They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away.

yaṁ pubbe cittaṁ ahosi arahattappattiyā, arahattappatte yaṁ tajjaṁ cittaṁ taṁ paṭippassaddhaṁ;
They formerly had the idea to attain perfection, but when they attained perfection the corresponding idea faded away.

yā pubbe vīmaṁsā ahosi arahattappattiyā, arahattappatte yā tajjā vīmaṁsā sā paṭippassaddhā.
They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away.

Taṁ kiṁ maññasi, brāhmaṇa,
What do you think, brahmin?

iti evaṁ sante, santakaṁ vā hoti no asantakaṁ vā”ti?
This being the case, is the path endless or finite?”

“Addhā, bho ānanda, evaṁ sante, santakaṁ hoti no asantakaṁ.
“Clearly, Master Ānanda, this being the case, the path is finite, not endless.

Abhikkantaṁ, bho ānanda, abhikkantaṁ, bho ānanda.
Excellent, Master Ānanda! Excellent!

Seyyathāpi, bho ānanda, nikkujjitaṁ vā ukkujjeyya, paṭicchannaṁ vā vivareyya, mūḷhassa vā maggaṁ ācikkheyya, andhakāre vā telapajjotaṁ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṁ bhotā ānandena anekapariyāyena dhammo pakāsito.
As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

Esāhaṁ, bho ānanda, taṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāmi dhammañca bhikkhusaṅghañca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṁ maṁ bhavaṁ ānando dhāretu ajjatagge pāṇupetaṁ saraṇaṁ gatan”ti.
From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

Pañcamaṁ.

51.16 Paṭhamasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (1st)

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā mahiddhikā ahesuṁ mahānubhāvā, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
“Mendicants, all the ascetics and brahmins in the past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā mahiddhikā bhavissanti mahānubhāvā, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā mahiddhikā mahānubhāvā, sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.

inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā mahiddhikā ahesuṁ mahānubhāvā, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
All the ascetics and brahmins in the past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā mahiddhikā bhavissanti mahānubhāvā, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā mahiddhikā mahānubhāvā, sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā”ti.
or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.”

Chaṭṭhaṁ.

51.17 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhosuṁ—ekopi hutvā bahudhā ahesuṁ, bahudhāpi hutvā eko ahesuṁ; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānā agamaṁsu, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ akaṁsu, seyyathāpi udake; udakepi abhijjamāne agamaṁsu, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamiṁsu, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasiṁsu parimajjiṁsu; yāva brahmalokāpi kāyena vasaṁ vattesuṁ,
“Mendicants, all the ascetics and brahmins in the past,

sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhossanti—ekopi hutvā bahudhā bhavissanti, bahudhāpi hutvā eko bhavissanti; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānā gamissanti, seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṁ karissanti, seyyathāpi udake; udakepi abhijjamāne gamissanti, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamissanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasissanti parimajjissanti; yāva brahmalokāpi kāyena vasaṁ vattissanti,
future,

sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhonti—ekopi hutvā bahudhā honti, bahudhāpi hutvā eko honti; āvibhāvaṁ, tirobhāvaṁ; tirokuṭṭaṁ tiropākāraṁ tiropabbataṁ asajjamānā gacchanti, seyyathāpi ākāse; pathaviyāpi

ummujjanimujjaṁ karonti, seyyathāpi udake; udakepi abhijjamāne gacchanti, seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamanti, seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṁmahiddhike evaṁmahānubhāve pāṇinā parimasanti parimajjanti; yāva brahmalokāpi kāyena vasaṁ vattenti,
or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm—

sabbe te catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattāti.
do so by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhosuṁ—ekopi hutvā bahudhā ahesuṁ …pe… yāva brahmalokāpi kāyena vasaṁ vattesuṁ,

Mendicants, all the ascetics and brahmins in the past,

sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhossanti—ekopi hutvā bahudhā bhavissanti …pe… yāva brahmalokāpi kāyena vasaṁ vattissanti,
future,

sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā.
Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā anekavihitaṁ iddhividhaṁ paccanubhonti—ekopi hutvā bahudhā honti …pe… yāva brahmalokāpi kāyena vasaṁ vattenti,
or present who wield the many kinds of psychic power—multiplying themselves and becoming one again … controlling their body as far as the Brahmā realm—

sabbe te imesaṁyeva catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā”ti.
do so by developing and cultivating these four bases of psychic power.”

Sattamaṁ.

51.18 Bhikkhusutta:
A Mendicant

“Catunnaṁ, bhikkhave, iddhipādānaṁ bhāvitattā bahulīkatattā bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
“Mendicants, by developing and cultivating the four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.

By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Aṭṭhamaṁ.

51.19 Iddhādidesanāsutta:
A Teaching on Psychic Power, Etc.

“Iddhiṁ vo, bhikkhave, desessāmi iddhipādañca iddhipādabhāvanañca iddhipādabhāvanāgāminiñca paṭipadaṁ.
“Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power.

Taṁ suṇātha.
Listen …

Katamā ca, bhikkhave, iddhi?
And what is psychic power?

Idha, bhikkhave, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti—
It’s when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

ayaṁ vuccati, bhikkhave, iddhi.
This is called psychic power.

Katamo ca, bhikkhave, iddhipādo?
And what is the basis of psychic power?

Yo so, bhikkhave, maggo yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—
The path and practice that leads to gaining psychic power.

ayaṁ vuccati, bhikkhave, iddhipādo.
This is called the basis of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ayaṁ vuccati, bhikkhave, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā"ti.
This is called the practice that leads to the development of the bases of psychic power."

Navamaṁ.

51.20 Vibhaṅgasutta:
Analysis

“Cattārome, bhikkhave, iddhipādā bhāvitā bahulīkatā mahapphalā honti mahānisaṁsā”.
“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, cattāro iddhipādā kathaṁ bahulīkatā mahapphalā honti mahānisaṁsā?
How so?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti —
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṁ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.
They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Vīriyasamādhi …pe…
They develop the basis of psychic power that has immersion due to energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
They think: 'My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally.'

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Katamo ca, bhikkhave, atilīno chando?
And what is enthusiasm that's too lax?

Yo, bhikkhave, chando kosajjasahagato kosajjasampayutto—
It's when enthusiasm is combined with laziness.

ayaṁ vuccati, bhikkhave, atilīno chando.
This is called lax enthusiasm.

Katamo ca, bhikkhave, atippaggahito chando?
And what is enthusiasm that's too tense?

Yo, bhikkhave, chando uddhaccasahagato uddhaccasampayutto—
It's when enthusiasm is combined with restlessness.

ayaṁ vuccati, bhikkhave, atippaggahito chando.
This is called tense enthusiasm.

Katamo ca, bhikkhave, ajjhattaṁ saṅkhitto chando?
And what is enthusiasm that's constricted internally?

Yo, bhikkhave, chando thinamiddhasahagato thinamiddhasampayutto—
It's when enthusiasm is combined with dullness and drowsiness.

ayaṁ vuccati, bhikkhave, ajjhattaṁ saṅkhitto chando.
This is called enthusiasm constricted internally.

Katamo ca, bhikkhave, bahiddhā vikkhitto chando?
And what is enthusiasm that's distracted externally?

Yo, bhikkhave, chando bahiddhā pañca kāmaguṇe ārabbha anuvikkhitto anuvisaṭo—
It's when enthusiasm is frequently distracted and diffused externally on account of the five kinds of sensual stimulation.

ayaṁ vuccati, bhikkhave, bahiddhā vikkhitto chando.
This is called enthusiasm distracted externally.

Kathañca, bhikkhave, bhikkhu pacchāpuresaññī ca viharati—
And how does a mendicant meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure?
as before, so after; as after, so before?

Idha, bhikkhave, bhikkhuno pacchāpuresaññā suggahitā hoti sumanasikatā sūpadhāritā suppaṭividdhā paññāya.
It's when the perception of continuity is properly grasped, attended, borne in mind, and comprehended with wisdom by a mendicant.

Evaṁ kho, bhikkhave, bhikkhu pacchāpuresaññī ca viharati—
That's how a mendicant meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure.
as before, so after; as after, so before.

Kathañca, bhikkhave, bhikkhu yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho viharati?
And how does a mendicant meditate as below, so above; as above, so below?

Idha, bhikkhave, bhikkhu imameva kāyaṁ uddhaṁ pādatalā adho kesamatthakā tacapariyantaṁ pūraṁ nānappakārassa asucino paccavekkhati:
It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

'atthi imasmiṁ kāye kesā lomā nakhā dantā taco maṁsaṁ nhāru aṭṭhi aṭṭhimiñjaṁ vakkaṁ hadayaṁ yakanaṁ kilomakaṁ pihakaṁ papphāsaṁ antaṁ antaguṇaṁ udariyaṁ karīsaṁ pittaṁ semhaṁ pubbo lohitaṁ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan'ti.
'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

Evaṁ kho, bhikkhave, bhikkhu yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho viharati.
That's how a mendicant meditates as below, so above; as above, so below.

Kathañca, bhikkhave, bhikkhu yathā divā tathā rattiṁ, yathā rattiṁ tathā divā viharati?
And how does a mendicant meditate as by day, so by night; as by night, so by day?

Idha, bhikkhave, bhikkhu yehi ākārehi yehi liṅgehi yehi nimittehi divā chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi rattiṁ chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti;
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same features, attributes, and signs by day as by night.

yehi vā pana ākārehi yehi liṅgehi yehi nimittehi rattiṁ chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti, so tehi ākārehi tehi liṅgehi tehi nimittehi divā chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
And they develop it with the same features, attributes, and signs by night as by day.

Evaṁ kho, bhikkhave, bhikkhu yathā divā tathā rattiṁ, yathā rattiṁ tathā divā viharati.
That's how a mendicant meditates as by day, so by night; as by night, so by day.

Kathañca, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti?
And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of radiance?

Idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti divāsaññā svādhiṭṭhitā.
It's when a mendicant has properly grasped the perception of light, and has properly grasped the perception of day.

Evaṁ kho, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

Katamañca, bhikkhave, atilīnaṁ vīriyaṁ?
And what is energy that's too lax? …

**Yaṁ, bhikkhave, vīriyaṁ kosajjasahagataṁ kosajjasampayuttaṁ—
idaṁ vuccati, bhikkhave, atilīnaṁ vīriyaṁ.**

**Katamañca, bhikkhave, atippaggahitaṁ vīriyaṁ?
Yaṁ, bhikkhave, vīriyaṁ uddhaccasahagataṁ uddhaccasampayuttaṁ—
idaṁ vuccati, bhikkhave, atippaggahitaṁ vīriyaṁ.**

**Katamañca, bhikkhave, ajjhattaṁ saṅkhittaṁ vīriyaṁ?
Yaṁ, bhikkhave, vīriyaṁ thinamiddhasahagataṁ thinamiddhasampayuttaṁ—
idaṁ vuccati, bhikkhave, ajjhattaṁ saṅkhittaṁ vīriyaṁ.**

**Katamañca, bhikkhave, bahiddhā vikkhittaṁ vīriyaṁ?
Yaṁ, bhikkhave, vīriyaṁ bahiddhā pañca kāmaguṇe ārabbha anuvikkhittaṁ anuvisaṭaṁ—idaṁ vuccati, bhikkhave, bahiddhā vikkhittaṁ vīriyaṁ …pe….**

**Kathañca, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti?
Idha, bhikkhave, bhikkhuno ālokasaññā suggahitā hoti divāsaññā svādhiṭṭhitā.
Evaṁ kho, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.**

Katamañca, bhikkhave, atilīnaṁ cittaṁ?
And what is mental development that's too lax? …

Yaṁ, bhikkhave, cittaṁ kosajjasahagataṁ kosajjasampayuttaṁ—

idaṁ vuccati, bhikkhave, atilīnaṁ cittaṁ.

Katamañca, bhikkhave, atippaggahitaṁ cittaṁ?
Yaṁ, bhikkhave, cittaṁ uddhaccasahagataṁ uddhaccasampayuttaṁ—
idaṁ vuccati, bhikkhave, atippaggahitaṁ cittaṁ.

Katamañca, bhikkhave, ajjhattaṁ saṅkhittaṁ cittaṁ?
Yaṁ, bhikkhave, cittaṁ thinamiddhasahagataṁ
thinamiddhasampayuttaṁ—
idaṁ vuccati, bhikkhave, ajjhattaṁ saṅkhittaṁ cittaṁ.

Katamañca, bhikkhave, bahiddhā vikkhittaṁ cittaṁ?
Yaṁ, bhikkhave, cittaṁ bahiddhā pañca kāmaguṇe ārabbha
anuvikkhittaṁ anuvisaṭaṁ—
idaṁ vuccati, bhikkhave, bahiddhā vikkhittaṁ cittaṁ …pe…
evaṁ kho, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena
sappabhāsaṁ cittaṁ bhāveti.

Katamā ca, bhikkhave, atilīnā vīmaṁsā?
And what is inquiry that’s too lax?

Yā, bhikkhave, vīmaṁsā kosajjasahagatā kosajjasampayuttā—
It’s when inquiry is combined with laziness.

ayaṁ vuccati, bhikkhave, atilīnā vīmaṁsā.
This is called lax inquiry.

Katamā ca, bhikkhave, atippaggahitā vīmaṁsā?
And what is inquiry that’s too tense?

Yā, bhikkhave, vīmaṁsā uddhaccasahagatā uddhaccasampayuttā—
It’s when inquiry is combined with restlessness.

ayaṁ vuccati, bhikkhave, atippaggahitā vīmaṁsā.
This is called tense inquiry.

Katamā ca, bhikkhave, ajjhattaṁ saṅkhittā vīmaṁsā?
And what is inquiry that’s constricted internally?

Yā, bhikkhave, vīmaṁsā thinamiddhasahagatā thinamiddhasampayuttā—
It's when inquiry is combined with dullness and drowsiness.

ayaṁ vuccati, bhikkhave, ajjhattaṁ saṅkhittā vīmaṁsā.
This is called inquiry constricted internally.

Katamā ca, bhikkhave, bahiddhā vikkhittā vīmaṁsā?
And what is inquiry that's distracted externally?

Yā, bhikkhave, vīmaṁsā bahiddhā pañca kāmaguṇe ārabbha anuvikkhittā anuvisaṭā—
It's when inquiry is frequently distracted and diffused externally on account of the five kinds of sensual stimulation.

ayaṁ vuccati, bhikkhave, bahiddhā vikkhittā vīmaṁsā …pe…
This is called inquiry distracted externally. …

evaṁ kho, bhikkhave, bhikkhu vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

Evaṁ bhāvitā kho, bhikkhave, cattāro iddhipādā evaṁ bahulīkatā mahapphalā honti mahānisaṁsā.
When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

Evaṁ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṁ bahulīkatesu, anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

Evaṁ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṁ bahulīkatesu, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ

diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Dasamaṁ.

Pāsādakampanavaggo dutiyo.

Tassuddānaṁ

Pubbaṁ mahapphalaṁ chandaṁ,
Moggallānañca uṇṇābhaṁ;
Dve samaṇabrāhmaṇā bhikkhu,
Desanā vibhaṅgena cāti.

51.21 Maggasutta:
The Path

Sāvatthinidānaṁ.
At Sāvatthī.

“Pubbeva me, bhikkhave, sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:
“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought:

‘ko nu kho maggo, kā paṭipadā iddhipādabhāvanāyā’ti?
‘What’s the path and practice for developing the bases of psychic power?’

Tassa mayhaṁ, bhikkhave, etadahosi:
Then it occurred to me:

‘idha bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṁ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.
They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.”

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

Vīriyasamādhi …pe…
They develop the basis of psychic power that has immersion due to energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
They think: "My inquiry won't be too lax or too tense. And it'll be neither constricted internally nor scattered externally."

Pacchāpuresaññī ca viharati—
And they meditate perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ yathā rattiṁ tathā divā'—
as by day, so by night; as by night, so by day.

iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, they develop a mind that's full of radiance.'

Evaṁ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṁ bahulīkatesu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

Evaṁ bhāvitesu kho, bhikkhave, bhikkhu catūsu iddhipādesu evaṁ bahulīkatesu, āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Paṭhamaṁ.

(Chapi abhiññāyo vitthāretabbā.)
(The six direct knowledges should be told in full.)

51.22 Ayoguḷasutta:
The Iron Ball

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“abhijānāti nu kho, bhante, bhagavā iddhiyā manomayena kāyena brahmalokaṁ upasaṅkamitā”ti?
“Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?”

“Abhijānāmi khvāhaṁ, ānanda, iddhiyā manomayena kāyena brahmalokaṁ upasaṅkamitā”ti.
“I do, Ānanda.”

“Abhijānāti pana, bhante, bhagavā iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṁ upasaṅkamitā”ti?
“But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?”

“Abhijānāmi khvāhaṁ, ānanda, iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṁ upasaṅkamitā”ti.
“I do, Ānanda.”

“Yañca kho omāti, bhante, bhagavā iddhiyā manomayena kāyena brahmalokaṁ upasaṅkamituṁ, yañca kho abhijānāti, bhante, bhagavā

iminā cātumahābhūtikena kāyena iddhiyā brahmalokaṁ upasaṅkamitā, tayidaṁ, bhante, bhagavato acchariyañceva abbhutañcā”ti.
“It’s incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!”

“Acchariyā ceva, ānanda, tathāgatā acchariyadhammasamannāgatā ca, abbhutā ceva, ānanda, tathāgatā abbhutadhammasamannāgatā ca.
“Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.

Yasmiṁ, ānanda, samaye tathāgato kāyampi citte samodahati cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;
Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmiṁ, ānanda, samaye tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca.
At that time his body becomes lighter, softer, more workable, and more radiant.

Seyyathāpi, ānanda, ayoguḷo divasaṁ santatto lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca;
Suppose there was an iron ball that had been heated all day. It’d become lighter, softer, more workable, and more radiant.

evameva kho, ānanda, yasmiṁ samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;
In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmiṁ, ānanda, samaye tathāgatassa kāyo lahutaro ceva hoti mudutaro ca kammaniyataro ca pabhassarataro ca.
At that time his body becomes lighter, softer, more workable, and more radiant.

Yasmiṁ, ānanda, samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;
Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmiṁ, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṁ abbhuggacchati,
At that time his body easily rises up from the ground into the air.

so anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

Seyyathāpi, ānanda, tūlapicu vā kappāsapicu vā lahuko vātūpādāno appakasireneva pathaviyā vehāsaṁ abbhuggacchati;
Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air.

evameva kho, ānanda, yasmiṁ samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati;
In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body.

tasmiṁ, ānanda, samaye tathāgatassa kāyo appakasireneva pathaviyā vehāsaṁ abbhuggacchati,
At that time his body easily rises up from the ground into the air.

so anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vattetī”ti.
He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.”

Dutiyaṁ.

51.23 Bhikkhusutta:
A Mendicant

“Cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Tatiyaṁ.

51.24 Suddhikasutta:
Plain Version

“Cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā”ti.
These are the four bases of psychic power.”

Catutthaṁ.

51.25 Paṭhamaphalasutta:
Fruits (1st)

“Cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā bhikkhunā dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
Because of developing and cultivating these four bases of psychic power, one of two results can be expected:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Pañcamaṁ.

51.26 Dutiyaphalasutta:
Fruits (2nd)

“Cattārome, bhikkhave, iddhipādā.
“Mendicants, there are these four bases of psychic power.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ime kho, bhikkhave, cattāro iddhipādā.
These are the four bases of psychic power.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā satta phalā sattānisaṁsā pāṭikaṅkhā.
Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

Katame satta phalā sattānisaṁsā?
What seven?

Diṭṭheva dhamme paṭikacca aññaṁ ārādheti

They attain enlightenment early on in this very life.

no ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti; atha maraṇakāle aññaṁ ārādheti,
If not, they attain enlightenment at the time of death.

no ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti; atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti, upahaccaparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, sasaṅkhāraparinibbāyī hoti, uddhaṁsoto hoti akaniṭṭhagāmī.
If not, with the ending of the five lower fetters, they're extinguished between one life and the next … they're extinguished upon landing … they're extinguished without extra effort … they're extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā ime satta phalā sattānisaṁsā pāṭikaṅkhā"ti.
Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected."

Chaṭṭhaṁ.

51.27 Paṭhamaānandasutta:
With Ānanda (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Katamā nu kho, bhante, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?
“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Idhānanda, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti—
“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

ayaṁ vuccatānanda, iddhi.
This is called psychic power.

Katamo cānanda, iddhipādo?
And what is the basis of psychic power?

Yo, ānanda, maggo yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—

The path and practice that leads to gaining psychic power.

ayaṁ vuccatānanda, iddhipādo.
This is called the basis of psychic power.

Katamā cānanda, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

Idhānanda, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ayaṁ vuccatānanda, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

Katamā cānanda, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccatānanda, iddhipādabhāvanāgāminī paṭipadā"ti.

This is called the practice that leads to the development of the bases of psychic power.”

Sattamaṁ.

51.28 Dutiyaānandasutta:
With Ānanda (2nd)

Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
The Buddha said to Venerable Ānanda:

“katamā nu kho, ānanda, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?
“Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā …pe….
“Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

“Idhānanda, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti—
“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

ayaṁ vuccatānanda, iddhi.
This is called psychic power.

Katamo cānanda, iddhipādo?
And what is the basis of psychic power?

Yo, ānanda, maggo yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—
The path and practice that leads to gaining psychic power.

ayaṁ vuccatānanda, iddhipādo.

This is called the basis of psychic power.

Katamā cānanda, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

Idhānanda, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ayaṁ vuccatānanda, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

Katamā cānanda, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccatānanda, iddhipādabhāvanāgāminī paṭipadā"ti.
This is called the practice that leads to the development of the bases of psychic power."

Aṭṭhamaṁ.

51.29 Paṭhamabhikkhusutta:
Several Mendicants (1st)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“katamā nu kho, bhante, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?
“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Idha, bhikkhave, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti—
“Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

ayaṁ vuccati, bhikkhave, iddhi.
This is called psychic power.

Katamo ca, bhikkhave, iddhipādo?
And what is the basis of psychic power?

Yo, bhikkhave, maggo, yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—
The path and practice that leads to gaining psychic power.

ayaṁ vuccati, bhikkhave, iddhipādo.
This is called the basis of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ayaṁ vuccati, bhikkhave, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā"ti.
This is called the practice that leads to the development of the bases of psychic power."

Navamaṁ.

51.30 Dutiyabhikkhusutta:
Several Mendicants (2nd)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu … pe…
Then several mendicants went up to the Buddha …

ekamantaṁ nisinne kho te bhikkhū bhagavā etadavoca:
The Buddha said to them:

“katamā nu kho, bhikkhave, iddhi, katamo iddhipādo, katamā iddhipādabhāvanā, katamā iddhipādabhāvanāgāminī paṭipadā”ti?
“Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā …pe….
“Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

“Katamā ca, bhikkhave, iddhi?
“And what is psychic power?

Idha, bhikkhave, bhikkhu anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti—
It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

ayaṁ vuccati, bhikkhave, iddhi.
This is called psychic power.

Katamo ca, bhikkhave, iddhipādo?

And what is the basis of psychic power?

Yo, bhikkhave, maggo, yā paṭipadā iddhilābhāya iddhipaṭilābhāya saṁvattati—
The path and practice that leads to gaining psychic power.

ayaṁ vuccati, bhikkhave, iddhipādo.
This is called the basis of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanā?
And what is the development of the bases of psychic power?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

ayaṁ vuccati, bhikkhave, iddhipādabhāvanā.
This is called the development of the bases of psychic power.

Katamā ca, bhikkhave, iddhipādabhāvanāgāminī paṭipadā?
And what is the practice that leads to the development of the bases of psychic power?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi—

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṁ vuccati, bhikkhave, iddhipādabhāvanāgāminī paṭipadā”ti.
This is called the practice that leads to the development of the bases of psychic power.”

Dasamaṁ.

51.31 Moggallānasutta:
About Moggallāna

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamesaṁ dhammānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo”ti?
What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“Bhagavaṁmūlakā no, bhante, dhammā bhagavaṁnettikā …pe…
“Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

“catunnaṁ kho, bhikkhave, iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo.
“The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, moggallāno bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti —
Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṁ saṅkhitto bhavissati, na ca bahiddhā vikkhitto

bhavissati.
He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—
And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

Vīriyasamādhi …pe…
He develops the basis of psychic power that has immersion due to energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atippaggahitā bhavissati, na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati …pe…
He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ …

iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁmahiddhiko evaṁmahānubhāvo.
The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

Imesañca pana, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu evaṁ anekavihitaṁ iddhividhaṁ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti … pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

Imesañca pana, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā moggallāno bhikkhu āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī”ti.
And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

Ekādasamaṁ.

51.32 Tathāgatasutta:
The Realized One

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamesaṁ dhammānaṁ bhāvitattā bahulīkatattā tathāgato evaṁmahiddhiko evaṁmahānubhāvo”ti?
What things has the Realized One developed and cultivated so as to have such power and might?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“catunnaṁ kho, bhikkhave, iddhipādānaṁ bhāvitattā bahulīkatattā tathāgato evaṁmahiddhiko evaṁmahānubhāvo.
“The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

Katamesaṁ catunnaṁ?
What four?

Idha, bhikkhave, tathāgato chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti —
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

iti me chando na ca atilīno bhavissati, na ca atippaggahito bhavissati, na ca ajjhattaṁ saṅkhitto bhavissati, na ca bahiddhā vikkhitto bhavissati.

He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—
And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

Vīriyasamādhi …pe…
He develops the basis of psychic power that has immersion due to energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti—
inquiry, and active effort.

iti me vīmaṁsā na ca atilīnā bhavissati, na ca atipaggahitā bhavissati, na ca ajjhattaṁ saṅkhittā bhavissati, na ca bahiddhā vikkhittā bhavissati.
He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’

Pacchāpuresaññī ca viharati—
And he meditates perceiving continuity:

yathā pure tathā pacchā, yathā pacchā tathā pure;
as before, so after; as after, so before;

yathā adho tathā uddhaṁ, yathā uddhaṁ tathā adho;
as below, so above; as above, so below;

yathā divā tathā rattiṁ, yathā rattiṁ tathā divā.
as by day, so by night; as by night, so by day.

Iti vivaṭena cetasā apariyonaddhena sappabhāsaṁ cittaṁ bhāveti.
And so, with an open and unenveloped heart, he develops a mind that's full of radiance.

Imesaṁ kho, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā tathāgato evaṁmahiddhiko evaṁmahānubhāvo.
The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

Imesañca pana, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā tathāgato anekavihitaṁ iddhividhaṁ paccanubhoti— ekopi hutvā bahudhā hoti …pe… yāva brahmalokāpi kāyena vasaṁ vatteti.
And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

Imesañca pana, bhikkhave, catunnaṁ iddhipādānaṁ bhāvitattā bahulīkatattā tathāgato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharatī"ti.
And by developing and cultivating these four bases of psychic power, the Realized One realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements."

Dvādasamaṁ.

(Chapi abhiññāyo vitthāretabbā.)

(The six direct knowledges should be told in full.)

Ayoguḷavaggo tatiyo.

Tassuddānaṁ

Maggo ayoguḷo bhikkhu,
suddhikañcāpi dve phalā;
Dve cānandā duve bhikkhū,
moggallāno tathāgatoti.

51.33–44 Gaṅgānadīādisutta:
The Ganges River, Etc.

“Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
“Mendicants, the Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …
mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Evaṁ kho, bhikkhave, bhikkhu cattāro iddhipāde bhāvento cattāro iddhipāde bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

Dvādasamaṁ.

Gaṅgāpeyyālavaggo catuttho.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

51.45–54 Appamādavagga:
Diligence

(Appamādavaggo vitthāretabbo.)
(Tell in full as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sāro ca vassikaṁ;
Rājā candimasūriyā,
vatthena dasamaṁ padanti.

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

51.55–66 Balakaraṇīyavagga:
Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)
(Tell in full as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

51.67–76 Esanāvagga:
Searches

(Esanāvaggo vitthāretabbo.)
(Tell in full as in the chapter on searches at SN 45.161–170.)

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasinā cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

51.77–86 Oghādisutta:
Floods, Etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya cattāro iddhipādā bhāvetabbā.
The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu chandasamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti,
It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm …

vīriyasamādhi …pe…
energy …

cittasamādhi …

mental development …

vīmaṁsāsamādhippadhānasaṅkhārasamannāgataṁ iddhipādaṁ bhāveti.
inquiry, and active effort.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro iddhipādā bhāvetabbā”ti.
These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Yathā maggasaṁyuttaṁ tathā vitthāretabbaṁ.)
(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)

Oghavaggo aṭṭhamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Iddhipādasaṁyuttaṁ sattamaṁ.
The Linked Discourses on the Bases of psychic Power is the seventh section.

52. Anuruddha Saṁyutta:
With Anuruddha

52.1 Paṭhamarahogatasutta:
In Private (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ āyasmā anuruddho sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Anuruddha was in private retreat this thought came to his mind:

"yesaṁ kesañci cattāro satipaṭṭhānā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī.
"Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

Yesaṁ kesañci cattāro satipaṭṭhānā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī"ti.
Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

Atha kho āyasmā mahāmoggallāno āyasmato anuruddhassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—āyasmato anuruddhassa sammukhe pāturahosi.
Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha,

Atha kho āyasmā mahāmoggallāno āyasmantaṁ anuruddhaṁ etadavoca:
and said to him:

“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti?
“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Idhāvuso, bhikkhu ajjhattaṁ kāye samudayadhammānupassī viharati, ajjhattaṁ kāye vayadhammānupassī viharati, ajjhattaṁ kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
“Reverend, it’s when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Bahiddhā kāye samudayadhammānupassī viharati, bahiddhā kāye vayadhammānupassī viharati, bahiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattabahiddhā kāye samudayadhammānupassī viharati, ajjhattabahiddhā kāye vayadhammānupassī viharati, ajjhattabahiddhā kāye samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing the body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of desire and aversion for the world.

So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;
If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;
If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

sace ākaṅkhati: ‘appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.
If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

Ajjhattaṁ vedanāsu samudayadhammānupassī viharati, ajjhattaṁ vedanāsu vayadhammānupassī viharati, ajjhattaṁ vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing feelings internally …

Bahiddhā vedanāsu samudayadhammānupassī viharati, bahiddhā vedanāsu vayadhammānupassī viharati, bahiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
externally …

Ajjhattabahiddhā vedanāsu samudayadhammānupassī viharati, ajjhattabahiddhā vedanāsu vayadhammānupassī viharati,

ajjhattabahiddhā vedanāsu samudayavayadhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;
sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;
sace ākaṅkhati: ‘appaṭikūle ca paṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati;
sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati;
sace ākaṅkhati: ‘appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.

Ajjhattaṁ citte …pe…
They meditate observing the mind internally …

bahiddhā citte …pe…
externally …

ajjhattabahiddhā citte samudayadhammānupassī viharati …
ajjhattabahiddhā citte vayadhammānupassī viharati …
ajjhattabahiddhā citte samudayavayadhammānupassī viharati ātāpī … pe… abhijjhādomanassaṁ.
internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati …pe…
upekkhako tattha viharati sato sampajāno.

Ajjhattaṁ dhammesu …pe…
They meditate observing principles internally …

bahiddhā dhammesu …pe…
externally …

ajjhattabahiddhā dhammesu samudayadhammānupassī viharati …
ajjhattabahiddhā dhammesu vayadhammānupassī viharati …
ajjhattabahiddhā dhammesu samudayavayadhammānupassī viharati
ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

So sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti,
paṭikūlasaññī tattha viharati …pe…
If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. …

upekkhako tattha viharati sato sampajāno.
If they wish: ‘May I meditate staying equanimous, mindful and aware, ignoring both the repulsive and the unrepulsive,’ that’s what they do.

Ettāvatā kho, āvuso, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti.
That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

Paṭhamaṁ.

52.2 Dutiyarahogatasutta:
In Private (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmato anuruddhassa rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi:
Then as Anuruddha was in private retreat this thought came to his mind:

“yesaṁ kesañci cattāro satipaṭṭhānā viraddhā, viraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī;
“Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering.

yesaṁ kesañci cattāro satipaṭṭhānā āraddhā, āraddho tesaṁ ariyo maggo sammā dukkhakkhayagāmī”ti.
Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

Atha kho āyasmā mahāmoggallāno āyasmato anuruddhassa cetasā cetoparivitakkamaññāya—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—āyasmato anuruddhassa sammukhe pāturahosi. Atha kho āyasmā mahāmoggallāno āyasmantaṁ anuruddhaṁ etadavoca:
Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha and said to him:

“kittāvatā nu kho, āvuso anuruddha, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti?
“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Idhāvuso, bhikkhu ajjhattaṁ kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
“Reverend, it’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

Bahiddhā kāye kāyānupassī viharati …pe…
They meditate observing an aspect of the body externally …

ajjhattabahiddhā kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ajjhattaṁ vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
They meditate observing an aspect of feelings internally …

Bahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
externally …

Ajjhattabahiddhā vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally …

Ajjhattaṁ citte …pe…
They meditate observing an aspect of the mind internally …

bahiddhā citte …pe…
externally …

ajjhattabahiddhā citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally …

Ajjhattaṁ dhammesu …pe…
They meditate observing an aspect of principles internally …

bahiddhā dhammesu …pe…
externally …

ajjhattabahiddhā dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
internally and externally—keen, aware, and mindful, rid of desire and aversion for the world.

Ettāvatā kho, āvuso, bhikkhuno cattāro satipaṭṭhānā āraddhā hontī”ti.
That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

Dutiyaṁ.

52.3 Sutanusutta:
On the Bank of the Sutanu

Ekaṁ samayaṁ āyasmā anuruddho sāvatthiyaṁ viharati sutanutīre.
At one time Venerable Anuruddha was staying near Sāvatthī on the bank of the Sutanu.

Atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā anuruddhena saddhiṁ sammodiṁsu.
Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ anuruddhaṁ etadavocuṁ:
When the greetings and polite conversation were over, they sat down to one side, and said to him:

“katamesaṁ āyasmā anuruddho dhammānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto”ti?
“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“Catunnaṁ khvāhaṁ, āvuso, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāhaṁ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;

I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
I meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṁ khvāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā hīnaṁ dhammaṁ hīnato abbhaññāsiṁ, majjhimaṁ dhammaṁ majjhimato abbhaññāsiṁ, paṇītaṁ dhammaṁ paṇītato abbhaññāsin”ti.
And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher.”

Tatiyaṁ.

52.4 Paṭhamakaṇḍakīsutta:
At Thorny Wood (1st)

Ekaṁ samayaṁ āyasmā ca anuruddho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sākete viharanti kaṇḍakīvane.
At one time the venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa, in the Thorny Wood.

Atha kho āyasmā ca sāriputto āyasmā ca mahāmoggallāno sāyanhasamayaṁ paṭisallānā vuṭṭhitā yenāyasmā anuruddho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā anuruddhena saddhiṁ sammodiṁsu.
Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

“sekhenāvuso anuruddha, bhikkhunā katame dhammā upasampajja vihātabbā”ti?
“Reverend Anuruddha, what things should a trainee mendicant enter and remain in?”

“Sekhenāvuso sāriputta, bhikkhunā cattāro satipaṭṭhānā upasampajja vihātabbā.
“Reverend Sāriputta, a trainee mendicant should enter and remain in the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

sekhenāvuso sāriputta, bhikkhunā ime cattāro satipaṭṭhānā upasampajja vihātabbā"ti.
A trainee mendicant should enter and remain in these four kinds of mindfulness meditation."

Catutthaṁ.

52.5 Dutiyakaṇḍakīsutta:
At Thorny Wood (2nd)

Sāketanidānaṁ.
At Sāketa.

Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
Sāriputta said to Anuruddha:

“asekhenāvuso anuruddha, bhikkhunā katame dhammā upasampajja vihātabbā”ti?
“Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”

“Asekhenāvuso sāriputta, bhikkhunā cattāro satipaṭṭhānā upasampajja vihātabbā.
“Reverend Sāriputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation.

Katame cattāro?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
They meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

asekhenāvuso sāriputta, bhikkhunā ime cattāro satipaṭṭhānā upasampajja vihātabbā”ti.
A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

Pañcamaṁ.

52.6 Tatiyakaṇḍakīsutta:
At Thorny Wood (3rd)

Sāketanidānaṁ.
At Sāketa.

Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
Sāriputta said to Anuruddha:

“katamesaṁ āyasmā anuruddho dhammānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto”ti?
“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“Catunnaṁ khvāhaṁ, āvuso, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāhaṁ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
I meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

vedanāsu …pe…
I meditate observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—

principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṁ khvāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā sahassaṁ lokaṁ abhijānāmī”ti.
And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

Chaṭṭhaṁ.

52.7 Taṇhākkhayasutta:
The Ending of Craving

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho āyasmā anuruddho bhikkhū āmantesi:
There Venerable Anuruddha addressed the mendicants:

“āvuso bhikkhavo”ti.
“Reverends, mendicants!”

“Āvuso”ti kho te bhikkhū āyasmato anuruddhassa paccassosuṁ.
“Reverend,” they replied.

Āyasmā anuruddho etadavoca:
Anuruddha said this:

“Cattārome, āvuso, satipaṭṭhānā bhāvitā bahulīkatā taṇhākkhayāya saṁvattanti.
“Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.

Katame cattāro?
What four?

Idhāvuso, bhikkhu kāye kāyānupassī viharati …pe…
It’s when a mendicant meditates by observing an aspect of the body …

vedanāsu …pe…
feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

ime kho, āvuso, cattāro satipaṭṭhānā bhāvitā bahulīkatā taṇhākkhayāya saṁvattantī”ti.
When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.”

Sattamaṁ.

52.8 Salaḷāgārasutta:
The Frankincense-Tree Hut

Ekaṁ samayaṁ āyasmā anuruddho sāvatthiyaṁ viharati salaḷāgāre.
At one time Venerable Anuruddha was staying near Sāvatthī in the frankincense-tree hut.

Tatra kho āyasmā anuruddho bhikkhū āmantesi …pe… etadavoca:
There Venerable Anuruddha addressed the mendicants:

“seyyathāpi, āvuso, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.
“Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east,

Atha mahājanakāyo āgaccheyya kudālapiṭakaṁ ādāya:
a large crowd were to come along with a spade and basket, saying:

‘mayaṁ imaṁ gaṅgānadiṁ pacchāninnaṁ karissāma pacchāpoṇaṁ pacchāpabbhāran’ti.
‘We’ll make this Ganges river slant, slope, and incline to the west!’

Taṁ kiṁ maññathāvuso, api nu so mahājanakāyo gaṅgānadiṁ pacchāninnaṁ kareyya pacchāpoṇaṁ pacchāpabbhāran”ti?
What do you think, reverends? Would they succeed?”

“No hetaṁ, āvuso”.
“No, reverend.

“Taṁ kissa hetu”?
Why is that?

“Gaṅgā, āvuso, nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā.
The Ganges river slants, slopes, and inclines to the east.

Sā na sukarā pacchāninnaṁ kātuṁ pacchāpoṇaṁ pacchāpabbhāraṁ.

It’s not easy to make it slant, slope, and incline to the west.

Yāvadeva ca pana so mahājanakāyo kilamathassa vighātassa bhāgī assā”ti.
That large crowd will eventually get weary and frustrated.”

“Evameva kho, āvuso, bhikkhuṁ cattāro satipaṭṭhāne bhāventaṁ cattāro satipaṭṭhāne bahulīkarontaṁ rājāno vā rājamahāmattā vā mittā vā amaccā vā ñātī vā sālohitā vā bhogehi abhihaṭṭhuṁ pavāreyyuṁ:
“In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying:

‘ehambho purisa, kiṁ te ime kāsāvā anudahanti?
‘Please, mister, why let these ocher robes torment you?

Kiṁ muṇḍo kapālamanusañcarasi?
Why follow the practice of shaving your head and carrying an alms bowl?

Ehi hīnāyāvattitvā bhoge ca bhuñjassu puññāni ca karohī’ti.
Come, return to a lesser life, enjoy wealth, and make merit!’

So vata, āvuso, bhikkhu cattāro satipaṭṭhāne bhāvento cattāro satipaṭṭhāne bahulīkaronto sikkhaṁ paccakkhāya hīnāyāvattissatīti—netaṁ ṭhānaṁ vijjati.
It’s simply impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to resign the training and return to a lesser life.

Taṁ kissa hetu?
Why is that?

Yañhi taṁ, āvuso, cittaṁ dīgharattaṁ vivekaninnaṁ vivekapoṇaṁ vivekapabbhāraṁ taṁ vata hīnāyāvattissatīti—netaṁ ṭhānaṁ vijjati.
Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

Kathañcāvuso, bhikkhu cattāro satipaṭṭhāne bhāveti, cattāro satipaṭṭhāne bahulīkarotīti?
And how does a mendicant develop the four kinds of mindfulness meditation?

Idhāvuso, bhikkhu kāye kāyānupassī viharati …pe…
It's when a mendicant meditates by observing an aspect of the body …

vedanāsu …pe…
feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ kho, āvuso, bhikkhu cattāro satipaṭṭhāne bhāveti, cattāro satipaṭṭhāne bahulīkarotī"ti.
That's how a mendicant develops and cultivates the four kinds of mindfulness meditation."

Aṭṭhamaṁ.

52.9 Ambapālivanasutta:
In Ambapālī's Mango Grove

Ekaṁ samayaṁ āyasmā ca anuruddho āyasmā ca sāriputto vesāliyaṁ viharanti ambapālivane.
At one time the venerables Anuruddha and Sāriputta were staying near Vesālī, in Ambapālī's Mango Grove.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito … pe… ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ anuruddhaṁ etadavoca:
Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:

"Vippasannāni kho te, āvuso anuruddha, indriyāni, parisuddho mukhavaṇṇo pariyodāto.
"Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright.

Katamenāyasmā anuruddho vihārena etarahi bahulaṁ viharatī"ti?
What kind of meditation are you usually practicing these days?"

"Catūsu khvāhaṁ, āvuso, satipaṭṭhānesu suppatiṭṭhitacitto etarahi bahulaṁ viharāmi.
"These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation.

Katamesu catūsu?
What four?

Idhāhaṁ, āvuso, kāye kāyānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ;
I meditate observing an aspect of the body …

vedanāsu …pe…

feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesu khvāhaṁ, āvuso, catūsu satipaṭṭhānesu suppatiṭṭhitacitto etarahi bahulaṁ viharāmi.
These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation.

Yo so, āvuso, bhikkhu arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaṁyojano sammadaññāvimutto, so imesu catūsu satipaṭṭhānesu suppatiṭṭhitacitto bahulaṁ viharatī”ti.
A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—usually meditates with their mind firmly established in these four kinds of mindfulness meditation.”

“Lābhā vata no, āvuso, suladdhaṁ vata no, āvuso.
“We’re so fortunate, reverend, so very fortunate,

Ye mayaṁ āyasmato anuruddhassa sammukhāva assumha āsabhiṁ vācaṁ bhāsamānassā”ti.
to have heard such a dramatic statement in the presence of Venerable Anuruddha.”

Navamaṁ.

52.10 Bāḷhagilānasutta:
Gravely Ill

Ekaṁ samayaṁ āyasmā anuruddho sāvatthiyaṁ viharati andhavanasmiṁ ābādhiko dukkhito bāḷhagilāno.
At one time Venerable Anuruddha was staying near Sāvatthī in the Dark Forest. And he was sick, suffering, gravely ill.

Atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ anuruddhaṁ etadavocuṁ:
Then several mendicants went up to Venerable Anuruddha, and said to him:

“Katamenāyasmato anuruddhassa vihārena viharato uppannā sārīrikā dukkhā vedanā cittaṁ na pariyādāya tiṭṭhantī”ti?
“What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his mind?”

“Catūsu kho me, āvuso, satipaṭṭhānesu suppatiṭṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā cittaṁ na pariyādāya tiṭṭhanti.
“Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind.

Katamesu catūsu?
What four?

Idhāhaṁ, āvuso, kāye kāyānupassī viharāmi …pe…
I meditate observing an aspect of the body …

vedanāsu …pe…
feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesu kho me, āvuso, catūsu satipaṭṭhānesu suppatiṭṭhitacittassa viharato uppannā sārīrikā dukkhā vedanā cittaṁ na pariyādāya tiṭṭhantī”ti.
I meditate with my mind firmly established in these four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind.”

Dasamaṁ.

Rahogatavaggo paṭhamo.

Tassuddānaṁ

Rahogatena dve vuttā,
sutanu kaṇḍakī tayo;
Taṇhākkhayasalaḷāgāraṁ,
ambapāli ca gilānanti.

52.11 Kappasahassasutta:
A Thousand Eons

Ekaṁ samayaṁ āyasmā anuruddho sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho sambahulā bhikkhū yenāyasmā anuruddho tenupasaṅkamiṁsu; upasaṅkamitvā āyasmatā anuruddhena saddhiṁ …pe… ekamantaṁ nisinnā kho te bhikkhū āyasmantaṁ anuruddhaṁ etadavocuṁ:
Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him … and said:

"Katamesaṁ āyasmā anuruddho dhammānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto"ti?
"What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?"

"Catunnaṁ khvāhaṁ, āvuso, satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
"Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

Katamesaṁ catunnaṁ?
What four?

Idhāhaṁ, āvuso, kāye kāyānupassī viharāmi …pe…
I meditate observing an aspect of the body …

vedanāsu …pe…
feelings …

citte …pe…

mind …

dhammesu dhammānupassī viharāmi ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ—
principles—keen, aware, and mindful, rid of desire and aversion for the world.

imesaṁ khvāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā mahābhiññataṁ patto.
I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā kappasahassaṁ anussarāmī”ti.
And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand eons.”

Paṭhamaṁ.

52.12 Iddhividhasutta:
Psychic Powers

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā anekavihitaṁ iddhividhaṁ paccanubhomi—ekopi hutvā bahudhā homi …pe… yāva brahmalokāpi kāyena vasaṁ vattemī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the Brahmā realm.”

Dutiyaṁ.

52.13 Dibbasotasutta:
Clairaudience

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāmi dibbe ca mānuse ca ye dūre santike cā”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far.”

Tatiyaṁ.

52.14 Cetopariyasutta:
Comprehending the Mind

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā parasattānaṁ parapuggalānaṁ cetasā ceto paricca pajānāmi—
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having comprehended them with my mind.

sarāgaṁ vā cittaṁ ‘sarāgaṁ cittan’ti pajānāmi …pe…
I understand mind with greed as ‘mind with greed’ …

avimuttaṁ vā cittaṁ ‘avimuttaṁ cittan’ti pajānāmī”ti.
I understand unfreed mind as ‘unfreed mind’.”

Catutthaṁ.

52.15 Ṭhānasutta:
Possible

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā ṭhānañca ṭhānato aṭṭhānañca aṭṭhānato yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible.”

Pañcamaṁ.

52.16 Kammasamādānasutta:
The Results of Deeds Undertaken

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā atītānāgatapaccuppannānaṁ kammasamādānānaṁ ṭhānaso hetuso vipākaṁ yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of causes and reasons.”

Chaṭṭhaṁ.

52.17 Sabbatthagāminisutta:
Where All Paths of Practice Lead

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā sabbatthagāminippaṭipadaṁ yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead.”

Sattamaṁ.

52.18 Nānādhātusutta:
Diverse Elements

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā anekadhātunānādhātulokaṁ yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements.”

Aṭṭhamaṁ.

52.19 Nānādhimuttisutta:
Diverse Beliefs

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā sattānaṁ nānādhimuttikataṁ yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse convictions of sentient beings.”

Navamaṁ.

52.20 Indriyaparopariyattasutta:
Comprehending the Faculties of Others

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā parasattānaṁ parapuggalānaṁ indriyaparopariyattaṁ yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after comprehending them with my mind.”

Dasamaṁ.

52.21 Jhānādisutta:
Absorptions, Etc.

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā jhānavimokkhasamādhisamāpattīnaṁ saṅkilesaṁ vodānaṁ vuṭṭhānaṁ yathābhūtaṁ pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments.”

Ekādasamaṁ.

52.22 Pubbenivāsasutta:
Past Lives

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā anekavihitaṁ pubbenivāsaṁ anussarāmi, seyyathidaṁ—ekampi jātiṁ dvepi jātiyo …pe… iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details.”

Dvādasamaṁ.

52.23 Dibbacakkhusutta:
Clairvoyance

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne …pe… iti dibbena cakkhunā visuddhena atikkantamānusakena yathākammūpage satte pajānāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings are reborn according to their deeds.”

Terasamaṁ.

52.24 Āsavakkhayasutta:
The Ending of Defilements

“Imesañca panāhaṁ, āvuso, catunnaṁ satipaṭṭhānānaṁ bhāvitattā bahulīkatattā āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharāmī”ti.
“… And it’s because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.”

Cuddasamaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Mahābhiññaṁ iddhi dibbaṁ,
Cetopariyaṁ ṭhānaṁ kammaṁ;
Sabbatthadhātudhimutti,
Indriyaṁ jhānaṁ tisso vijjāti.

Anuruddhasaṁyuttaṁ aṭṭhamaṁ.
The Linked Discourses with Anuruddha are the eighth section.

53. Jhāna Saṁyutta:
On Absorption

53.1–12 Jhānādisutta:
Absorptions, Etc.

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho …pe…

“cattārome, bhikkhave, jhānā.
“Mendicants, there are these four absorptions.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja viharati.
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṁvedeti, yaṁ taṁ ariyā ācikkhanti: ‘upekkhako satimā

sukhavihārī’ti tatiyaṁ jhānaṁ upasampajja viharati.
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Ime kho, bhikkhave, cattāro jhānāti.
These are the four absorptions.

Seyyathāpi, bhikkhave, gaṅgā nadī pācīnaninnā pācīnapoṇā pācīnapabbhārā;
The Ganges river slants, slopes, and inclines to the east.

evameva kho, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.

Kathañca, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro?
And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā …pe… dutiyaṁ jhānaṁ …
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption …

tatiyaṁ jhānaṁ …
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Evaṁ kho, bhikkhave, bhikkhu cattāro jhāne bhāvento cattāro jhāne bahulīkaronto nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
That’s how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.”

Dvādasamaṁ.

Gaṅgāpeyyālavaggo paṭhamo.

Tassuddānaṁ

Cha pācīnato ninnā,
cha ninnā ca samuddato;
Dvete cha dvādasa honti,
vaggo tena pavuccatīti.

Six on slanting to the east,
and six on slanting to the ocean;
these two sixes make twelve,
and that’s how this chapter is recited.

53.13–22 Appamādavagga:
Diligence

(Appamādavaggo vitthāretabbo.)
(Tell in full as in the chapter on diligence at SN 45.139–148.)

Tassuddānaṁ

Tathāgataṁ padaṁ kūṭaṁ,
mūlaṁ sāro ca vassikaṁ;
Rājā candimasūriyā,
vatthena dasamaṁ padanti.

The Realized One, footprint, roof peak,
roots, heartwood, jasmine,
monarch, sun and moon,
and cloth is the tenth.

53.23–34 Balakaraṇīyavagga:
Hard Work

(Balakaraṇīyavaggo vitthāretabbo.)
(Tell in full as in the chapter on hard work at SN 45.149–160.)

Tassuddānaṁ

Balaṁ bījañca nāgo ca,
rukkho kumbhena sūkiyā;
Ākāsena ca dve meghā,
nāvā āgantukā nadīti.

Hard work, seeds, and dragons,
a tree, a pot, and a spike,
the sky, and two on clouds,
a ship, a guest house, and a river.

53.35–44 Esanāvagga:
Searches

(Esanāvaggo vitthāretabbo.)
(Tell in full as in the chapter on searches at SN 45.161–170.)

Tassuddānaṁ

Esanā vidhā āsavo,
Bhavo ca dukkhatā tisso;
Khilaṁ malañca nīgho ca,
Vedanā taṇhā tasinā cāti.

Searches, discriminations, defilements,
states of existence, three kinds of suffering,
barrenness, stains, and troubles,
feelings, craving, and thirst.

53.45–54 Oghādisutta:
Floods, etc.

“Pañcimāni, bhikkhave, uddhambhāgiyāni saṁyojanāni.
“Mendicants, there are five higher fetters.

Katamāni pañca?
What five?

Rūparāgo, arūparāgo, māno, uddhaccaṁ, avijjā—
Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

imāni kho, bhikkhave, pañcuddhambhāgiyāni saṁyojanāni.
These are the five higher fetters.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya cattāro jhānā bhāvetabbā.
The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

Katame cattāro?
What four?

Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja viharati.
It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ

jhānaṁ …pe…
As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption …

tatiyaṁ jhānaṁ …pe…
third absorption …

catutthaṁ jhānaṁ upasampajja viharati.
fourth absorption.

Imesaṁ kho, bhikkhave, pañcannaṁ uddhambhāgiyānaṁ saṁyojanānaṁ abhiññāya pariññāya parikkhayāya pahānāya ime cattāro jhānā bhāvetabbā”ti vitthāretabbaṁ.
These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Yathā maggasaṁyuttaṁ tathā vitthāretabbaṁ.)
(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)

Oghavaggo pañcamo.

Tassuddānaṁ

Ogho yogo upādānaṁ,
ganthā anusayena ca;
Kāmaguṇā nīvaraṇā,
khandhā oruddhambhāgiyāti.

Floods, bonds, grasping,
ties, and underlying tendencies,
kinds of sensual stimulation, hindrances,
aggregates, and fetters high and low.

Jhānasaṁyuttaṁ navamaṁ.
The Linked Discourses on Absorption are the ninth section.

54. Ānāpāna Saṁyutta:
On Breath Meditation

54.1 Ekadhammasutta:
One Thing

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho …pe… etadavoca:

“ekadhammo, bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisaṁso.
“Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial.

Katamo ekadhammo?
What one thing?

Ānāpānassati.
Mindfulness of breathing.

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati.

Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti;
Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṁ vā assasanto ‘rassaṁ assasāmī’ti pajānāti, rassaṁ vā passasanto ‘rassaṁ passasāmī’ti pajānāti;
When breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’

‘sabbakāyappaṭisaṁvedī assasissāmī’ti sikkhati, ‘sabbakāyappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’

‘passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

‘Pītippaṭisaṁvedī assasissāmī’ti sikkhati, ‘pītippaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’

‘sukhappaṭisaṁvedī assasissāmī’ti sikkhati, ‘sukhappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’

‘cittasaṅkhārappaṭisaṁvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’

‘passambhayaṁ cittasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ cittasaṅkhāraṁ passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

‘Cittappaṭisaṁvedī assasissāmī’ti sikkhati, ‘cittappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

‘abhippamodayaṁ cittaṁ assasissāmī’ti sikkhati, ‘abhippamodayaṁ cittaṁ passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’

‘samādahaṁ cittaṁ assasissāmī’ti sikkhati, ‘samādahaṁ cittaṁ passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’

‘vimocayaṁ cittaṁ assasissāmī’ti sikkhati, ‘vimocayaṁ cittaṁ passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

‘aniccānupassī assasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

‘Aniccānupassī passasissāmī’ti sikkhati;
‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’

‘nirodhānupassī assasissāmī’ti sikkhati, ‘nirodhānupassī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā”ti.
Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

Paṭhamaṁ.

54.2 Bojjhaṅgasutta:
Awakening Factors

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā.
“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu ānāpānassatisahagataṁ satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ,
It’s when a mendicant develops mindfulness of breathing together with the awakening factors of mindfulness,

ānāpānassatisahagataṁ dhammavicayasambojjhaṅgaṁ bhāveti …pe…
investigation of principles, energy, rapture, tranquility, immersion,

ānāpānassatisahagataṁ upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā”ti.
Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

Dutiyaṁ.

54.3 Suddhikasutta:
Plain Version

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā.
“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati …pe…
Just mindful, they breathe in. Mindful, they breathe out. …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā”ti.
Mindfulness of breathing, when developed and cultivated in this way, is

very fruitful and beneficial.”

Tatiyaṁ.

54.4 Paṭhamaphalasutta:
Fruits (1st)

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā.
“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati …pe…
Just mindful, they breathe in. Mindful, they breathe out. …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā.
Mindfulness of breathing, when developed and cultivated in this way, is

very fruitful and beneficial.

Evaṁ bhāvitāya kho, bhikkhave, ānāpānassatiyā evaṁ bahulīkatāya dvinnaṁ phalānaṁ aññataraṁ phalaṁ pāṭikaṅkhaṁ—
When mindfulness of breathing is developed and cultivated in this way you can expect one of two results:

diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā”ti.
enlightenment in the present life, or if there’s something left over, non-return.”

Catutthaṁ.

54.5 Dutiyaphalasutta:
Fruits (2nd)

“Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṁsā.
“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvitā ca, bhikkhave, ānāpānassati kathaṁ bahulīkatā mahapphalā hoti mahānisaṁsā?
And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati …pe…
Just mindful, they breathe in. Mindful, they breathe out. …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvitā kho, bhikkhave, ānāpānassati evaṁ bahulīkatā mahapphalā hoti mahānisaṁsā.
Mindfulness of breathing, when developed and cultivated in this way, is

very fruitful and beneficial.

Evaṁ bhāvitāya kho, bhikkhave, ānāpānassatiyā evaṁ bahulīkatāya satta phalā sattānisaṁsā pāṭikaṅkhā.
When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits.

Katame satta phalā sattānisaṁsā?
What seven?

Diṭṭheva dhamme paṭikacca aññaṁ ārādheti;
You attain enlightenment early on in this very life.

no ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti.
Atha maraṇakāle aññaṁ ārādheti;
If not, you attain enlightenment at the time of death.

no ce diṭṭheva dhamme paṭikacca aññaṁ ārādheti, no ce maraṇakāle aññaṁ ārādheti.
Atha pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti …
If not, with the ending of the five lower fetters you're extinguished in between one life and the next …

upahaccaparinibbāyī hoti …
you're extinguished upon landing …

asaṅkhāraparinibbāyī hoti …
you're extinguished without extra effort …

sasaṅkhāraparinibbāyī hoti …
you're extinguished with extra effort …

uddhaṁsoto hoti akaniṭṭhagāmī—
you head upstream, going to the Akaniṭṭha realm …

evaṁ bhāvitāya kho, bhikkhave, ānāpānassatiyā evaṁ bahulīkatāya ime satta phalā sattānisaṁsā pāṭikaṅkhā"ti.
When mindfulness of breathing is developed and cultivated in this way you can expect these seven fruits and benefits."

Pañcamaṁ.

54.6 Ariṭṭhasutta:
With Ariṭṭha

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā …pe… etadavoca:
There the Buddha … said:

“bhāvetha no tumhe bhikkhave, ānāpānassatin”ti?
“Mendicants, do you develop mindfulness of breathing?”

Evaṁ vutte, āyasmā ariṭṭho bhagavantaṁ etadavoca:
When he said this, Venerable Ariṭṭha said to him:

“ahaṁ kho, bhante, bhāvemi ānāpānassatin”ti.
“Sir, I develop mindfulness of breathing.”

“Yathā kathaṁ pana tvaṁ, ariṭṭha, bhāvesi ānāpānassatin”ti?
“But mendicant, how do you develop it?”

“Atītesu me, bhante, kāmesu kāmacchando pahīno, anāgatesu me kāmesu kāmacchando vigato, ajjhattabahiddhā ca me dhammesu paṭighasaññā suppaṭivinītā.
“Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of desire for sensual pleasures of the future. And I have eliminated perception of repulsion regarding phenomena internally and externally.

So satova assasissāmi, satova passasissāmi.
Just mindful, I will breathe in. Mindful, I will breathe out.

Evaṁ khvāhaṁ, bhante, bhāvemi ānāpānassatin”ti.
That’s how I develop mindfulness of breathing.”

“‘Atthesā, ariṭṭha, ānāpānassati, nesā natthī’ti vadāmi.
“That is mindfulness of breathing, Ariṭṭha; I don’t deny it.

Api ca, ariṭṭha, yathā ānāpānassati vitthārena paripuṇṇā hoti
But as to how mindfulness of breathing is fulfilled in detail,

taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā ariṭṭho bhagavato paccassosi.
“Yes, sir,” Ariṭṭha replied.

Bhagavā etadavoca:
The Buddha said this:

“Kathañca, ariṭṭha, ānāpānassati vitthārena paripuṇṇā hoti?
“And how is mindfulness of breathing fulfilled in detail?

Idha, ariṭṭha, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati.
Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti …pe…
Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ kho, ariṭṭha, ānāpānassati vitthārena paripuṇṇā hotī”ti.
This is how mindfulness of breathing is fulfilled in detail.”

Chaṭṭhaṁ.

54.7 Mahākappinasutta:
About Mahākappina

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena āyasmā mahākappino bhagavato avidūre nisinno hoti pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
Now at that time Venerable Mahākappina was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness established in front of him.

Addasā kho bhagavā āyasmantaṁ mahākappinaṁ avidūre nisinnaṁ pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
The Buddha saw him,

Disvāna bhikkhū āmantesi:
and addressed the mendicants:

“Passatha no tumhe, bhikkhave, etassa bhikkhuno kāyassa iñjitattaṁ vā phanditattaṁ vā”ti?
“Mendicants, do you see any disturbance or trembling in that mendicant’s body?”

“Yadāpi mayaṁ, bhante, taṁ āyasmantaṁ passāma saṅghamajjhe vā nisinnaṁ ekaṁ vā raho nisinnaṁ, tadāpi mayaṁ tassa āyasmato na passāma kāyassa iñjitattaṁ vā phanditattaṁ vā”ti.
“Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any disturbance or trembling in his body.”

“Yassa, bhikkhave, samādhissa bhāvitattā bahulīkatattā neva kāyassa iñjitattaṁ vā hoti phanditattaṁ vā, na cittassa iñjitattaṁ vā hoti phanditattaṁ vā, tassa so, bhikkhave, bhikkhu samādhissa nikāmalābhī akicchalābhī akasiralābhī.
“Mendicants, when an immersion has been developed and cultivated there’s no disturbance or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty.

Katamassa ca, bhikkhave, samādhissa bhāvitattā bahulīkatattā neva kāyassa iñjitattaṁ vā hoti phanditattaṁ vā, na cittassa iñjitattaṁ vā hoti phanditattaṁ vā?
And what is that immersion?

Ānāpānassatisamādhissa, bhikkhave, bhāvitattā bahulīkatattā neva kāyassa iñjitattaṁ vā hoti phanditattaṁ vā, na cittassa iñjitattaṁ vā hoti phanditattaṁ vā.
When immersion due to mindfulness of breathing has been developed and cultivated there’s no disturbance or trembling of the body or mind.

Kathaṁ bhāvite ca, bhikkhave, ānāpānassatisamādhimhi kathaṁ bahulīkate neva kāyassa iñjitattaṁ vā hoti phanditattaṁ vā, na cittassa iñjitattaṁ vā hoti phanditattaṁ vā?
And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati …pe…
Just mindful, they breathe in. Mindful, they breathe out. …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvite ca kho, bhikkhave, ānāpānassatisamādhimhi evaṁ bahulīkate neva kāyassa iñjitattaṁ vā hoti phanditattaṁ vā, na cittassa iñjitattaṁ vā hoti phanditattaṁ vā”ti.
That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no disturbance or trembling of the body or mind.”

Sattamaṁ.

54.8 Padīpopamasutta:
The Simile of the Lamp

“Ānāpānassatisamādhi, bhikkhave, bhāvito bahulīkato mahapphalo hoti mahānisaṁso.
“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial.

Kathaṁ bhāvito ca, bhikkhave, ānāpānassatisamādhi kathaṁ bahulīkato mahapphalo hoti mahānisaṁso?
How so?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati.
Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti …pe…
Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvito kho, bhikkhave, ānāpānassatisamādhi evaṁ bahulīkato mahapphalo hoti mahānisaṁso.
That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

Ahampi sudaṁ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno iminā vihārena bahulaṁ viharāmi.
Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation.

Tassa mayhaṁ, bhikkhave, iminā vihārena bahulaṁ viharato neva kāyo kilamati na cakkhūni;
And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued.

anupādāya ca me āsavehi cittaṁ vimucci.
And my mind was freed from defilements by not grasping.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘neva me kāyo kilameyya na cakkhūni, anupādāya ca me āsavehi cittaṁ vimucceyyā’ti,
‘May neither my body nor my eyes became fatigued. And may my mind be freed from the defilements by not grasping.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘ye me gehasitā sarasaṅkappā te pahīyeyyun’ti,
‘May I give up memories and thoughts of the lay life.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘appaṭikūle paṭikūlasaññī vihareyyan’ti,

‘May I meditate perceiving the repulsive in the unrepulsive.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘paṭikūle appaṭikūlasaññī vihareyyan’ti,
‘May I meditate perceiving the unrepulsive in the repulsive.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘paṭikūle ca appaṭikūle ca paṭikūlasaññī vihareyyan’ti,
‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti,
‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:

Now, a mendicant might wish:

‘appaṭikūlañca paṭikūlañca tadubhayaṁ abhinivajjetvā upekkhako vihareyyaṁ sato sampajāno’ti,
‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamaṁ jhānaṁ upasampajja vihareyyan’ti,
‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘vitakkavicārānaṁ vūpasamā ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ dutiyaṁ jhānaṁ upasampajja vihareyyan’ti,
‘As the placing of the mind and keeping it connected are stilled, may I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘pītiyā ca virāgā upekkhako ca vihareyyaṁ sato ca sampajāno, sukhañca kāyena paṭisaṁvedeyyaṁ, yaṁ taṁ ariyā ācikkhanti—upekkhako satimā sukhavihārīti tatiyaṁ jhānaṁ upasampajja vihareyyan’ti,
‘With the fading away of rapture, may I enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṁ atthaṅgamā adukkhamasukhaṁ upekkhāsatipārisuddhiṁ catutthaṁ jhānaṁ upasampajja vihareyyan’ti,
‘With the giving up of pleasure and pain, and the ending of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘sabbaso rūpasaññānaṁ samatikkamā paṭighasaññānaṁ atthaṅgamā nānattasaññānaṁ amanasikārā ananto ākāsoti ākāsānañcāyatanaṁ upasampajja vihareyyan’ti,

‘Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, may I enter and remain in the dimension of infinite space.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘sabbaso ākāsānañcāyatanaṁ samatikkamma anantaṁ viññāṇanti viññāṇañcāyatanaṁ upasampajja vihareyyan’ti,
‘Going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, may I enter and remain in the dimension of infinite consciousness.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘sabbaso viññāṇañcāyatanaṁ samatikkamma natthi kiñcīti ākiñcaññāyatanaṁ upasampajja vihareyyan’ti,
‘Going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, may I enter and remain in the dimension of nothingness.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘sabbaso ākiñcaññāyatanaṁ samatikkamma nevasaññānāsaññāyatanaṁ upasampajja vihareyyan’ti,
‘Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Tasmātiha, bhikkhave, bhikkhu cepi ākaṅkheyya:
Now, a mendicant might wish:

‘sabbaso nevasaññānāsaññāyatanaṁ samatikkamma saññāvedayitanirodhaṁ upasampajja vihareyyan’ti,
‘Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.’

ayameva ānāpānassatisamādhi sādhukaṁ manasi kātabbo.
So let them closely focus on this immersion due to mindfulness of breathing.

Evaṁ bhāvite kho, bhikkhave, ānāpānassatisamādhimhi evaṁ bahulīkate, sukhañce vedanaṁ vedayati, sā ‘aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti;
When immersion due to mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

dukkhañce vedanaṁ vedayati, sā ‘aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti;
If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

adukkhamasukhañce vedanaṁ vedayati, ‘sā aniccā’ti pajānāti, ‘anajjhositā’ti pajānāti, ‘anabhinanditā’ti pajānāti.

If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

Sukhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati;
If they feel a pleasant feeling, they feel it detached.

dukkhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati;
If they feel a painful feeling, they feel it detached.

adukkhamasukhañce vedanaṁ vedayati, visaṁyutto naṁ vedayati.
If they feel a neutral feeling, they feel it detached.

So kāyapariyantikaṁ vedanaṁ vedayamāno 'kāyapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti, jīvitapariyantikaṁ vedanaṁ vedayamāno 'jīvitapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti,
Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.'

'kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī'ti pajānāti.
They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Seyyathāpi, bhikkhave, telañca paṭicca, vaṭṭiñca paṭicca telappadīpo jhāyeyya,
Suppose an oil lamp depended on oil and a wick to burn.

tasseva telassa ca vaṭṭiyā ca pariyādānā anāhāro nibbāyeyya;
As the oil and the wick are used up, it would be extinguished due to lack of fuel.

evameva kho, bhikkhave, bhikkhu kāyapariyantikaṁ vedanaṁ vedayamāno 'kāyapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti, jīvitapariyantikaṁ vedanaṁ vedayamāno 'jīvitapariyantikaṁ vedanaṁ vedayāmī'ti pajānāti,
In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life

approaching, they understand: ‘I feel the end of life approaching.’

‘kāyassa bhedā uddhaṁ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissantī’ti pajānātī”ti.
They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

Aṭṭhamaṁ.

54.9 Vesālīsutta:
At Vesālī

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Tena kho pana samayena bhagavā bhikkhūnaṁ anekapariyāyena asubhakathaṁ katheti, asubhāya vaṇṇaṁ bhāsati, asubhabhāvanāya vaṇṇaṁ bhāsati.
Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

“icchāmahaṁ, bhikkhave, aḍḍhamāsaṁ paṭisallīyituṁ.
“Mendicants, I wish to go on retreat for a fortnight.

Nāmhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā”ti.
No-one should approach me, except for the one who brings my almsfood.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṁ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena.
“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Atha kho te bhikkhū:

Then those mendicants thought,

“bhagavā anekapariyāyena asubhakathaṁ katheti, asubhāya vaṇṇaṁ bhāsati, asubhabhāvanāya vaṇṇaṁ bhāsatī”ti anekākāravokāraṁ asubhabhāvanānuyogamanuyuttā viharanti.
“The Buddha spoke in many ways about the meditation on ugliness. He praised the meditation on ugliness and its development.” They committed themselves to developing the many different facets of the meditation on ugliness.

Te iminā kāyena aṭṭīyamānā harāyamānā jigucchamānā satthahārakaṁ pariyesanti.
Becoming horrified, repelled, and disgusted with this body, they looked for someone to slit their wrists.

Dasapi bhikkhū ekāhena satthaṁ āharanti, vīsampi …pe… tiṁsampi bhikkhū ekāhena satthaṁ āharanti.
Each day ten, twenty, or thirty mendicants slit their wrists.

Atha kho bhagavā tassa aḍḍhamāsassa accayena paṭisallānā vuṭṭhito āyasmantaṁ ānandaṁ āmantesi:
Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda,

“kiṁ nu kho, ānanda, tanubhūto viya bhikkhusaṅgho”ti?
“Ānanda, why does the mendicant Saṅgha seem so diminished?”

“Tathā hi pana, bhante, ‘bhagavā bhikkhūnaṁ anekapariyāyena asubhakathaṁ katheti, asubhāya vaṇṇaṁ bhāsati, asubhabhāvanāya vaṇṇaṁ bhāsatī’ti anekākāravokāraṁ asubhabhāvanānuyogamanuyuttā viharanti.
Ānanda told the Buddha all that had happened, and said,

Te iminā kāyena aṭṭīyamānā harāyamānā jigucchamānā satthahārakaṁ pariyesanti.
Dasapi bhikkhū ekāhena satthaṁ āharanti, vīsampi bhikkhū … tiṁsampi bhikkhū ekāhena satthaṁ āharanti.

Sādhu, bhante, bhagavā aññaṁ pariyāyaṁ ācikkhatu yathāyaṁ bhikkhusaṅgho aññāya saṇṭhaheyyā”ti.
“Sir, please explain another way for the mendicant Saṅgha to get enlightened.”

“Tenahānanda, yāvatikā bhikkhū vesāliṁ upanissāya viharanti te sabbe upaṭṭhānasālāyaṁ sannipātehī”ti.
“Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū vesāliṁ upanissāya viharanti te sabbe upaṭṭhānasālāyaṁ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ etadavoca:
“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said,

“sannipatito, bhante, bhikkhusaṅgho.
“Sir, the mendicant Saṅgha has assembled.

Yassadāni, bhante, bhagavā kālaṁ maññatī”ti.
Please, sir, come at your convenience.”

Atha kho bhagavā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha went to the assembly hall, sat down on the seat spread out,

Nisajja kho bhagavā bhikkhū āmantesi:
and addressed the mendicants:

“ayampi kho, bhikkhave, ānāpānassatisamādhi bhāvito bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.
“Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant

meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

Seyyathāpi, bhikkhave, gimhānaṁ pacchime māse ūhataṁ rajojallaṁ, tamenaṁ mahāakālamegho ṭhānaso antaradhāpeti vūpasameti;
In the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

evameva kho, bhikkhave, ānāpānassatisamādhi bhāvito bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti.
In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it's peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

Kathaṁ bhāvito ca, bhikkhave, ānāpānassatisamādhi kathaṁ bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasameti?
And how is it so developed and cultivated?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati …pe…
Just mindful, they breathe in. Mindful, they breathe out. …

'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvito kho, bhikkhave, ānāpānassatisamādhi evaṁ bahulīkato santo ceva paṇīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme ṭhānaso antaradhāpeti vūpasametī”ti.
That’s how this immersion due to mindfulness of breathing is developed and cultivated so that it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.”

Navamaṁ.

54.10 Kimilasutta:
With Kimbila

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kimilāyaṁ viharati veḷuvane.
At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood.

Tatra kho bhagavā āyasmantaṁ kimilaṁ āmantesi:
Then the Buddha said to Venerable Kimbila,

“kathaṁ bhāvito nu kho, kimila, ānāpānassatisamādhi kathaṁ bahulīkato mahapphalo hoti mahānisaṁso”ti?
“Kimbila, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

Evaṁ vutte, āyasmā kimilo tuṇhī ahosi.
When he said this, Kimbila kept silent.

Dutiyampi kho bhagavā …pe…
For a second time …

tatiyampi kho bhagavā āyasmantaṁ kimilaṁ āmantesi:
And for a third time, the Buddha said to him,

“kathaṁ bhāvito nu kho, kimila, ānāpānassatisamādhi kathaṁ bahulīkato mahapphalo hoti mahānisaṁso”ti?
“How is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

Tatiyampi kho āyasmā kimilo tuṇhī ahosi.
And a second time and a third time Kimbila kept silent.

Evaṁ vutte, āyasmā ānando bhagavantaṁ etadavoca:
When he said this, Venerable Ānanda said to the Buddha,

“etassa, bhagavā, kālo; etassa, sugata, kālo.
“Now is the time, Blessed One! Now is the time, Holy One!

Yaṁ bhagavā ānāpānassatisamādhiṁ bhāseyya, bhagavato sutvā bhikkhū dhāressantī”ti.
Let the Buddha speak on immersion due to mindfulness of breathing. The mendicants will listen and remember it.”

“Tenahānanda, suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
“Well then, Ānanda, listen and pay close attention, I will speak.”

“Evaṁ, bhante”ti kho āyasmā ānando bhagavato paccassosi.
“Yes, sir,” Ānanda replied.

Bhagavā etadavoca:
The Buddha said this:

“kathaṁ bhāvito ca, ānanda, ānāpānassatisamādhi kathaṁ bahulīkato mahapphalo hoti mahānisaṁso?
“Ānanda, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati …pe…
Just mindful, they breathe in. Mindful, they breathe out. …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvito kho, ānanda, ānāpānassatisamādhi evaṁ bahulīkato mahapphalo hoti mahānisaṁso.
That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

Yasmiṁ samaye, ānanda, bhikkhu dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti;
There’s a time when a mendicant is breathing in heavily, and they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṁ vā assasanto ‘rassaṁ assasāmī’ti pajānāti, rassaṁ vā passasanto ‘rassaṁ passasāmī’ti pajānāti;
When breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’

‘sabbakāyappaṭisaṁvedī assasissāmī’ti sikkhati,
‘sabbakāyappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’

‘passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati,
‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati—
They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

kāye kāyānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Taṁ kissa hetu?
Why is that?

Kāyaññatarāhaṁ, ānanda, etaṁ vadāmi yadidaṁ—assāsapassāsaṁ.

Because the breath is a certain aspect of the body, I say.

Tasmātihānanda, kāye kāyānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṁ samaye, ānanda, bhikkhu ‘pītippaṭisaṁvedī assasissāmī’ti sikkhati, ‘pītippaṭisaṁvedī passasissāmī’ti sikkhati;
There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’

‘sukhappaṭisaṁvedī assasissāmī’ti sikkhati, ‘sukhappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’

‘cittasaṅkhārappaṭisaṁvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārappaṭisaṁvedī passasissāmī’ti sikkhati;
They practice like this: ‘I’ll breathe in experiencing the mental processes.’ They practice like this: ‘I’ll breathe out experiencing the mental processes.’

‘passambhayaṁ cittasaṅkhāraṁ passasissāmī’ti sikkhati—
They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

vedanāsu vedanānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of feelings —keen, aware, and mindful, rid of desire and aversion for the world.

Taṁ kissa hetu?
Why is that?

Vedanāññatarāhaṁ, ānanda, etaṁ vadāmi, yadidaṁ— assāsapassāsānaṁ sādhukaṁ manasikāraṁ.
Because close focus on the breath is a certain aspect of feelings, I say.

Tasmātihānanda, vedanāsu vedanānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṁ samaye, ānanda, bhikkhu ‘cittappaṭisaṁvedī assasissāmī’ti sikkhati, ‘cittappaṭisaṁvedī passasissāmī’ti sikkhati;
There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

abhippamodayaṁ cittaṁ …pe…
They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’

samādahaṁ cittaṁ …
They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’

‘vimocayaṁ cittaṁ assasissāmī’ti sikkhati, ‘vimocayaṁ cittaṁ passasissāmī’ti sikkhati—
They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

citte cittānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Taṁ kissa hetu?
Why is that?

Nāhaṁ, ānanda, muṭṭhassatissa asampajānassa ānāpānassatisamādhibhāvanaṁ vadāmi.
Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

Tasmātihānanda, citte cittānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṁ samaye, ānanda, bhikkhu ‘aniccānupassī assasissāmī’ti sikkhati …pe…
There’s a time when a mendicant practices like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

virāgānupassī …
They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’

nirodhānupassī …
They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati—
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

dhammesu dhammānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

So yaṁ taṁ hoti abhijjhādomanassānaṁ pahānaṁ taṁ paññāya disvā sādhukaṁ ajjhupekkhitā hoti.
Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity.

Tasmātihānanda, dhammesu dhammānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Seyyathāpi, ānanda, catumahāpathe mahāpaṁsupuñjo.
Suppose there was a large heap of sand at the crossroads.

Puratthimāya cepi disāyaṁ āgaccheyya sakaṭaṁ vā ratho vā, upahanateva taṁ paṁsupuñjaṁ;
And a cart or chariot were to come by from the east,

pacchimāya cepi disāya āgaccheyya …
west,

uttarāya cepi disāya …
north,

dakkhiṇāya cepi disāya āgaccheyya sakaṭaṁ vā ratho vā, upahanateva taṁ paṁsupuñjaṁ.
or south and destroy that heap of sand.

Evameva kho, ānanda, bhikkhu kāye kāyānupassī viharantopi upahanateva pāpake akusale dhamme;
In the same way, when a mendicant is meditating by observing an aspect of the body,

vedanāsu …pe…
feelings,

citte …pe…
mind,

dhammesu dhammānupassī viharantopi upahanateva pāpake akusale dhamme”ti.
or principles, they destroy bad, unskillful qualities.”

Dasamaṁ.

Ekadhammavaggo paṭhamo.

Tassuddānaṁ

Ekadhammo ca bojjhaṅgo,
suddhikañca duve phalā;
Ariṭṭho kappino dīpo,
vesālī kimilena cāti.

54.11 Icchānaṅgalasutta:
Icchānaṅgala

Ekaṁ samayaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
At one time the Buddha was staying in a forest near Icchānaṅgala.

Tatra kho bhagavā bhikkhū āmantesi:
There he addressed the mendicants,

“icchāmahaṁ, bhikkhave, temāsaṁ paṭisallīyituṁ.
“Mendicants, I wish to go on retreat for three months.

Nāmhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā”ti.
No-one should approach me, except for the one who brings my almsfood.”

“Evaṁ, bhante”ti kho te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṁ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena.
“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Atha kho bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

“sace kho, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
“Mendicants, if wanderers who follow another religion were to ask you:

‘katamenāvuso, vihārena samaṇo gotamo vassāvāsaṁ bahulaṁ vihāsī’ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
‘Reverends, what was the ascetic Gotama’s usual meditation during the

rainy season residence?’ You should answer them like this.

‘ānāpānassatisamādhinā kho, āvuso, bhagavā vassāvāsaṁ bahulaṁ vihāsī’ti.
‘Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.’

Idhāhaṁ, bhikkhave, sato assasāmi, sato passasāmi.
In this regard: mindful, I breathe in. Mindful, I breathe out.

Dīghaṁ assasanto ‘dīghaṁ assasāmī’ti pajānāmi, dīghaṁ passasanto ‘dīghaṁ passasāmī’ti pajānāmi;
Breathing in heavily I know: ‘I’m breathing in heavily.’ Breathing out heavily I know: ‘I’m breathing out heavily.’

rassaṁ assasanto ‘rassaṁ assasāmī’ti pajānāmi, rassaṁ passasanto ‘rassaṁ passasāmī’ti pajānāmi;
When breathing in lightly I know: ‘I’m breathing in lightly.’ Breathing out lightly I know: ‘I’m breathing out lightly.’

‘sabbakāyappaṭisaṁvedī assasissāmī’ti pajānāmi …pe…
I know: ‘I’ll breathe in experiencing the whole body.’ …

‘paṭinissaggānupassī assasissāmī’ti pajānāmi, ‘paṭinissaggānupassī passasissāmī’ti pajānāmi.
I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll breathe out observing letting go.’

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya:
For if anything should be rightly called

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipi.
‘the meditation of a noble one’, or else ‘the meditation of a Brahmā’, or else ‘the meditation of a realized one’,

Ānāpānassatisamādhiṁ sammā vadamāno vadeyya:
it’s immersion due to mindfulness of breathing.

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipi.

Ye te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti tesaṁ ānāpānassatisamādhi bhāvito bahulīkato āsavānaṁ khayāya saṁvattati.
For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

Ye ca kho te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesaṁ ānāpānassatisamādhi bhāvito bahulīkato diṭṭhadhammasukhavihārāya ceva saṁvattati satisampajaññāya ca.
For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya:
For if anything should be rightly called

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipi.
‘the meditation of a noble one’, or else ‘the meditation of a Brahmā’, or else ‘the meditation of a realized one’,

Ānāpānassatisamādhiṁ sammā vadamāno vadeyya:
it’s immersion due to mindfulness of breathing.”

‘ariyavihāro’ itipi, ‘brahmavihāro’ itipi, ‘tathāgatavihāro’ itipī”ti.

Paṭhamaṁ.

54.12 Kaṅkheyyasutta:
In Doubt

Ekaṁ samayaṁ āyasmā lomasakaṁbhiyo sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yenāyasmā lomasakaṁbhiyo tenupasaṅkami; upasaṅkamitvā āyasmantaṁ lomasakaṁbhiyaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko āyasmantaṁ lomasakaṁbhiyaṁ etadavoca:
Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him,

“so eva nu kho, bhante, sekho vihāro so tathāgatavihāro, udāhu aññova sekho vihāro añño tathāgatavihāro”ti?
“Sir, is the meditation of a trainee just the same as the meditation of a Realized One? Or is the meditation of a trainee different from the meditation of a Realized One?”

“Na kho, āvuso mahānāma, sveva sekho vihāro, so tathāgatavihāro.
“Reverend Mahānāma, the meditation of a trainee and a realized one are not the same;

Añño kho, āvuso mahānāma, sekho vihāro, añño tathāgatavihāro.
they are different.

Ye te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, te pañca nīvaraṇe pahāya viharanti.
Those mendicants who are trainees haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary. They meditate after giving up the five hindrances.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ pahāya viharanti, byāpādanīvaraṇaṁ …pe…
The hindrances of sensual desire, ill will,

thinamiddhanīvaraṇaṁ …
dullness and drowsiness,

uddhaccakukkuccanīvaraṇaṁ …
restlessness and remorse,

vicikicchānīvaraṇaṁ pahāya viharanti.
and doubt.

Yepi te, āvuso mahānāma, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, te ime pañca nīvaraṇe pahāya viharanti.
Those who are trainee mendicants … meditate after giving up the five hindrances.

Ye ca kho te, āvuso mahānāma, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesaṁ pañca nīvaraṇā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Katame pañca?
What five?

Kāmacchandanīvaraṇaṁ pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ;

The hindrances of sensual desire,

byāpādanīvaraṇaṁ pahīnaṁ …pe…
ill will,

thinamiddhanīvaraṇaṁ …
dullness and drowsiness,

uddhaccakukkuccanīvaraṇaṁ …
restlessness and remorse,

vicikicchānīvaraṇaṁ pahīnaṁ ucchinnamūlaṁ tālāvatthukataṁ anabhāvaṅkataṁ āyatiṁ anuppādadhammaṁ.
and doubt.

Ye te, āvuso mahānāma, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesaṁ ime pañca nīvaraṇā pahīnā ucchinnamūlā tālāvatthukatā anabhāvaṅkatā āyatiṁ anuppādadhammā.
Those mendicants who are perfected—who have ended the defilements … for them, the five hindrances are cut off at the root … and unable to arise in the future.

Tadamināpetaṁ, āvuso mahānāma, pariyāyena veditabbaṁ yathā—
And here's another way to understand how

aññova sekho vihāro, aññho tathāgatavihāro.
the meditation of a trainee and a realized one are different.

Ekamidaṁ, āvuso mahānāma, samayaṁ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.
At one time the Buddha was staying in a forest near Icchānaṅgala.

Tatra kho, āvuso mahānāma, bhagavā bhikkhū āmantesi:
There he addressed the mendicants,

'icchāmahaṁ, bhikkhave, temāsaṁ paṭisallīyituṁ.
'Mendicants, I wish to go on retreat for three months.

Nāmhi kenaci upasaṅkamitabbo, aññatra ekena piṇḍapātanīhārakenā’ti.
No-one should approach me, except for the one who brings my almsfood.’

‘Evaṁ, bhante’ti kho, āvuso mahānāma, te bhikkhū bhagavato paṭissutvā nāssudha koci bhagavantaṁ upasaṅkamati, aññatra ekena piṇḍapātanīhārakena.
‘Yes, sir,’ replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Atha kho, āvuso, bhagavā tassa temāsassa accayena paṭisallānā vuṭṭhito bhikkhū āmantesi:
Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

‘sace kho, bhikkhave, aññatitthiyā paribbājakā evaṁ puccheyyuṁ:
‘Mendicants, if wanderers who follow another religion were to ask you:

“katamenāvuso, vihārena samaṇo gotamo vassāvāsaṁ bahulaṁ vihāsī”ti, evaṁ puṭṭhā tumhe, bhikkhave, tesaṁ aññatitthiyānaṁ paribbājakānaṁ evaṁ byākareyyātha:
“Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?” You should answer them like this:

“ānāpānassatisamādhinā kho, āvuso, bhagavā vassāvāsaṁ bahulaṁ vihāsī”’ti.
“Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.”

Idhāhaṁ, bhikkhave, sato assasāmi, sato passasāmi.
In this regard: mindful, I breathe in. Mindful, I breathe out.

Dīghaṁ assasanto dīghaṁ assasāmīti pajānāmi, dīghaṁ passasanto dīghaṁ passasāmīti pajānāmi …pe…
Breathing in heavily I know: “I’m breathing in heavily.” Breathing out heavily I know: “I’m breathing out heavily.” …

paṭinissaggānupassī assasissāmīti pajānāmi, paṭinissaggānupassī passasissāmīti pajānāmi.
I know: “I’ll breathe in observing letting go.” I know: “I’ll breathe out observing letting go.”

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya—
For if anything should be rightly called

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.
“the meditation of a noble one”, or else “the meditation of a Brahmā”, or else “the meditation of a realized one”,

Ānāpānassatisamādhiṁ sammā vadamāno vadeyya—
it’s immersion due to mindfulness of breathing.

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.

Ye te, bhikkhave, bhikkhū sekhā appattamānasā anuttaraṁ yogakkhemaṁ patthayamānā viharanti, tesaṁ ānāpānassatisamādhi bhāvito bahulīkato āsavānaṁ khayāya saṁvattati.
For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

Ye ca kho te, bhikkhave, bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasaṁyojanā sammadaññāvimuttā, tesaṁ ānāpānassatisamādhi bhāvito bahulīkato diṭṭheva dhamme sukhavihārāya ceva saṁvattati satisampajaññāya ca.
For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

Yañhi taṁ, bhikkhave, sammā vadamāno vadeyya—
For if anything should be rightly called

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipi.
“the meditation of a noble one”, or else “the meditation of a Brahmā”, or else “the meditation of a realized one”,

Ānāpānassatisamādhiṁ sammā vadamāno vadeyya—
it’s immersion due to mindfulness of breathing.’

ariyavihāro itipi, brahmavihāro itipi, tathāgatavihāro itipīti.

Iminā kho etaṁ, āvuso mahānāma, pariyāyena veditabbaṁ, yathā—
This is another way to understand how

aññova sekho vihāro, añño tathāgatavihāro”ti.
the meditation of a trainee and a realized one are different.”

Dutiyaṁ.

54.13 Paṭhamaānandasutta:
With Ānanda (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“atthi nu kho, bhante, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti?
“Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“Atthi kho, ānanda, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti.
“There is, Ānanda.”

“Katamo pana, bhante, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti?

“Sir, what is that one thing?”

“Ānāpānassatisamādhi kho, ānanda, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrenti.
“Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṁ bhāvito, ānanda, ānāpānassatisamādhi kathaṁ bahulīkato cattāro satipaṭṭhāne paripūreti?
And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Idhānanda, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them.

So satova assasati, satova passasati.
Just mindful, they breathe in. Mindful, they breathe out.

Dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti …pe…
Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Yasmiṁ samaye, ānanda, bhikkhu dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti;
There’s a time when a mendicant is breathing in heavily, and they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’

rassaṁ vā …pe…
…

‘passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati—
They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

kāye kāyānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Taṁ kissa hetu?
Why is that?

Kāyaññatarāhaṁ, ānanda, etaṁ vadāmi, yadidaṁ—assāsapassāsaṁ.
Because the breath is a certain aspect of the body, I say.

Tasmātihānanda, kāye kāyānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṁ samaye, ānanda, bhikkhu ‘pītippaṭisaṁvedī assasissāmī’ti sikkhati,
There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture …

sukhappaṭisaṁvedī …pe…
bliss …

cittasaṅkhārappaṭisaṁvedī …
mind …’ …

‘passambhayaṁ cittasaṅkhāraṁ assasissāmī’ti sikkhati, ‘passambhayaṁ cittasaṅkhāraṁ passasissāmī’ti sikkhati—
They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

vedanāsu vedanānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of feelings —keen, aware, and mindful, rid of desire and aversion for the world.

Taṁ kissa hetu?
Why is that?

Vedanāññatarāhaṁ, ānanda, etaṁ vadāmi, yadidaṁ— assāsapassāsānaṁ sādhukaṁ manasikāraṁ.
Because close focus on the breath is a certain aspect of feelings, I say.

Tasmātihānanda, vedanāsu vedanānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṁ samaye, ānanda, bhikkhu ‘cittappaṭisaṁvedī assasissāmī’ti sikkhati, ‘cittappaṭisaṁvedī passasissāmī’ti sikkhati;
There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’

abhippamodayaṁ cittaṁ …pe…
They practice like this: ‘I’ll breathe in gladdening the mind …

samādahaṁ cittaṁ …
immersing the mind in samādhi …

‘vimocayaṁ cittaṁ assasissāmī’ti sikkhati, ‘vimocayaṁ cittaṁ passasissāmī’ti sikkhati—

freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

citte cittānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Taṁ kissa hetu?
Why is that?

Nāhaṁ, ānanda, muṭṭhassatissa asampajānassa ānāpānassatisamādhibhāvanaṁ vadāmi.
Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

Tasmātihānanda, citte cittānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

Yasmiṁ samaye, ānanda, bhikkhu aniccānupassī …pe…
There’s a time when a mendicant practices like this: ‘I’ll breathe in observing impermanence …

virāgānupassī …
fading away …

nirodhānupassī …
cessation …

‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati—
letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

dhammesu dhammānupassī, ānanda, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

So yaṁ taṁ hoti abhijjhādomanassānaṁ pahānaṁ taṁ paññāya disvā sādhukaṁ ajjhupekkhitā hoti.
Having seen with wisdom the giving up of desire and aversion, they watch closely over with equanimity.

Tasmātihānanda, dhammesu dhammānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

Evaṁ bhāvito kho, ānanda, ānāpānassatisamādhi evaṁ bahulīkato cattāro satipaṭṭhāne paripūreti.
That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

Kathaṁ bhāvitā cānanda, cattāro satipaṭṭhānā kathaṁ bahulīkatā satta bojjhaṅge paripūrenti?
And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Yasmiṁ samaye, ānanda, bhikkhu kāye kāyānupassī viharati—
Whenever a mendicant meditates by observing an aspect of the body,

upaṭṭhitāssa tasmiṁ samaye bhikkhuno sati hoti asammuṭṭhā.
their mindfulness is established and lucid.

Yasmiṁ samaye, ānanda, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā—satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

So tathā sato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsamāpajjati.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

Yasmiṁ samaye, ānanda, bhikkhu tathā sato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsamāpajjati—
At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Tassa taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ.
As they investigate principles with wisdom in this way their energy is roused up and unflagging.

Yasmiṁ samaye, ānanda, bhikkhuno taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ—
At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Āraddhavīriyassa uppajjati pīti nirāmisā.
When you’re energetic, spiritual rapture arises.

Yasmiṁ samaye, ānanda, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā—
At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

pītisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, pītisambojjhaṅgo

tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Pītimanassa kāyopi passambhati, cittampi passambhati.
When the mind is full of rapture, the body and mind become tranquil.

Yasmiṁ samaye, ānanda, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati—
At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Passaddhakāyassa sukhino cittaṁ samādhiyati.
When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

Yasmiṁ samaye, ānanda, bhikkhuno passaddhakāyassa sukhino cittaṁ samādhiyati—
At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti.
They closely watch over that mind immersed in samādhi.

Yasmiṁ samaye, ānanda, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti—
At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,

upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Yasmiṁ samaye, ānanda, bhikkhu vedanāsu …pe…
Whenever a mendicant meditates by observing an aspect of feelings …

citte …pe…
mind …

dhammesu dhammānupassī viharati—
principles,

upaṭṭhitāssa tasmiṁ samaye bhikkhuno sati hoti asammuṭṭhā.
their mindfulness is established and lucid.

Yasmiṁ samaye, ānanda, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā—
At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. …

satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

(Yathā paṭhamaṁ satipaṭṭhānaṁ, evaṁ vitthāretabbaṁ.)
(Tell in full as for the first kind of mindfulness meditation.)

So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti.
They closely watch over that mind immersed in samādhi.

Yasmiṁ samaye, ānanda, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti—
At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Evaṁ bhāvitā kho, ānanda, cattāro satipaṭṭhānā evaṁ bahulīkatā satta bojjhaṅge paripūrenti.
That’s how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

Kathaṁ bhāvitā, ānanda, satta bojjhaṅgā kathaṁ bahulīkatā vijjāvimuttiṁ paripūrenti?
And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Idhānanda, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ,
It’s when a mendicant develops the awakening factors of mindfulness,

dhammavicayasambojjhaṅgaṁ bhāveti …pe…
investigation of principles, energy, rapture, tranquility, immersion,

upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

Evaṁ bhāvitā kho, ānanda, satta bojjhaṅgā evaṁ bahulīkatā vijjāvimuttiṁ paripūrentī”ti.
That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Tatiyaṁ.

54.14 Dutiyaānandasutta:
With Ānanda (2nd)

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“atthi nu kho, ānanda, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti.
“Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe…
“Our teachings are rooted in the Buddha. …”

“atthānanda, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti.
“There is, Ānanda.

Katamo cānanda, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti?
And what is that one thing?

Ānāpānassatisamādhi, ānanda, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrentīti.
Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṁ bhāvito cānanda, ānāpānassatisamādhi, kathaṁ bahulīkato cattāro satipaṭṭhāne paripūreti?
And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? …

Idhānanda, bhikkhu araññagato vā …pe…

evaṁ bhāvitā kho, ānanda, satta bojjhaṅgā evaṁ bahulīkatā vijjāvimuttiṁ paripūrentī”ti.
That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Catutthaṁ.

54.15 Paṭhamabhikkhusutta:
Several Mendicants (1st)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“atthi nu kho, bhante, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti?
“Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“Atthi kho, bhikkhave, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti.
“There is, mendicants.”

“Katamo pana, bhante, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti?
“Sir, what is that one thing?”

“Ānāpānassatisamādhi kho, bhikkhave, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrentīti.
“Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṁ bhāvito ca, bhikkhave, ānāpānassatisamādhi kathaṁ bahulīkato cattāro satipaṭṭhāne paripūreti?
And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? …

Idha, bhikkhave, bhikkhu araññagato vā …pe…

evaṁ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṁ bahulīkatā vijjāvimuttiṁ paripūrentī”ti.
That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Pañcamaṁ.

54.16 Dutiyabhikkhusutta:
Several Mendicants (2nd)

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinne kho te bhikkhū bhagavā etadavoca:
Then several mendicants went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“atthi nu kho, bhikkhave, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrentī”ti?
“Mendicants, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“Bhagavaṁmūlakā no, bhante, dhammā …pe… bhagavato sutvā bhikkhū dhāressantī”ti.
“Our teachings are rooted in the Buddha. …”

“Atthi, bhikkhave, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti.
“There is, mendicants.

Katamo ca, bhikkhave, ekadhammo bhāvito bahulīkato cattāro dhamme paripūreti, cattāro dhammā bhāvitā bahulīkatā satta dhamme

paripūrenti, satta dhammā bhāvitā bahulīkatā dve dhamme paripūrenti?
And what is that one thing?

Ānāpānassatisamādhi, bhikkhave, ekadhammo bhāvito bahulīkato cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti, satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṁ paripūrentīti.
Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Kathaṁ bhāvito ca, bhikkhave, ānāpānassatisamādhi kathaṁ bahulīkato cattāro satipaṭṭhāne paripūreti?
And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṁ ābhujitvā ujuṁ kāyaṁ paṇidhāya parimukhaṁ satiṁ upaṭṭhapetvā.
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them. …

So satova assasati, satova passasati …pe…
‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

Yasmiṁ samaye, bhikkhave, bhikkhu dīghaṁ vā assasanto ‘dīghaṁ assasāmī’ti pajānāti, dīghaṁ vā passasanto ‘dīghaṁ passasāmī’ti pajānāti, rassaṁ vā assasanto ‘rassaṁ assasāmī’ti pajānāti …pe… sabbakāyappaṭisaṁvedī …pe…
‘passambhayaṁ kāyasaṅkhāraṁ assasissāmī’ti sikkhati,
‘passambhayaṁ kāyasaṅkhāraṁ passasissāmī’ti sikkhati—

kāye kāyānupassī, bhikkhave, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Taṁ kissa hetu?
Kāyaññatarāhaṁ, bhikkhave, etaṁ vadāmi, yadidaṁ—
assāsapassāsaṁ.
Tasmātiha, bhikkhave, kāye kāyānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

Yasmiṁ samaye, bhikkhave, bhikkhu pītippaṭisaṁvedī …pe…
sukhappaṭisaṁvedī …
cittasaṅkhārappaṭisaṁvedī …
‘passambhayaṁ cittasaṅkhāraṁ assasissāmī’ti sikkhati,
‘passambhayaṁ cittasaṅkhāraṁ passasissāmī’ti sikkhati—
vedanāsu vedanānupassī, bhikkhave, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Taṁ kissa hetu?
Vedanāññatarāhaṁ, bhikkhave, etaṁ vadāmi, yadidaṁ—
assāsapassāsānaṁ sādhukaṁ manasikāraṁ.
Tasmātiha, bhikkhave, vedanāsu vedanānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

Yasmiṁ samaye, bhikkhave, bhikkhu cittappaṭisaṁvedī …pe…
abhippamodayaṁ cittaṁ …pe…
‘samādahaṁ cittaṁ assasissāmī’ti sikkhati, ‘samādahaṁ cittaṁ passasissāmī’ti sikkhati;
‘vimocayaṁ cittaṁ assasissāmī’ti sikkhati, ‘vimocayaṁ cittaṁ passasissāmī’ti sikkhati—
citte cittānupassī, bhikkhave, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
Taṁ kissa hetu?
Nāhaṁ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatisamādhibhāvanaṁ vadāmi.
Tasmātiha, bhikkhave, citte cittānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

Yasmiṁ samaye, bhikkhave, bhikkhu aniccānupassī …pe…
virāgānupassī …pe…
nirodhānupassī …pe…
‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati—
dhammesu dhammānupassī, bhikkhave, bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.
So yaṁ taṁ hoti abhijjhādomanassānaṁ pahānaṁ taṁ paññāya disvā sādhukaṁ ajjhupekkhitā hoti.
Tasmātiha, bhikkhave, dhammesu dhammānupassī bhikkhu tasmiṁ samaye viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṁ.

Evaṁ bhāvito kho, bhikkhave, ānāpānassatisamādhi evaṁ bahulīkato cattāro satipaṭṭhāne paripūreti.

Kathaṁ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṁ bahulīkatā satta bojjhaṅge paripūrenti?
Yasmiṁ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati—
upaṭṭhitāssa tasmiṁ samaye bhikkhuno sati hoti asammuṭṭhā.
Yasmiṁ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati asammuṭṭhā—
satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

So tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsamāpajjati.
Yasmiṁ samaye, bhikkhave, bhikkhu tathāsato viharanto taṁ dhammaṁ paññāya pavicinati pavicarati parivīmaṁsamāpajjati—
dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
dhammavicayasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
dhammavicayasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Tassa taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ.
Yasmiṁ samaye, bhikkhave, bhikkhuno taṁ dhammaṁ paññāya pavicinato pavicarato parivīmaṁsamāpajjato āraddhaṁ hoti vīriyaṁ asallīnaṁ—
vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
vīriyasambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
vīriyasambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Āraddhavīriyassa uppajjati pīti nirāmisā.
Yasmiṁ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā—
pītisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
pītisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Pītimanassa kāyopi passambhati, cittampi passambhati.
Yasmiṁ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati—
passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
passaddhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
passaddhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

Passaddhakāyassa sukhino cittaṁ samādhiyati.
Yasmiṁ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṁ samādhiyati—
samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
samādhisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
samādhisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.

So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti.
Yasmiṁ samaye, bhikkhave, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti—

**upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.**

**Yasmiṁ samaye, bhikkhave, bhikkhu vedanāsu …pe…
citte …pe…
dhammesu dhammānupassī viharati—upaṭṭhitāssa tasmiṁ samaye bhikkhuno sati hoti asammuṭṭhā.
Yasmiṁ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammuṭṭhā —
satisambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
satisambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti—
satisambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati …pe….**

**So tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti.
Yasmiṁ samaye, bhikkhave, bhikkhu tathāsamāhitaṁ cittaṁ sādhukaṁ ajjhupekkhitā hoti—
upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno āraddho hoti,
upekkhāsambojjhaṅgaṁ tasmiṁ samaye bhikkhu bhāveti,
upekkhāsambojjhaṅgo tasmiṁ samaye bhikkhuno bhāvanāpāripūriṁ gacchati.
Evaṁ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṁ bahulīkatā satta bojjhaṅge paripūrenti.**

**Kathaṁ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṁ bahulīkatā vijjāvimuttiṁ paripūrenti?
Idha, bhikkhave, bhikkhu satisambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ;
dhammavicayasambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ …pe…
upekkhāsambojjhaṅgaṁ bhāveti vivekanissitaṁ virāganissitaṁ nirodhanissitaṁ vossaggapariṇāmiṁ.
Evaṁ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṁ bahulīkatā vijjāvimuttiṁ paripūrentī”ti.**

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

Chaṭṭhaṁ.

54.17 Saṁyojanappahānasutta:
Giving Up the Fetters

“Ānāpānassatisamādhi, bhikkhave, bhāvito bahulīkato saṁyojanappahānāya saṁvattati …pe….
“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters …”

Sattamaṁ.

54.18 Anusayasamugghātasutta:
Uprooting the Tendencies

“… Anusayasamugghātāya saṁvattati ….
“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies …”

Aṭṭhamaṁ.

54.19 Addhānapariññāsutta:
Completely Understanding the Course of Time

“… Addhānapariññāya saṁvattati ….
“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time …”

Navamaṁ.

54.20 Āsavakkhayasutta:
The Ending of Defilements

“… Āsavānaṁ khayāya saṁvattati.
“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements.

Kathaṁ bhāvito ca, bhikkhave, ānāpānassatisamādhi kathaṁ bahulīkato saṁyojanappahānāya saṁvattati …
And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters,

anusayasamugghātāya saṁvattati …
uprooting the underlying tendencies,

addhānapariññāya saṁvattati …
completely understanding the course of time,

āsavānaṁ khayāya saṁvattati?
and ending the defilements?

Idha, bhikkhave, bhikkhu araññagato vā rukkhamūlagato vā …pe…
It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them. …

paṭinissaggānupassī assasissāmīti sikkhati, paṭinissaggānupassī passasissāmīti sikkhati.
They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Evaṁ bhāvito kho, bhikkhave, ānāpānassatisamādhi evaṁ bahulīkato saṁyojanappahānāya saṁvattati …pe…

That’s how immersion due to mindfulness of breathing is developed and cultivated so as to lead to giving up the fetters,

anusayasamugghātāya saṁvattati …pe…
uprooting the underlying tendencies,

addhānapariññāya saṁvattati …pe…
completely understanding the course of time,

āsavānaṁ khayāya saṁvattatī”ti.
and ending the defilements.”

Dasamaṁ.

Dutiyo vaggo.

Tassuddānaṁ

Icchānaṅgalaṁ kaṅkheyyaṁ,
ānandā apare duve;
Bhikkhū saṁyojanānusayā,
addhānaṁ āsavakkhayanti.

Ānāpānasaṁyuttaṁ dasamaṁ.
The Linked Discourses on Mindfulness of Breathing is the tenth section.

55. Sotāpatti Saṁyutta:
On Stream-Entry

55.1 Cakkavattirājasutta:
A Wheel-Turning Monarch

Sāvatthinidānaṁ.
At Sāvatthī.

Tatra kho bhagavā …pe… etadavoca:
There the Buddha … said:

“kiñcāpi, bhikkhave, rājā cakkavattī catunnaṁ dīpānaṁ issariyādhipaccaṁ rajjaṁ kāretvā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati devānaṁ tāvatiṁsānaṁ sahabyataṁ, so tattha nandane vane accharāsaṅghaparivuto dibbehi ca pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, so catūhi dhammehi asamannāgato, atha kho so aparimuttova nirayā aparimutto tiracchānayoniyā aparimutto pettivisayā aparimutto apāyaduggativinipātā.
“Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld.

Kiñcāpi, bhikkhave, ariyasāvako piṇḍiyālopena yāpeti, nantakāni ca dhāreti, so catūhi dhammehi samannāgato, atha kho so parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
Now suppose a noble disciple wears rags and feeds on scraps of almsfood. Still, as they have four things, they’re exempt from hell, the animal realm,

or the ghost realm. They're exempt from places of loss, bad places, the underworld.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It's when a noble disciple has experiential confidence in the Buddha:

'itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā'ti.
'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

Dhamme aveccappasādena samannāgato hoti:
They have experiential confidence in the teaching:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṁ veditabbo viññūhī'ti.
'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

Saṅghe aveccappasādena samannāgato hoti:
They have experiential confidence in the Saṅgha:

'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṁ—cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṁ puññakkhettaṁ lokassā'ti.
'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, methodical, and proper. It consists of the four pairs, the eight

individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṁvattanikehi.
Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imehi catūhi dhammehi samannāgato hoti.
These are the four qualities that they have.

Yo ca, bhikkhave, catunnaṁ dīpānaṁ paṭilābho, yo catunnaṁ dhammānaṁ paṭilābho catunnaṁ dīpānaṁ paṭilābho catunnaṁ dhammānaṁ paṭilābhassa kalaṁ nāgghati soḷasin”ti.
And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

Paṭhamaṁ.

55.2 Brahmacariyogadhasutta:
The Culmination of the Spiritual Life

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti:
It’s when a noble disciple has experiential confidence in the Buddha …

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’ti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.

That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Yesaṁ saddhā ca sīlañca,
Pasādo dhammadassanaṁ;
Te ve kālena paccenti,
Brahmacariyogadhaṁ sukhan”ti.

“Those who have faith and ethics,
confidence, and vision of the truth,
in time arrive at happiness,
the culmination of the spiritual life.”

Dutiyaṁ.

55.3 Dīghāvuupāsakasutta:
With Dīghāvu

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tena kho pana samayena dīghāvu upāsako ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the lay follower Dīghāvu was sick, suffering, gravely ill.

Atha kho dīghāvu upāsako pitaraṁ jotikaṁ gahapatiṁ āmantesi:
Then he addressed his father, the householder Jotika,

"ehi tvaṁ, gahapati, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vanda:
"Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him:

'dīghāvu, bhante, upāsako ābādhiko hoti dukkhito bāḷhagilāno.
'Sir, the lay follower Dīghāvu is sick, suffering, gravely ill.

So bhagavato pāde sirasā vandatī'ti.
He bows with his head to your feet.'

Evañca vadehi:
And then say:

'sādhu kira, bhante, bhagavā yena dīghāvussa upāsakassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā'"ti.
'Sir, please visit him at his home out of compassion.'"

"Evaṁ, tātā"ti kho jotiko gahapati dīghāvussa upāsakassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ

abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jotiko gahapati bhagavantaṁ etadavoca:
“Yes, dear,” replied Jotika. He did as Dīghāvu asked.

“dīghāvu, bhante, upāsako ābādhiko hoti dukkhito bāḷhagilāno.
So bhagavato pāde sirasā vandati.
Evañca vadeti:
‘sādhu kira, bhante, bhagavā yena dīghāvussa upāsakassa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.
Adhivāsesi bhagavā tuṇhībhāvena.
The Buddha consented with silence.

Atha kho bhagavā nivāsetvā pattacīvaramādāya yena dīghāvussa upāsakassa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā dīghāvuṁ upāsakaṁ etadavoca:
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him,

“kacci te, dīghāvu, khamanīyaṁ, kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?
“I hope you’re keeping well, Dīghāvu; I hope you’re alright. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ, na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo”ti.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Tasmātiha te, dīghāvu, evaṁ sikkhitabbaṁ:
“So, Dīghāvu, you should train like this:

‘buddhe aveccappasādena samannāgato bhavissāmi—itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū

anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavāti.
‘I will have experiential confidence in the Buddha …

Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato bhavissāmi akhaṇḍehi …pe… samādhisaṁvattanikehi’.
And I will have the ethical conduct loved by the noble ones … leading to immersion.’

Evañhi te, dīghāvu, sikkhitabban”ti.
That’s how you should train.”

“Yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṁvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.
“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit them.

Ahañhi, bhante, buddhe aveccappasādena samannāgato—itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
For I have experiential confidence in the Buddha …

Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato akhaṇḍehi …pe… samādhisaṁvattanikehī”ti.
And I have the ethical conduct loved by the noble ones … leading to immersion.”

“Tasmātiha tvaṁ, dīghāvu, imesu catūsu sotāpattiyaṅgesu patiṭṭhāya cha vijjābhāgiye dhamme uttari bhāveyyāsi.

“In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization.

Idha tvaṁ, dīghāvu, sabbasaṅkhāresu aniccānupassī viharāhi, anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī virāgasaññī nirodhasaññīti.
You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

Evañhi te, dīghāvu, sikkhitabban”ti.
That’s how you should train.”

“Yeme, bhante, bhagavatā cha vijjābhāgiyā dhammā desitā, saṁvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.
“These six things that play a part in realization that were taught by the Buddha are found in me, and I exhibit them.

Ahañhi, bhante, sabbasaṅkhāresu aniccānupassī viharāmi, anicce dukkhasaññī, dukkhe anattasaññī pahānasaññī virāgasaññī nirodhasaññī.
For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

Api ca me, bhante, evaṁ hoti:
But still, sir, I think,

‘mā hevāyaṁ jotiko gahapati mamaccayena vighātaṁ āpajjī’”ti.
‘I hope Jotika doesn’t suffer anguish when I’ve gone.’”

“Mā tvaṁ, tāta dīghāvu, evaṁ manasākāsi.
Jotika said, “Dear Dīghāvu, don’t focus on that.

Iṅgha tvaṁ, tāta dīghāvu, yadeva te bhagavā āha, tadeva tvaṁ sādhukaṁ manasi karohī”ti.
Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”

Atha kho bhagavā dīghāvuṁ upāsakaṁ iminā ovādena ovaditvā uṭṭhāyāsanā pakkāmi.
When the Buddha had given this advice he got up from his seat and left.

Atha kho dīghāvu upāsako acirapakkantassa bhagavato kālamakāsi.
Not long after the Buddha left, Dīghāvu passed away.

Atha kho sambahulā bhikkhū yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te bhikkhū bhagavantaṁ etadavocuṁ:
Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“yo so, bhante, dīghāvu nāma upāsako bhagavatā saṅkhittena ovādena ovadito so kālaṅkato.
“Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away.

Tassa kā gati, ko abhisamparāyo”ti?
Where has he been reborn in his next life?”

“Paṇḍito, bhikkhave, dīghāvu upāsako, paccapādi dhammassānudhammaṁ, na ca maṁ dhammādhikaraṇaṁ vihesesi.
“Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings.

Dīghāvu, bhikkhave, upāsako pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā”ti.
With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

Tatiyaṁ.

55.4 Paṭhamasāriputtasutta:
With Sāriputta (1st)

Ekaṁ samayaṁ āyasmā ca sāriputto āyasmā ca ānando sāvatthiyaṁ viharanti jetavane anāthapiṇḍikassa ārāme.
At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā ānando sāyanhasamayaṁ paṭisallānā vuṭṭhito …pe… ekamantaṁ nisinno kho āyasmā ānando āyasmantaṁ sāriputtaṁ etadavoca:
Then in the late afternoon, Venerable Ānanda came out of retreat … and said to Sāriputta:

"katinaṁ nu kho, āvuso sāriputta, dhammānaṁ samannāgamanahetu evamayaṁ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti?
"Reverend, how many things do people have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Catunnaṁ kho, āvuso, dhammānaṁ samannāgamanahetu evamayaṁ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
"Reverend, people have to possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamesaṁ catunnaṁ?
What four?

Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It's when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imesaṁ kho, āvuso, catunnaṁ dhammānaṁ samannāgamanahetu evamayaṁ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.
People have to possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Catutthaṁ.

55.5 Dutiyasāriputtasutta:
With Sāriputta (2nd)

Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ sāriputtaṁ bhagavā etadavoca:
Then Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"'sotāpattiyaṅgaṁ, sotāpattiyaṅgan'ti hidaṁ, sāriputta, vuccati.
"Sāriputta, they speak of a 'factor of stream-entry'.

Katamaṁ nu kho, sāriputta, sotāpattiyaṅgan"ti?
What is a factor of stream-entry?"

"Sappurisasaṁsevo hi, bhante, sotāpattiyaṅgaṁ, saddhammassavanaṁ sotāpattiyaṅgaṁ, yonisomanasikāro sotāpattiyaṅgaṁ, dhammānudhammappaṭipatti sotāpattiyaṅgan"ti.
"Sir, the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching."

"Sādhu sādhu, sāriputta.
"Good, good, Sāriputta!

Sappurisasaṁsevo hi, sāriputta, sotāpattiyaṅgaṁ, saddhammassavanaṁ sotāpattiyaṅgaṁ, yonisomanasikāro sotāpattiyaṅgaṁ, dhammānudhammappaṭipatti sotāpattiyaṅgaṁ.
For the factors of stream-entry are associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

‘Soto, soto’ti hidaṁ, sāriputta, vuccati.
Sāriputta, they speak of ‘the stream’.

Katamo nu kho, sāriputta, soto”ti?
What is the stream?”

“Ayameva hi, bhante, ariyo aṭṭhaṅgiko maggo soto, seyyathidaṁ—
“Sir, the stream is simply this noble eightfold path, that is:

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī”ti.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Ayameva hi, sāriputta, ariyo aṭṭhaṅgiko maggo soto, seyyathidaṁ—
For the stream is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘Sotāpanno, sotāpanno’ti hidaṁ, sāriputta, vuccati.
Sāriputta, they speak of ‘a stream-enterer’.

Katamo nu kho, sāriputta, sotāpanno”ti?
What is a stream-enterer?”

“Yo hi, bhante, iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṁ vuccati sotāpanno, svāyaṁ āyasmā evaṁnāmo evaṅgotto”ti.
“Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

“Sādhu sādhu, sāriputta.
“Good, good, Sāriputta!

Yo hi, sāriputta, iminā ariyena aṭṭhaṅgikena maggena samannāgato ayaṁ vuccati sotāpanno, svāyaṁ āyasmā evaṁnāmo evaṅgotto”ti. For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

Pañcamaṁ.

55.6 Thapatisutta:
The Chamberlains

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṁ karonti:
At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Tena kho pana samayena isidattapurāṇā thapatayo sādhuke paṭivasanti kenacideva karaṇīyena.
Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business.

Assosuṁ kho isidattapurāṇā thapatayo:
They heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti: ‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’”ti.

Atha kho isidattapurāṇā thapatayo magge purisaṁ ṭhapesuṁ:
So they posted someone on the road, saying:

“yadā tvaṁ, ambho purisa, passeyyāsi bhagavantaṁ āgacchantaṁ arahantaṁ sammāsambuddhaṁ, atha amhākaṁ āroceyyāsī”ti.
“My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha.”

Dvīhatīhaṁ ṭhito kho so puriso addasa bhagavantaṁ dūratova āgacchantaṁ.

And that person stood there for two or three days before they saw the Buddha coming off in the distance.

Disvāna yena isidattapurāṇā thapatayo tenupasaṅkami; upasaṅkamitvā isidattapurāṇe thapatayo etadavoca:
When they saw him, they went to the chamberlains and said:

“ayaṁ so, bhante, bhagavā āgacchati arahaṁ sammāsambuddho.
“Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming.

Yassadāni kālaṁ maññathā”ti.
Please come at your convenience.”

Atha kho isidattapurāṇā thapatayo yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā bhagavantaṁ piṭṭhito piṭṭhito anubandhiṁsu.
Then the chamberlains went up to the Buddha, bowed, and followed behind him.

Atha kho bhagavā maggā okkamma yena aññataraṁ rukkhamūlaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out.

Isidattapurāṇā thapatayo bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.
The chamberlains Isidatta and Purāṇa bowed, sat down to one side,

Ekamantaṁ nisinnā kho te isidattapurāṇā thapatayo bhagavantaṁ etadavocuṁ:
and said to the Buddha:

“Yadā mayaṁ, bhante, bhagavantaṁ suṇāma:
“Sir, when we hear that

‘sāvatthiyā kosalesu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you will be setting out from Sāvatthī to wander in the Kosalan lands, we’re sad and upset, thinking that

‘dūre no bhagavā bhavissatī’ti.
you will be far from us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
And when we hear that

‘sāvatthiyā kosalesu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you are setting out from Sāvatthī to wander in the Kosalan lands, we’re sad and upset, thinking that

‘dūre no bhagavā’ti.
you are far from us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
And when we hear that

‘kosalehi mallesu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you will be setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and upset, thinking that

‘dūre no bhagavā bhavissatī’ti.
you will be far from us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
And when we hear that

‘kosalehi mallesu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you are setting out from the Kosalan lands to wander in the Mallian lands, we’re sad and upset, thinking that

‘dūre no bhagavā’ti.
you are far from us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
And when we hear that

‘mallehi vajjīsu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you will be setting out from the Mallian lands to wander in the Vajjian lands …

‘dūre no bhagavā bhavissatī’ti.
Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘mallehi vajjīsu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
‘dūre no bhagavā’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘vajjīhi kāsīsu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you will be setting out from the Vajjian lands to wander in the Kāsian lands …

‘dūre no bhagavā bhavissatī’ti.
Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘vajjīhi kāsīsu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
‘dūre no bhagavā’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘kāsīhi māgadhe cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye anattamanatā hoti domanassaṁ:
you will be setting out from the Kāsian lands to wander in the Magadhan lands …

‘dūre no bhagavā bhavissatī’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘kāsīhi māgadhe cārikaṁ pakkanto’ti, hoti anappakā no tasmiṁ samaye anattamanatā hoti anappakaṁ domanassaṁ:
you are setting out from the Kāsian lands to wander in the Magadhan lands, we’re sad and upset, thinking that

‘dūre no bhagavā’ti.

you are far from us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
But when we hear that

‘māgadhehi kāsīsu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
you will be setting out from the Magadhan lands to wander in the Kāsian lands, we’re happy and joyful, thinking that

‘āsanne no bhagavā bhavissatī’ti.
you will be near to us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
And when we hear that

‘māgadhehi kāsīsu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
you are setting out from the Magadhan lands to wander in the Kāsian lands …

‘āsanne no bhagavā’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘kāsīhi vajjīsu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
you will be setting out from the Kāsian lands to wander in the Vajjian lands …

‘āsanne no bhagavā bhavissatī’ti.
Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘kāsīhi vajjīsu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
‘āsanne no bhagavā’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘vajjīhi mallesu cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:

you will be setting out from the Vajjian lands to wander in the Mallian lands …

‘āsanne no bhagavā bhavissatī’ti.
Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘vajjīhi mallesu cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
‘āsanne no bhagavā’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘mallehi kosale cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
you will be setting out from the Mallian lands to wander in the Kosalan lands …

‘āsanne no bhagavā bhavissatī’ti.
Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘mallehi kosale cārikaṁ pakkanto’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
‘āsanne no bhagavā’ti.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
‘kosalehi sāvatthiṁ cārikaṁ pakkamissatī’ti, hoti no tasmiṁ samaye attamanatā hoti somanassaṁ:
you will be setting out in the Kosalan lands to wander to Sāvatthī, we’re happy and joyful, thinking that

‘āsanne no bhagavā bhavissatī’ti.
you will be near to us.

Yadā pana mayaṁ, bhante, bhagavantaṁ suṇāma:
And when we hear that

‘sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme’ti, hoti anappakā no tasmiṁ samaye attamanatā hoti anappakaṁ somanassaṁ:
you are staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery we have no little happiness and joy, thinking that

‘āsanne no bhagavā’”ti.
you are near to us.”

“Tasmātiha, thapatayo, sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.
“Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open.

Alañca pana vo, thapatayo, appamādāyā”ti.
Just this much is enough to be diligent.”

“Atthi kho no, bhante, etamhā sambādhā añño sambādho sambādhataro ceva sambādhasaṅkhātataro cā”ti.
“Sir, for us there is something that’s even more cramped than that, and is considered as such.”

“Katamo pana vo, thapatayo, etamhā sambādhā añño sambādho sambādhataro ceva sambādhasaṅkhātataro cā”ti?
“What is that?”

“Idha mayaṁ, bhante, yadā rājā pasenadi kosalo uyyānabhūmiṁ niyyātukāmo hoti, ye te rañño pasenadissa kosalassa nāgā opavayhā te kappetvā, yā tā rañño pasenadissa kosalassa pajāpatiyo piyā manāpā tā ekaṁ purato ekaṁ pacchato nisīdāpema.
“Sir, it’s when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind.

Tāsaṁ kho pana, bhante, bhaginīnaṁ evarūpo gandho hoti, seyyathāpi nāma gandhakaraṇḍakassa tāvadeva vivariyamānassa, yathā taṁ rājakaññānaṁ gandhena vibhūsitānaṁ.
Those sisters smell like a freshly opened perfume box; that’s how the royal ladies smell with makeup on.

Tāsaṁ kho pana, bhante, bhaginīnaṁ evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā, yathā taṁ

rājakaññānaṁ sukhedhitānaṁ.
The touch of those sisters is like a tuft of cotton-wool or kapok; that's how dainty the royal ladies are.

Tasmiṁ kho pana, bhante, samaye nāgopi rakkhitabbo hoti, tāpi bhaginiyo rakkhitabbā honti, attāpi rakkhitabbo hoti.
Now at that time we must look after the elephants, the sisters, and ourselves.

Na kho pana mayaṁ, bhante, abhijānāma tāsu bhaginīsu pāpakaṁ cittaṁ uppādetā.
But we don't recall having a bad thought regarding those sisters.

Ayaṁ kho no, bhante, etamhā sambādhā aññaṁ sambādho sambādhataro ceva sambādhasaṅkhātataro cā"ti.
This is that thing that's even more cramped than that, and is considered as such."

"Tasmātiha, thapatayo, sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.
"Well then, chamberlains, living in a house is cramped and dirty, but the life of one gone forth is wide open.

Alañca pana vo, thapatayo, appamādāya.
Just this much is enough to be diligent.

Catūhi kho, thapatayo, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, thapatayo, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It's when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.

Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

vigatamalamaccherena cetasā ajjhāgāraṁ vasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato.
They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Imehi kho, thapatayo, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Tumhe kho, thapatayo, buddhe aveccappasādena samannāgatā—
And you have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

yaṁ kho pana kiñci kule deyyadhammaṁ sabbaṁ taṁ appaṭivibhattaṁ sīlavantehi kalyāṇadhammehi.
And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character.

Taṁ kiṁ maññatha, thapatayo,
What do you think, chamberlains?

katividhā te kosalesu manussā ye tumhākaṁ samasamā, yadidaṁ—
How many people among the Kosalans are your equal

dānasaṁvibhāge"ti?
when it comes to giving and sharing?"

“Lābhā no, bhante, suladdhaṁ no, bhante.
“We’re fortunate, sir, so very fortunate,

Yesaṁ no bhagavā evaṁ pajānātī”ti.
in that the Buddha understands us like this.”

Chaṭṭhaṁ.

55.7 Veḷudvāreyyasutta:
The People of Bamboo Gate

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ yena veḷudvāraṁ nāma kosalānaṁ brāhmaṇagāmo tadavasari.
At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate.

Assosuṁ kho te veḷudvāreyyakā brāhmaṇagahapatikā:
The brahmins and householders of Bamboo Gate heard:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṁ caramāno mahatā bhikkhusaṅghena saddhiṁ veḷudvāraṁ anuppatto.
“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants.

Taṁ kho pana bhavantaṁ gotamaṁ evaṁ kalyāṇo kittisaddo abbhuggato:
He has this good reputation:

‘itipi so bhagavā arahaṁ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṁ buddho bhagavā’.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So imaṁ lokaṁ sadevakaṁ samārakaṁ sabrahmakaṁ sassamaṇabrāhmaṇiṁ pajaṁ sadevamanussaṁ sayaṁ abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṁ deseti ādikalyāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ sabyañjanaṁ, kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakāseti.
He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Sādhu kho pana tathārūpānaṁ arahataṁ dassanaṁ hotī"ti.
It's good to see such perfected ones."

Atha kho te veḷudvāreyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā appekacce bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Appekacce bhagavatā saddhiṁ sammodiṁsu; sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdiṁsu. Appekacce yena bhagavā tenañjaliṁ paṇāmetvā ekamantaṁ nisīdiṁsu. Appekacce bhagavato santike nāmagottaṁ sāvetvā ekamantaṁ nisīdiṁsu. Appekacce tuṇhībhūtā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho te veḷudvāreyyakā brāhmaṇagahapatikā bhagavantaṁ etadavocuṁ:
Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

"mayaṁ, bho gotama, evaṅkāmā evaṁchandā evaṁadhippāyā—
"Master Gotama, these are our wishes, desires, and hopes.

puttasambādhasayanaṁ ajjhāvaseyyāma, kāsikacandanaṁ paccanubhaveyyāma, mālāgandhavilepanaṁ dhāreyyāma, jātarūparajataṁ sādiyeyyāma, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjeyyāma.
We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and

money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm.

Tesaṁ no bhavaṁ gotamo amhākaṁ evaṅkāmānaṁ evaṁchandānaṁ evaṁadhippāyānaṁ tathā dhammaṁ desetu yathā mayaṁ puttasambādhasayanaṁ ajjhāvaseyyāma …pe… sugatiṁ saggaṁ lokaṁ upapajjeyyāmā”ti.
Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them.”

“Attupanāyikaṁ vo, gahapatayo, dhammapariyāyaṁ desessāmi.
“Householders, I will teach you an explanation of the Dhamma that applies to oneself.

Taṁ suṇātha, sādhukaṁ manasi karotha, bhāsissāmī”ti.
Listen and pay close attention, I will speak.”

“Evaṁ, bho”ti kho te veḷudvāreyyakā brāhmaṇagahapatikā bhagavato paccassosuṁ.
“Yes, sir,” they replied.

Bhagavā etadavoca:
The Buddha said this:

“Katamo ca, gahapatayo, attupanāyiko dhammapariyāyo?
“And what is the explanation of the Dhamma that applies to oneself?

Idha, gahapatayo, ariyasāvako iti paṭisañcikkhati:
It’s when a noble disciple reflects:

‘ahaṁ khosmi jīvitukāmo amaritukāmo sukhakāmo dukkhappaṭikūlo.
‘I want to live and don’t want to die; I want to be happy and recoil from pain.

Yo kho maṁ jīvitukāmaṁ amaritukāmaṁ sukhakāmaṁ dukkhappaṭikūlaṁ jīvitā voropeyya, na metaṁ assa piyaṁ manāpaṁ.
Since this is so, if someone were to take my life, I wouldn’t like that.

Ahañceva kho pana paraṁ jīvitukāmaṁ amaritukāmaṁ sukhakāmaṁ dukkhappaṭikūlaṁ jīvitā voropeyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ.
But others also want to live and don't want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn't like that either.

Yo kho myāyaṁ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.
The thing that is disliked by me is also disliked by others.

Yo kho myāyaṁ dhammo appiyo amanāpo, kathāhaṁ paraṁ tena saṁyojeyyan'ti.
Since I dislike this thing, how can I inflict it on someone else?'

So iti paṭisaṅkhāya attanā ca pāṇātipātā paṭivirato hoti, parañca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca vaṇṇaṁ bhāsati.
Reflecting in this way, they give up killing living creatures themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures.

Evamassāyaṁ kāyasamācāro tikoṭiparisuddho hoti.
So their bodily behavior is purified in three points.

Puna caparaṁ, gahapatayo, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

'yo kho me adinnaṁ theyyasaṅkhātaṁ ādiyeyya, na metaṁ assa piyaṁ manāpaṁ.
'If someone were to steal from me, I wouldn't like that.

Ahañceva kho pana parassa adinnaṁ theyyasaṅkhātaṁ ādiyeyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ.
But if I were to steal from someone else, they wouldn't like that either.

Yo kho myāyaṁ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.
The thing that is disliked by me is also disliked by others.

Yo kho myāyaṁ dhammo appiyo amanāpo, kathāhaṁ paraṁ tena saṁyojeyyan’ti.
Since I dislike this thing, how can I inflict it on someone else?’

So iti paṭisaṅkhāya attanā ca adinnādānā paṭivirato hoti, parañca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca vaṇṇaṁ bhāsati.
Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing.

Evamassāyaṁ kāyasamācāro tikoṭiparisuddho hoti.
So their bodily behavior is purified in three points.

Puna caparaṁ, gahapatayo, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

‘yo kho me dāresu cārittaṁ āpajjeyya, na metaṁ assa piyaṁ manāpaṁ.
‘If someone were to have sexual relations with my wives, I wouldn’t like it.

Ahañceva kho pana parassa dāresu cārittaṁ āpajjeyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ.
But if I were to have sexual relations with someone else’s wives, he wouldn’t like that either.

Yo kho myāyaṁ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.
The thing that is disliked by me is also disliked by others.

Yo kho myāyaṁ dhammo appiyo amanāpo, kathāhaṁ paraṁ tena saṁyojeyyan’ti.
Since I dislike this thing, how can I inflict it on others?’

So iti paṭisaṅkhāya attanā ca kāmesumicchācārā paṭivirato hoti, parañca kāmesumicchācārā veramaṇiyā samādapeti, kāmesumicchācārā veramaṇiyā ca vaṇṇaṁ bhāsati.
Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct.

Evamassāyaṁ kāyasamācāro tikoṭiparisuddho hoti.
So their bodily behavior is purified in three points.

Puna caparaṁ, gahapatayo, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

‘yo kho me musāvādena atthaṁ bhañjeyya, na metaṁ assa piyaṁ manāpaṁ.
‘If someone were to distort my meaning by lying, I wouldn’t like it.

Ahañceva kho pana parassa musāvādena atthaṁ bhañjeyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ.
But if I were to distort someone else’s meaning by lying, they wouldn’t like it either.

Yo kho myāyaṁ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.
The thing that is disliked by me is also disliked by someone else.

Yo kho myāyaṁ dhammo appiyo amanāpo, kathāhaṁ paraṁ tena saṁyojeyyan’ti.
Since I dislike this thing, how can I inflict it on others?’

So iti paṭisaṅkhāya attanā ca musāvādā paṭivirato hoti, parañca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca vaṇṇaṁ bhāsati.
Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying.

Evamassāyaṁ vacīsamācāro tikoṭiparisuddho hoti.
So their verbal behavior is purified in three points.

Puna caparaṁ, gahapatayo, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

“yo kho maṁ pisuṇāya vācāya mitte bhindeyya, na metaṁ assa piyaṁ manāpaṁ.
‘If someone were to break me up from my friends by divisive speech, I wouldn’t like it.

Ahañceva kho pana paraṁ pisuṇāya vācāya mitte bhindeyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ …pe…
But if I were to break someone else from their friends by divisive speech, they wouldn't like it either. …'

evamassāyaṁ vacīsamācāro tikoṭiparisuddho hoti.
So their verbal behavior is purified in three points.

Puna caparaṁ, gahapatayo, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

"yo kho maṁ pharusāya vācāya samudācareyya, na metaṁ assa piyaṁ manāpaṁ.
'If someone were to attack me with harsh speech, I wouldn't like it.

Ahañceva kho pana paraṁ pharusāya vācāya samudācareyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ.
But if I were to attack someone else with harsh speech, they wouldn't like it either. …'

Yo kho myāyaṁ dhammo …pe…
evamassāyaṁ vacīsamācāro tikoṭiparisuddho hoti.
So their verbal behavior is purified in three points.

Puna caparaṁ, gahapatayo, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

'yo kho maṁ samphabhāsena samphappalāpabhāsena samudācareyya, na metaṁ assa piyaṁ manāpaṁ.
'If someone were to annoy me by talking silliness and nonsense, I wouldn't like it.

Ahañceva kho pana paraṁ samphabhāsena samphappalāpabhāsena samudācareyyaṁ, parassapi taṁ assa appiyaṁ amanāpaṁ.
But if I were to annoy someone else by talking silliness and nonsense, they wouldn't like it either.'

Yo kho myāyaṁ dhammo appiyo amanāpo, parassa peso dhammo appiyo amanāpo.

The thing that is disliked by me is also disliked by another.

Yo kho myāyaṁ dhammo appiyo amanāpo, kathāhaṁ paraṁ tena saṁyojeyyan’ti.
Since I dislike this thing, how can I inflict it on another?’

So iti paṭisaṅkhāya attanā ca samphappalāpā paṭivirato hoti, parañca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca vaṇṇaṁ bhāsati.
Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense.

Evamassāyaṁ vacīsamācāro tikoṭiparisuddho hoti.
So their verbal behavior is purified in three points.

So buddhe aveccappasādena samannāgato hoti—
And they have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti; dhamme …pe…
the teaching …

saṅghe aveccappasādena samannāgato hoti suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Yato kho, gahapatayo, ariyasāvako imehi sattahi saddhammehi samannāgato hoti imehi catūhi ākaṅkhiyehi ṭhānehi, so ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo

niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Evaṁ vutte, veḷudvāreyyakā brāhmaṇagahapatikā bhagavantaṁ etadavocuṁ:
When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha,

“abhikkantaṁ, bho gotama …pe…
“Excellent, Master Gotama! …

ete mayaṁ bhavantaṁ gotamaṁ saraṇaṁ gacchāma dhammañca bhikkhusaṅghañca.
We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsake no bhavaṁ gotamo dhāretu ajjatagge pāṇupete saraṇaṁ gate”ti.
From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Sattamaṁ.

55.8 Paṭhamagiñjakāvasathasutta:
In the Brick Hall (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā ñātike viharati giñjakāvasathe.
At one time the Buddha was staying at Ñātika in the brick house.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.
Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sāḷho nāma, bhante, bhikkhu kālaṅkato;
“Sir, the monk named Sāḷha has passed away.

tassa kā gati ko abhisamparāyo?
Where has he been reborn in his next life?

Nandā nāma, bhante, bhikkhunī kālaṅkatā;
The nun named Nandā,

tassā kā gati ko abhisamparāyo?
Sudatto nāma, bhante, upāsako kālaṅkato;
the layman named Sudatta,

tassa kā gati ko abhisamparāyo?
Sujātā nāma, bhante, upāsikā kālaṅkatā;
and the laywoman named Sujātā have passed away.

tassā kā gati, ko abhisamparāyo”ti?
Where have they been reborn in the next life?”

“Sāḷho, ānanda, bhikkhu kālaṅkato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā

sacchikatvā upasampajja vihāsi.
“Ānanda, the monk Sāḷha passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

Nandā, ānanda, bhikkhunī kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyinī anāvattidhammā tasmā lokā.
The nun Nandā passed away having ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sudatto, ānanda, upāsako kālaṅkato tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī; sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissati.
The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

Sujātā, ānanda, upāsikā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
The laywoman Sujātā passed away having ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Anacchariyaṁ kho panetaṁ, ānanda, yaṁ manussabhūto kālaṁ kareyya;
It’s hardly surprising that a human being should pass away.

tasmiṁ tasmiñce maṁ kālaṅkate upasaṅkamitvā etamatthaṁ paṭipucchissatha. Vihesā pesā, ānanda, assa tathāgatassa.
But if you should come and ask me about it each and every time someone dies that would be a bother for me.

Tasmātihānanda, dhammādāsaṁ nāma dhammapariyāyaṁ desessāmi; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ

byākareyya:
So Ānanda, I will teach you the explanation of the Dhamma called ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamo ca so, ānanda, dhammādāso dhammapariyāyo; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
And what is that mirror of the teaching?

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’?

Idha, ānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti —itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
It’s when a noble disciple has experiential confidence in the Buddha …

Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Ayaṁ kho so, ānanda, dhammādāso dhammapariyāyo;
This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Aṭṭhamaṁ.

(Tīṇipi suttantāni ekanidānāni.)
(The following two discourses have the same setting.)

55.9 Dutiyagiñjakāvasathasutta:
At the Brick Hall (2nd)

Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Ānanda said to the Buddha:

“asoko nāma, bhante, bhikkhu kālaṅkato;
“Sir, the monk named Asoka has passed away.

tassa kā gati, ko abhisamparāyo?
Where has he been reborn in his next life?

Asokā nāma, bhante, bhikkhunī kālaṅkatā …pe…
The nun named Asokā,

asoko nāma, bhante, upāsako kālaṅkato …pe…
the layman named Asoka,

asokā nāma, bhante, upāsikā kālaṅkatā;
and the laywoman named Asokā have passed away.

tassā kā gati, ko abhisamparāyo”ti?
Where have they been reborn in the next life?”

“Asoko, ānanda, bhikkhu kālaṅkato āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja vihāsi …pe…
“Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life …

(purimaveyyākaraṇena ekanidānaṁ.)
(And all is explained as in SN 55.8.)

Ayaṁ kho so, ānanda, dhammādāso dhammapariyāyo;
This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Navamaṁ.

55.10 Tatiyagiñjakāvasathasutta:
At the Brick Hall (3rd)

Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Ānanda said to the Buddha:

“kakkaṭo nāma, bhante, ñātike upāsako kālaṅkato;
“Sir, the layman named Kakkaṭa has passed away in Ñātika.

tassa kā gati, ko abhisamparāyo?
Where has he been reborn in his next life?

Kaḷibho nāma, bhante, ñātike upāsako …pe…
The laymen named Kaḷibha,

nikato nāma, bhante, ñātike upāsako …
Nikata,

kaṭissaho nāma, bhante, ñātike upāsako …
Kaṭissaha,

tuṭṭho nāma, bhante, ñātike upāsako …
Tuṭṭha,

santuṭṭho nāma, bhante, ñātike upāsako …
Santuṭṭha,

bhaddo nāma, bhante, ñātike upāsako …
Bhadda, and

subhaddo nāma, bhante, ñātike upāsako kālaṅkato;
Subhadda have passed away in Ñātika.

tassa kā gati ko abhisamparāyo”ti?
Where have they been reborn in the next life?”

“Kakkaṭo, ānanda, upāsako kālaṅkato pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī

anāvattidhammo tasmā lokā.
“Ānanda, the laymen Kakkaṭa,

Kaḷibho, ānanda …pe…
Kaḷibha,

nikato, ānanda …
Nikata,

kaṭissaho, ānanda …
Kaṭissaha,

tuṭṭho, ānanda …
Tuṭṭha,

santuṭṭho, ānanda …
Santuṭṭha,

bhaddo, ānanda …pe…
Bhadda,

subhaddo, ānanda, upāsako kālaṅkato pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko tattha parinibbāyī anāvattidhammo tasmā lokā.
and Subhadda passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

(Sabbe ekagatikā kātabbā.)
Paropaññāsa, ānanda, ñātike upāsakā kālaṅkatā pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Sādhikanavuti, ānanda, ñātike upāsakā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino; sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.

More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

Chātirekāni kho, ānanda, pañcasatāni ñātike upāsakā kālaṅkatā tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
In excess of five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Anacchariyaṁ kho panetaṁ, ānanda, yaṁ manussabhūto kālaṁ kareyya;
It's hardly surprising that a human being should pass away.

tasmiṁ tasmiñce maṁ kālaṅkate upasaṅkamitvā etamatthaṁ paṭipucchissatha. Vihesā pesā, ānanda, assa tathāgatassa.
But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

Tasmātihānanda, dhammādāsaṁ nāma dhammapariyāyaṁ desessāmi; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'.
'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

Katamo ca so, ānanda, dhammādāso dhammapariyāyo; yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ

byākareyya:
And what is that mirror of the teaching?

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’.

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti—itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
It’s when a noble disciple has experiential confidence in the Buddha …

Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Ayaṁ kho so, ānanda, dhammādāso dhammapariyāyo;
This is that mirror of the teaching.

yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṁ byākareyya:
A noble disciple who has this may declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Dasamaṁ.

Veḷudvāravaggo paṭhamo.

Tassuddānaṁ

Rājā ogadhadīghāvu,
sāriputtāpare duve;
Thapatī veḷudvāreyyā,
giñjakāvasathe tayoti.

55.11 Sahassabhikkhunisaṅghasutta:
A Saṅgha of a Thousand Nuns

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati rājakārāme.
At one time the Buddha was staying near Sāvatthī in the Royal Monastery.

Atha kho sahassabhikkhunisaṅgho yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi. Ekamantaṁ ṭhitā kho tā bhikkhuniyo bhagavā etadavoca:
Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

“Catūhi kho, bhikkhuniyo, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, bhikkhuniyo, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti, akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhuniyo, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Paṭhamaṁ.

55.12 Brāhmaṇasutta:
The Brahmins

Sāvatthinidānaṁ.
At Sāvatthī.

“Brāhmaṇā, bhikkhave, udayagāminiṁ nāma paṭipadaṁ paññapenti.
“Mendicants, the brahmins advocate a practice called ‘get up and go’.

Te sāvakaṁ evaṁ samādapenti:
They encourage their disciples:

‘ehi tvaṁ, ambho purisa, kālasseva uṭṭhāya pācīnamukho yāhi.
‘Please, good people, rising early you should face east and walk.

So tvaṁ mā sobbhaṁ parivajjehi, mā papātaṁ, mā khāṇuṁ, mā kaṇḍakaṭhānaṁ, mā candaniyaṁ, mā oḷigallaṁ.
Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer.

Yattha papateyyāsi tattheva maraṇaṁ āgameyyāsi.
You should await death in the place that you fall.

Evaṁ tvaṁ, ambho purisa, kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjissasī’ti.
And when your body breaks up, after death, you’ll be reborn in a good place, a heaven realm.’

Taṁ kho panetaṁ, bhikkhave, brāhmaṇānaṁ bālagamanametaṁ mūḷhagamanametaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment.

Ahañca kho, bhikkhave, ariyassa vinaye udayagāminiṁ paṭipadaṁ paññāpemi;

But in the training of the Noble One I advocate a ‘get up and go’ practice

yā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Katamā ca sā, bhikkhave, udayagāminī paṭipadā;
And what is that ‘get up and go’ practice?

yā ekantanibbidāya …pe… nibbānāya saṁvattati?
Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā arahaṁ sammāsambuddho …pe… satthā devamanussānaṁ buddho bhagavāti;
dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Ayaṁ kho sā, bhikkhave, udayagāminī paṭipadā ekantanibbidāya … pe…
This is that ‘get up and go’ practice

nibbānāya saṁvattatī”ti.
which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

Dutiyaṁ.

55.13 Ānandattherasutta:
With the Senior Monk Ānanda

Ekaṁ samayaṁ āyasmā ca ānando āyasmā ca sāriputto sāvatthiyaṁ viharanti jetavane anāthapiṇḍikassa ārāme.
At one time the venerables Ānanda and Sāriputta were staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Atha kho āyasmā sāriputto sāyanhasamayaṁ paṭisallānā vuṭṭhito yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṁ sammodi.
Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Ānanda, and exchanged greetings with him.

Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā sāriputto āyasmantaṁ ānandaṁ etadavoca:
When the greetings and polite conversation were over, he sat down to one side and said to him:

"katinaṁ kho, āvuso ānanda, dhammānaṁ pahānā, katinaṁ dhammānaṁ samannāgamanahetu, evamayaṁ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti?
"Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Catunnaṁ kho, āvuso, dhammānaṁ pahānā, catunnaṁ dhammānaṁ samannāgamanahetu, evamayaṁ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇāti.
"Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be

reborn in the underworld, bound for awakening.

Katamesaṁ catunnaṁ?
What four?

Yathārūpena kho, āvuso, buddhe appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tathārūpassa buddhe appasādo na hoti.
They don’t have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpena ca kho, āvuso, buddhe aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati tathārūpassa buddhe aveccappasādo hoti—
And they do have the experiential confidence in the Buddha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Yathārūpena ca kho, āvuso, dhamme appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tathārūpassa dhamme appasādo na hoti.
They don’t have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpena ca kho, āvuso, dhamme aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati tathārūpassa dhamme aveccappasādo hoti—
And they do have the experiential confidence in the teaching that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

svākkhāto bhagavatā dhammo …pe… viññūhīti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Yathārūpena ca kho, āvuso, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tathārūpassa saṅghe appasādo na hoti.
They don’t have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpena ca kho, āvuso, saṅghe aveccappasādena samannāgato sutavā ariyasāvako kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati tathārūpassa saṅghe aveccappasādo hoti—
And they do have the experiential confidence in the Saṅgha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms.’

Yathārūpena ca kho, āvuso, dussīlyena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tathārūpassa dussīlyaṁ na hoti.
They don’t have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Yathārūpehi ca kho, āvuso, ariyakantehi sīlehi samannāgato sutavā ariyasāvako kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjati tathārūpāni ariyakantāni sīlāni honti akhaṇḍāni …pe…

And they do have the ethical conduct loved by the noble ones that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm.

samādhisaṁvattanikāni.
Their ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Imesaṁ kho, āvuso, catunnaṁ dhammānaṁ pahānā imesaṁ catunnaṁ dhammānaṁ samannāgamanahetu evamayaṁ pajā bhagavatā byākatā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.
People have to give up these four things and possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Tatiyaṁ.

55.14 Duggatibhayasutta:
Fear of the Bad Place

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sabbaduggatibhayaṁ samatikkanto hoti.
“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sabbaduggatibhayaṁ samatikkanto hotī”ti.
A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place.”

Catutthaṁ.

55.15 Duggativinipātabhayasutta:
Fear of the Bad Place, the Underworld

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sabbaduggativinipātabhayaṁ samatikkanto hoti.
“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sabbaduggativinipātabhayaṁ samatikkanto hotī”ti.
A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld.”

Pañcamaṁ.

55.16 Paṭhamamittāmaccasutta:
Friends and Colleagues (1st)

“Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ—mittā vā amaccā vā ñātī vā sālohitā vā—te, bhikkhave, catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, patiṭṭhāpetabbā.
“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry.

Katamesu catūsu?
What four?

Buddhe aveccappasāde samādapetabbā, nivesetabbā, patiṭṭhāpetabbā —
Experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantesu sīlesu samādapetabbā, nivesetabbā, patiṭṭhāpetabbā akhaṇḍesu …pe… samādhisaṁvattanikesu.
And the ethical conduct loved by the noble ones … leading to immersion.

Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ—mittā vā amaccā vā ñātī vā sālohitā vā—te, bhikkhave, imesu catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, patiṭṭhāpetabbā”ti.
Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

Chaṭṭhaṁ.

55.17 Dutiyamittāmaccasutta:
Friends and Colleagues (2nd)

“Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ—mittā vā amaccā vā ñātī vā sālohitā vā—te, bhikkhave, catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, patiṭṭhāpetabbā.
“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry.

Katamesu catūsu?
What four?

Buddhe aveccappasāde samādapetabbā, nivesetabbā, patiṭṭhāpetabbā—
Experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.

Siyā, bhikkhave, catunnaṁ mahābhūtānaṁ aññathattaṁ—pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā—na tveva buddhe aveccappasādena samannāgatassa ariyasāvakassa siyā aññathattaṁ.
There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change.

Tatridaṁ aññathattaṁ—so vata buddhe aveccappasādena samannāgato ariyasāvako nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjissatī”ti—netaṁ ṭhānaṁ vijjati.
In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

“Dhamme …pe…

Experiential confidence in the teaching …

saṅghe …pe…
Experiential confidence in the Saṅgha …

ariyakantesu sīlesu samādapetabbā, nivesetabbā, patiṭṭhāpetabbā akhaṇḍesu …pe… samādhisaṁvattanikesu.
The ethical conduct loved by the noble ones … leading to immersion.

Siyā, bhikkhave, catunnaṁ mahābhūtānaṁ aññathattaṁ—pathavīdhātuyā, āpodhātuyā, tejodhātuyā, vāyodhātuyā—na tveva ariyakantehi sīlehi samannāgatassa ariyasāvakassa siyā aññathattaṁ.
There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones would never change.

Tatridaṁ aññathattaṁ—so vata ariyakantehi sīlehi samannāgato ariyasāvako nirayaṁ vā tiracchānayoniṁ vā pettivisayaṁ vā upapajjissatīti—netaṁ ṭhānaṁ vijjati.
In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is not possible.

Ye te, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ—mittā vā amaccā vā ñātī vā sālohitā vā—te, bhikkhave, imesu catūsu sotāpattiyaṅgesu samādapetabbā, nivesetabbā, patiṭṭhāpetabbā”ti.
Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

Sattamaṁ.

55.18 Paṭhamadevacārikasutta:
A Visit to the Gods (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—jetavane antarahito devesu tāvatiṁsesu pāturahosi.
And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Atha kho sambahulā tāvatiṁsakāyikā devatāyo yenāyasmā mahāmoggallāno tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho tā devatāyo āyasmā mahāmoggallāno etadavoca:
Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

"Sādhu kho, āvuso, buddhe aveccappasādena samannāgamanaṁ hoti —
"Reverends, it's good to have experiential confidence in the Buddha. …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Buddhe aveccappasādena samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, āvuso, dhamme …pe…
It's good to have experiential confidence in the teaching. …

saṅghe …pe…

the Saṅgha …

sādhu kho, āvuso, ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
and to have the ethical conduct that's loved by the noble ones … leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī"ti.
It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanaṁ hoti—
"My good Moggallāna, it's good to have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjanti.
It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Sādhu kho, mārisa moggallāna, dhamme …pe…
It's good to have experiential confidence in the teaching. …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
and to have the ethical conduct that's loved by the noble ones … leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapajjantī"ti.

It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

Aṭṭhamaṁ.

55.19 Dutiyadevacārikasutta:
A Visit to the Gods (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Atha kho āyasmā mahāmoggallāno—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—jetavane antarahito devesu tāvatiṁsesu pāturahosi.
And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Atha kho sambahulā tāvatiṁsakāyikā devatāyo yenāyasmā mahāmoggallāno tenupasaṅkamiṁsu; upasaṅkamitvā āyasmantaṁ mahāmoggallānaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho tā devatāyo āyasmā mahāmoggallāno etadavoca:
Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

"Sādhu kho, āvuso, buddhe aveccappasādena samannāgamanaṁ hoti—
"Reverends, it's good to have experiential confidence in the Buddha. …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Buddhe aveccappasādena samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā.
It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.

Sādhu kho, āvuso, dhamme …pe…
It's good to have experiential confidence in the teaching. …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
and to have the ethical conduct that's loved by the noble ones … leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, āvuso, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā"ti.
It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

"Sādhu kho, mārisa moggallāna, buddhe aveccappasādena samannāgamanaṁ hoti—
"My good Moggallāna, it's good to have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Buddhe aveccappasādena samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ lokaṁ upapannā.
It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.

Sādhu kho, mārisa moggallāna, dhamme …pe…
It's good to have experiential confidence in the teaching. …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
and to have the ethical conduct that's loved by the noble ones … leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, mārisa moggallāna, evam'idhekacce sattā kāyassa bhedā paraṁ maraṇā sugatiṁ saggaṁ

lokaṁ upapannā”ti.
It’s the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm.”

Navamaṁ.

55.20 Tatiyadevacārikasutta:
A Visit to the Gods (3rd)

Atha kho bhagavā—seyyathāpi nāma balavā puriso samiñjitaṁ vā bāhaṁ pasāreyya, pasāritaṁ vā bāhaṁ samiñjeyya; evameva—jetavane antarahito devesu tāvatiṁsesu pāturahosi.
Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Atha kho sambahulā tāvatiṁsakāyikā devatāyo yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu. Ekamantaṁ ṭhitā kho tā devatāyo bhagavā etadavoca:
Then several deities of the company of the Thirty-Three went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

"Sādhu kho, āvuso, buddhe aveccappasādena samannāgamanaṁ hoti —
"Reverends, it's good to have experiential confidence in the Buddha. …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Buddhe aveccappasādena samannāgamanahetu kho, āvuso, evam'idhekacce sattā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Sādhu kho, āvuso, dhamme …pe…
It's good to have experiential confidence in the teaching. …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.

and to have the ethical conduct that's loved by the noble ones … leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, āvuso, evam'idhekacce sattā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti.
It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening."

"Sādhu kho, mārisa, buddhe aveccappasādena samannāgamanaṁ hoti —
"Good sir, it's good to have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Buddhe aveccappasādena samannāgamanahetu kho, mārisa, evamayaṁ pajā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.
It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening.

Sādhu kho, mārisa, dhamme …pe…
It's good to have experiential confidence in the teaching. …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgamanaṁ hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
and to have the ethical conduct that's loved by the noble ones … leading to immersion.

Ariyakantehi sīlehi samannāgamanahetu kho, mārisa, evamayaṁ pajā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti.
It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening."

Dasamaṁ.

Rājakārāmavaggo dutiyo.

Tassuddānaṁ

Sahassabrāhmaṇānanda,
duggati apare duve;
Mittāmaccā duve vuttā,
tayo ca devacārikāti.

55.21 Paṭhamamahānāmasutta:
With Mahānāma (1st)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“idaṁ, bhante, kapilavatthu iddhañceva phītañca bāhujaññaṁ ākiṇṇamanussaṁ sambādhabyūhaṁ.
“Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs.

So khvāhaṁ, bhante, bhagavantaṁ vā payirupāsitvā manobhāvanīye vā bhikkhū sāyanhasamayaṁ kapilavatthuṁ pavisanto;
In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu.

bhantenapi hatthinā samāgacchāmi;
I encounter a stray elephant,

bhantenapi assena samāgacchāmi;
horse,

bhantenapi rathena samāgacchāmi;
chariot,

bhantenapi sakaṭena samāgacchāmi;

cart,

bhantenapi purisena samāgacchāmi.
or person.

Tassa mayhaṁ, bhante, tasmiṁ samaye mussateva bhagavantaṁ ārabbha sati, mussati dhammaṁ ārabbha sati, mussati saṅghaṁ ārabbha sati.
At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha.

Tassa mayhaṁ, bhante, evaṁ hoti:
I think:

‘imamhi cāhaṁ samaye kālaṁ kareyyaṁ, kā mayhaṁ gati, ko abhisamparāyo’”ti?
‘If I were to die at this time, where would I be reborn in my next life?’”

“Mā bhāyi, mahānāma, mā bhāyi, mahānāma.
“Do not fear, Mahānāma, do not fear!

Apāpakaṁ te maraṇaṁ bhavissati apāpikā kālaṅkiriyā.
Your death will not be a bad one; your passing will not be a bad one.

Yassa kassaci, mahānāma, dīgharattaṁ saddhāparibhāvitaṁ cittaṁ sīlaparibhāvitaṁ cittaṁ sutaparibhāvitaṁ cittaṁ cāgaparibhāvitaṁ cittaṁ paññāparibhāvitaṁ cittaṁ, tassa yo hi khvāyaṁ kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo.
Take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Taṁ idheva kākā vā khādanti gijjhā vā khādanti kulalā vā khādanti sunakhā vā khādanti siṅgālā vā khādanti vividhā vā pāṇakajātā khādanti;

Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it.

yañca khvassa cittaṁ dīgharattaṁ saddhāparibhāvitaṁ …pe… paññāparibhāvitaṁ taṁ uddhagāmi hoti visesagāmi.
But their mind rises up, headed for a higher place.

Seyyathāpi, mahānāma, puriso sappikumbhaṁ vā telakumbhaṁ vā gambhīraṁ udakarahadaṁ ogāhitvā bhindeyya.
Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open.

Tatra yā assa sakkharā vā kaṭhalā vā sā adhogāmī assa, yañca khvassa tatra sappi vā telaṁ vā taṁ uddhagāmi assa visesagāmi.
Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place.

Evameva kho, mahānāma, yassa kassaci dīgharattaṁ saddhāparibhāvitaṁ cittaṁ …pe…
In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

paññāparibhāvitaṁ cittaṁ tassa yo hi khvāyaṁ kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanaviddhaṁsanadhammo taṁ idheva kākā vā khādanti gijjhā vā khādanti kulalā vā khādanti sunakhā vā khādanti siṅgālā vā khādanti vividhā vā pāṇakajātā khādanti;
Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it.

yañca khvassa cittaṁ dīgharattaṁ saddhāparibhāvitaṁ …pe… paññāparibhāvitaṁ taṁ uddhagāmi hoti visesagāmi.
But their mind rises up, headed for a higher place.

Tuyhaṁ kho pana, mahānāma, dīgharattaṁ saddhāparibhāvitaṁ cittaṁ …pe… paññāparibhāvitaṁ cittaṁ.
Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom.

Mā bhāyi, mahānāma, mā bhāyi, mahānāma.
Do not fear, Mahānāma, do not fear!

Apāpakaṁ te maraṇaṁ bhavissati, apāpikā kālaṅkiriyā”ti.
Your death will not be a bad one; your passing will not be a bad one.”

Paṭhamaṁ.

55.22 Dutiyamahānāmasutta:
With Mahānāma (2nd)

Evaṁ me sutaṁ—
So I have heard.

ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“idaṁ, bhante, kapilavatthu iddhañceva phītañca bāhujaññaṁ ākiṇṇamanussaṁ sambādhabyūhaṁ.
“Sir, this Kapilavatthu is successful and prosperous and full of people, with cramped cul-de-sacs.

So khvāhaṁ, bhante, bhagavantaṁ vā payirupāsitvā manobhāvanīye vā bhikkhū sāyanhasamayaṁ kapilavatthuṁ pavisanto;
In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu.

bhantenapi hatthinā samāgacchāmi;
I encounter a stray elephant,

bhantenapi assena samāgacchāmi;
horse,

bhantenapi rathena samāgacchāmi;
chariot,

bhantenapi sakaṭena samāgacchāmi;

cart,

bhantenapi purisena samāgacchāmi.
or person.

Tassa mayhaṁ, bhante, tasmiṁ samaye mussateva bhagavantaṁ ārabbha sati, mussati dhammaṁ ārabbha sati, mussati saṅghaṁ ārabbha sati.
At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha.

Tassa mayhaṁ, bhante, evaṁ hoti:
I think:

‘imamhi cāhaṁ samaye kālaṁ kareyyaṁ, kā mayhaṁ gati, ko abhisamparāyo’”ti?
‘If I were to die at this time, where would I be reborn in my next life?’”

“Mā bhāyi, mahānāma, mā bhāyi, mahānāma.
“Do not fear, Mahānāma, do not fear!

Apāpakaṁ te maraṇaṁ bhavissati apāpikā kālaṅkiriyā.
Your death will not be a bad one; your passing will not be a bad one.

Catūhi kho, mahānāma, dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro.
A noble disciple who has four things slants, slopes, and inclines towards extinguishment.

Katamehi catūhi?
What four?

Idha, mahānāma, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…

the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Seyyathāpi, mahānāma, rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro, so mūlacchinno katamena papateyyā”ti?
Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?”

“Yena, bhante, ninno yena poṇo yena pabbhāro”ti.
“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“Evameva kho, mahānāma, imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro”ti.
“In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment.”

Dutiyaṁ.

55.23 Godhasakkasutta:
With Godhā the Sakyan

Kapilavatthunidānaṁ.
At Kapilavatthu.

Atha kho mahānāmo sakko yena godhā sakko tenupasaṅkami; upasaṅkamitvā godhaṁ sakkaṁ etadavoca:
Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him,

“katihi tvaṁ, godhe, dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāsi avinipātadhammaṁ niyataṁ sambodhiparāyaṇan”ti?
“Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?”

“Tīhi khvāhaṁ, mahānāma, dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ.
“Mahānāma, a person must have three things for me to recognize them as a stream-enterer.

Katamehi tīhi?
What three?

Idha, mahānāma, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe aveccappasādena samannāgato hoti—
and the Saṅgha …

suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.
Imehi khvāhaṁ, mahānāma, tīhi dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ.
When a person has these three things I recognize them as a stream-enterer.

Tvaṁ pana, mahānāma, katihi dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāsi avinipātadhammaṁ niyataṁ sambodhiparāyaṇan”ti?
But Mahānāma, how many things must a person have for *you* to recognize them as a stream-enterer?”

“Catūhi khvāhaṁ, godhe, dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ.
“Godhā, a person must have four things for me to recognize them as a stream-enterer.

Katamehi catūhi?
What four?

Idha, godhe, ariyasāvako buddhe aveccappasādena samannāgato hoti —
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi khvāhaṁ, godhe, catūhi dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇan”ti.
When a person has these four things I recognize them as a stream-enterer.”

“Āgamehi tvaṁ, mahānāma, āgamehi tvaṁ, mahānāma.
“Hold on, Mahānāma, hold on!

Bhagavāva etaṁ jāneyya etehi dhammehi samannāgataṁ vā asamannāgataṁ vā”ti.
Only the Buddha would know whether or not they have these things.”

“Āyāma, godhe, yena bhagavā tenupasaṅkameyyāma; upasaṅkamitvā bhagavato etamatthaṁ ārocessāmā”ti.
“Come, Godhā, let’s go to the Buddha and inform him about this.”

Atha kho mahānāmo sakko godhā ca sakko yena bhagavā tenupasaṅkamiṁsu; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

“Idhāhaṁ, bhante, yena godhā sakko tenupasaṅkamiṁ; upasaṅkamitvā godhaṁ sakkaṁ etadavocaṁ:
‘katihi tvaṁ, godhe, dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāsi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ’?
Evaṁ vutte, bhante, godhā sakko maṁ etadavoca—
Tīhi khvāhaṁ, mahānāma, dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ.
Katamehi tīhi?
Idha, mahānāma, ariyasāvako buddhe aveccappasādena samannāgato hoti—
itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…

saṅghe aveccappasādena samannāgato hoti—
suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.
Imehi khvāhaṁ, mahānāma, tīhi dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ.
Tvaṁ pana, mahānāma, katamehi dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāsi avinipātadhammaṁ niyataṁ sambodhiparāyaṇan’ti?

Evaṁ vuttāhaṁ, bhante, godhaṁ sakkaṁ etadavocaṁ:
‘catūhi khvāhaṁ, godhe, dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇaṁ.
Katamehi catūhi?
Idha, godhe, ariyasāvako buddhe aveccappasādena samannāgato hoti —
itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
saṅghe …pe…
ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Imehi khvāhaṁ, godhe, catūhi dhammehi samannāgataṁ sotāpannapuggalaṁ ājānāmi avinipātadhammaṁ niyataṁ sambodhiparāyaṇan’ti.

Evaṁ vutte, bhante, godhā sakko maṁ etadavoca:
‘āgamehi tvaṁ, mahānāma, āgamehi tvaṁ, mahānāma.
Bhagavāva etaṁ jāneyya etehi dhammehi samannāgataṁ vā asamannāgataṁ vā’ti.
Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho ca.
“Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other.

Yeneva bhagavā tenevāhaṁ assaṁ.

I’d side with the Buddha.

Evaṁ pasannaṁ maṁ, bhante, bhagavā dhāretu.
May the Buddha remember me as having such confidence.

Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho ca.
Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. …

Yeneva bhagavā tenevāhaṁ assaṁ.
Evaṁ pasannaṁ maṁ, bhante, bhagavā dhāretu.
Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho ca upāsakā ca.
The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. …

Yeneva bhagavā tenevāhaṁ assaṁ.
Evaṁ pasannaṁ maṁ, bhante, bhagavā dhāretu.
Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho upāsakā upāsikāyo ca.
The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. …

Yeneva bhagavā tenevāhaṁ assaṁ.
Evaṁ pasannaṁ maṁ, bhante, bhagavā dhāretu.
Idha, bhante, kocideva dhammo samuppādo uppajjeyya, ekato assa bhagavā ekato bhikkhusaṅgho bhikkhunisaṅgho upāsakā upāsikāyo sadevako ca loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā.
The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the other.

Yeneva bhagavā tenevāhaṁ assaṁ.
I’d side with the Buddha.

Evaṁ pasannaṁ maṁ, bhante, bhagavā dhāretū”ti.

May the Buddha remember me as having such confidence.”

“Evaṁvādī tvaṁ, godhe, mahānāmaṁ sakkaṁ kiṁ vadesī”ti?
“Godhā, what do you have to say to Mahānāma when he speaks like this?”

“Evaṁvādāhaṁ, bhante, mahānāmaṁ sakkaṁ na kiñci vadāmi, aññatra kalyāṇā aññatra kusalā”ti.
“Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome.”

Tatiyaṁ.

55.24 Paṭhamasaraṇānisakkasutta:
About Sarakāni (1st)

Kapilavatthunidānaṁ.
At Kapilavatthu.

Tena kho pana samayena saraṇāni sakko kālaṅkato hoti.
Now at that time Sarakāni the Sakyan had passed away.

So bhagavatā byākato:
The Buddha declared that he was

“sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Tatra sudaṁ sambahulā sakkā saṅgamma samāgamma ujjhāyanti khīyanti vipācenti:
At that, several Sakyans came together complaining, grumbling, and objecting,

“acchariyaṁ vata bho, abbhutaṁ vata bho.
“It’s incredible, it’s amazing!

Ettha dāni ko na sotāpanno bhavissati.
Who can’t become a stream-enterer these days?

Yatra hi nāma saraṇāni sakko kālaṅkato;
For the Buddha even declared Sarakāni to be a stream-enterer after he passed away.

so bhagavatā byākato:
‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.
Saraṇāni sakko sikkhādubbalyamāpādi, majjapānaṁ apāyī”ti.
Sarakāni was too weak for the training; he used to drink alcohol.”

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“idha, bhante, saraṇāni sakko kālaṅkato.
So bhagavatā byākato:
‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.
Tatra sudaṁ, bhante, sambahulā sakkā saṅgamma samāgamma ujjhāyanti khīyanti vipācenti—
acchariyaṁ vata, bho, abbhutaṁ vata, bho.
Ettha dāni ko na sotāpanno bhavissati.
Yatra hi nāma saraṇāni sakko kālaṅkato;
so bhagavatā byākato:
‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.
Saraṇāni sakko sikkhādubbalyamāpādi, majjapānaṁ apāyī”ti.

“Yo so, mahānāma, dīgharattaṁ upāsako buddhaṁ saraṇaṁ gato dhammaṁ saraṇaṁ gato saṅghaṁ saraṇaṁ gato, so kathaṁ vinipātaṁ gaccheyya.
“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld?

Yañhi taṁ, mahānāma, sammā vadamāno vadeyya:
And if anyone should rightly be said to

‘dīgharattaṁ upāsako buddhaṁ saraṇaṁ gato dhammaṁ saraṇaṁ gato saṅghaṁ saraṇaṁ gato’ti, saraṇāni sakkaṁ sammā vadamāno vadeyya.
have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan.

Saraṇāni, mahānāma, sakko dīgharattaṁ upāsako buddhaṁ saraṇaṁ gato dhammaṁ saraṇaṁ gato saṅghaṁ saraṇaṁ gato.
Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

So kathaṁ vinipātaṁ gaccheyya.
How could he go to the underworld?

Idha, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—
Take a certain person who has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

hāsapaññho javanapaññho vimuttiyā ca samannāgato.
They have laughing wisdom and swift wisdom, and are endowed with freedom.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—
Take another person who has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…

the Saṅgha …

hāsapaññho javanapaññho na ca vimuttiyā samannāgato.
They have laughing wisdom and swift wisdom, but are not endowed with freedom.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.
With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—
Take another person who has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

na hāsapaññho na javanapaññho na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.
With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti—
Take another person who has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti; dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇoti.
With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo na heva kho buddhe aveccappasādena samannāgato hoti …
Take another person who doesn't have experiential confidence in the Buddha …

na dhamme …pe…

the teaching …

na saṅghe …pe…
the Saṅgha …

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
They don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom.

Api cassa ime dhammā honti—
Still, they have these qualities:

saddhindriyaṁ, vīriyindriyaṁ, satindriyaṁ, samādhindriyaṁ, paññindriyaṁ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

Tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṁ khamanti.
And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom.

Ayampi kho, mahānāma, puggalo agantā nirayaṁ agantā tiracchānayoniṁ agantā pettivisayaṁ agantā apāyaṁ duggatiṁ vinipātaṁ.
This person, too, doesn’t go to hell, the animal realm, and the ghost realm. They don’t go to places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo na heva kho buddhe aveccappasādena samannāgato hoti …
Take another person who doesn’t have experiential confidence in the Buddha …

na dhamme …pe…
the teaching …

na saṅghe …pe…
the Saṅgha …

na hāsapañño na javanapañño na ca vimuttiyā samannāgato,
They don’t have laughing wisdom or swift wisdom, nor are they endowed

with freedom.

api cassa ime dhammā honti
Still, they have these qualities:

saddhindriyaṁ …pe… paññindriyaṁ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

Tathāgate cassa saddhāmattaṁ hoti pemamattaṁ.
And they have a degree of faith and love for the Buddha.

Ayampi kho, mahānāma, puggalo agantā nirayaṁ agantā tiracchānayoniṁ agantā pettivisayaṁ agantā apāyaṁ duggatiṁ vinipātaṁ.
This person, too, doesn’t go to hell, the animal realm, and the ghost realm. They don’t go to places of loss, bad places, the underworld.

Ime cepi, mahānāma, mahāsālā subhāsitaṁ dubbhāsitaṁ ājāneyyuṁ, ime cāhaṁ mahāsāle byākareyyaṁ: ‘sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’ti;
If these great sal trees could understand what was well said and poorly said, I’d declare them to be stream-enterers.

kimaṅgaṁ pana saraṇāniṁ sakkaṁ.
Why can’t this apply to Sarakāni?

Saraṇāni, mahānāma, sakko maraṇakāle sikkhaṁ samādiyī”ti.
Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death.”

Catutthaṁ.

55.25 Dutiyasaraṇānisakkasutta:
About Sarakāni the Sakyan (2nd)

Kapilavatthunidānaṁ.
At Kapilavatthu.

Tena kho pana samayena saraṇāni sakko kālaṅkato hoti.
Now at that time Sarakāni the Sakyan had passed away.

So bhagavatā byākato:
The Buddha declared that he was

“sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.
a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Tatra sudaṁ sambahulā sakkā saṅgamma samāgamma ujjhāyanti khīyanti vipācenti:
At that, several Sakyans came together complaining, grumbling, and objecting,

“acchariyaṁ vata bho, abbhutaṁ vata bho.
“It’s incredible, it’s amazing!

Ettha dāni ko na sotāpanno bhavissati.
Who can’t become a stream-enterer these days?

Yatra hi nāma saraṇāni sakko kālaṅkato.
For the Buddha even declared Sarakāni to be a stream-enterer after he passed away.

So bhagavatā byākato:
‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.
Saraṇāni sakko sikkhāya aparipūrakārī ahosī”ti.
Sarakāni didn’t fulfill the training.”

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Idha, bhante, saraṇāni sakko kālaṅkato.
So bhagavatā byākato:
‘sotāpanno avinipātadhammo niyato sambodhiparāyaṇo’ti.
Tatra sudaṁ, bhante, sambahulā sakkā saṅgamma samāgamma ujjhāyanti khīyanti vipācenti:
‘acchariyaṁ vata bho, abbhutaṁ vata bho.
Ettha dāni ko na sotāpanno bhavissati.
Yatra hi nāma saraṇāni sakko kālaṅkato.
So bhagavatā byākato—
sotāpanno avinipātadhammo niyato sambodhiparāyaṇoti.
Saraṇāni sakko sikkhāya aparipūrakārī ahosī’”ti.

“Yo so, mahānāma, dīgharattaṁ upāsako buddhaṁ saraṇaṁ gato dhammaṁ saraṇaṁ gato saṅghaṁ saraṇaṁ gato, so kathaṁ vinipātaṁ gaccheyya.
“Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld?

Yañhi taṁ, mahānāma, sammā vadamāno vadeyya:
And if anyone should rightly be said to

‘dīgharattaṁ upāsako buddhaṁ saraṇaṁ gato dhammaṁ saraṇaṁ gato saṅghaṁ saraṇaṁ gato’, saraṇāniṁ sakkaṁ sammā vadamāno vadeyya.
have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it’s Sarakāni the Sakyan.

Saraṇāni, mahānāma, sakko dīgharattaṁ upāsako buddhaṁ saraṇaṁ gato dhammaṁ saraṇaṁ gato saṅghaṁ saraṇaṁ gato, so kathaṁ vinipātaṁ gaccheyya.

Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

Idha, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take a certain person who is sure and devoted to the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

hāsapañño javanapañño vimuttiyā ca samannāgato.
They have laughing wisdom and swift wisdom, and are endowed with freedom.

So āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharati.
They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take another person who is sure and devoted to the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…

the Saṅgha …

hāsapañño javanapañño na ca vimuttiyā samannāgato.
They have laughing wisdom and swift wisdom, and are endowed with freedom.

So pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā antarāparinibbāyī hoti, upahaccaparinibbāyī hoti, asaṅkhāraparinibbāyī hoti, sasaṅkhāraparinibbāyī hoti, uddhaṁsoto hoti akaniṭṭhagāmī.
With the ending of the five lower fetters, they're extinguished between one life and the next … they're extinguished upon landing … they're extinguished without extra effort … they're extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take another person who is sure and devoted to the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

na hāsapañño na javanapañño na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmī hoti, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karoti.

With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo buddhe ekantagato hoti abhippasanno—
Take another person who is sure and devoted to the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

na hāsapaññho na javanapaññho na ca vimuttiyā samannāgato.
But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom.

So tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Ayampi kho, mahānāma, puggalo parimutto nirayā parimutto tiracchānayoniyā parimutto pettivisayā parimutto apāyaduggativinipātā.
This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo na heva kho buddhe ekantagato hoti abhippasanno …pe…

Take another person who isn’t sure or devoted to the Buddha …

na dhamme …pe…
the teaching …

na saṅghe …pe…
the Saṅgha …

na hāsapañño na javanapañño na ca vimuttiyā samannāgato;
They don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti—
Still, they have these qualities:

saddhindriyaṁ …pe… paññindriyaṁ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

Tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṁ khamanti.
And they accept the principles proclaimed by the Realized One after considering them with a degree of wisdom.

Ayampi kho, mahānāma, puggalo agantā nirayaṁ agantā tiracchānayoniṁ agantā pettivisayaṁ agantā apāyaṁ duggatiṁ vinipātaṁ.
This person, too, doesn’t go to hell, the animal realm, and the ghost realm. They don’t go to places of loss, bad places, the underworld.

Idha pana, mahānāma, ekacco puggalo na heva kho buddhe ekantagato hoti abhippasanno …
Take another person who isn’t sure or devoted to the Buddha …

na dhamme …pe…
the teaching …

na saṅghe …pe…
the Saṅgha …

na hāsapañño na javanapañño na ca vimuttiyā samannāgato;

They don’t have laughing wisdom or swift wisdom, nor are they endowed with freedom.

api cassa ime dhammā honti—
Still, they have these qualities:

saddhindriyaṁ …pe… paññindriyaṁ.
the faculties of faith, energy, mindfulness, immersion, and wisdom.

Tathāgate cassa saddhāmattaṁ hoti pemamattaṁ.
And they have a degree of faith and love for the Buddha.

Ayampi kho, mahānāma, puggalo agantā nirayaṁ agantā tiracchānayoniṁ agantā pettivisayaṁ agantā apāyaṁ duggatiṁ vinipātaṁ.
This person, too, doesn’t go to hell, the animal realm, and the ghost realm. They don’t go to places of loss, bad places, the underworld.

Seyyathāpi, mahānāma, dukkhettaṁ dubbhūmaṁ avihatakhāṇukaṁ, bījāni cassu khaṇḍāni pūtīni vātātapahatāni asārādāni asukhasayitāni, devo ca na sammā dhāraṁ anuppaveccheyya.
Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn’t provide enough rain.

Api nu tāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyun”ti?
Would those seeds grow, increase, and mature?”

“No hetaṁ, bhante”.
“No, sir.”

“Evameva kho, mahānāma, idha dhammo durakkhāto hoti duppavedito aniyyāniko anupasamasaṁvattaniko asammāsambuddhappavedito—
“In the same way, take a teaching that’s badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

idamahaṁ dukkhettasmiṁ vadāmi.
This is what I call a barren field.

Tasmiñca dhamme sāvako viharati dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī—
A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching.

idamahaṁ dubbījasmiṁ vadāmi.
This is what I call a bad seed.

Seyyathāpi, mahānāma, sukhettaṁ subhūmaṁ suvihatakhāṇukaṁ, bījāni cassu akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni;
Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall.

devo ca sammā dhāraṁ anuppaveccheyya.
Api nu tāni bījāni vuddhiṁ virūḷhiṁ vepullaṁ āpajjeyyun"ti?
Would those seeds grow, increase, and mature?"

"Evaṁ, bhante".
"Yes, sir."

"Evameva kho, mahānāma, idha dhammo svākkhāto hoti suppavedito niyyāniko upasamasaṁvattaniko sammāsambuddhappavedito—
"In the same way, take a teaching that's well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

idamahaṁ sukhettasmiṁ vadāmi.
This is what I call a fertile field.

Tasmiñca dhamme sāvako viharati dhammānudhammappaṭipanno sāmīcippaṭipanno anudhammacārī—
A disciple remains in such a teaching, practicing in line with that teaching,

practicing it properly, living in line with that teaching.

idamahaṁ subījasmiṁ vadāmi.
This is what I call a good seed.

Kimaṅgaṁ pana saraṇāniṁ sakkaṁ.
Why can’t this apply to Sarakāni?

Saraṇāni, mahānāma, sakko maraṇakāle sikkhāya paripūrakārī ahosī”ti.
Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of his death.”

Pañcamaṁ.

55.26 Paṭhamaanāthapiṇḍikasutta:
Anāthapiṇḍika (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataraṁ purisaṁ āmantesi:
Then he addressed a man,

“ehi tvaṁ, ambho purisa, yenāyasmā sāriputto tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato sāriputtassa pāde sirasā vanda:
“Please, mister, go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.
‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato sāriputtassa pāde sirasā vandatī’ti.
He bows with his head to your feet.’

Evañca vadehi:
And then say:

‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.
‘Sir, please visit him at his home out of compassion.’”

“Evaṁ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā

āyasmantaṁ sāriputtaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so puriso āyasmantaṁ sāriputtaṁ etadavoca:
“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“Anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato sāriputtassa pāde sirasā vandati.
Evañca vadati:
‘sādhu kira, bhante, āyasmā sāriputto yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti. Adhivāsesi kho āyasmā sāriputto tuṇhībhāvena.
Sāriputta consented with silence.

Atha kho āyasmā sāriputto pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya āyasmatā ānandena pacchāsamaṇena yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā sāriputto anāthapiṇḍikaṁ gahapatiṁ etadavoca:
Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out, and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṁ kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?
“I hope you’re keeping well, householder; I hope you’re alright. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Na me, bhante, khamanīyaṁ, na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo”ti.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Yathārūpena kho, gahapati, buddhe appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati tathārūpo te buddhe appasādo natthi.

“Householder, you don’t have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, buddhe aveccappasādo—
And you have experiential confidence in the Buddha:

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Tañca pana te buddhe aveccappasādaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.
Seeing in yourself that experiential confidence in the Buddha, that pain may die down on the spot.

Yathārūpena kho, gahapati, dhamme appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpo te dhamme appasādo natthi.
You don’t have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, dhamme aveccappasādo—
And you have experiential confidence in the teaching:

svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhīti.
‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Tañca pana te dhamme aveccappasādaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.
Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

Yathārūpena kho, gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ

nirayaṁ upapajjati, tathārūpo te saṅghe appasādo natthi.
You don’t have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, saṅghe aveccappasādo—
And you have experiential confidence in the Saṅgha:

suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.
‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, methodical, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha’s disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.’

Tañca pana te saṅghe aveccappasādaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.
Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

Yathārūpena kho, gahapati, dussīlyena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpaṁ te dussīlyaṁ natthi.
You don’t have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, ariyakantāni sīlāni … pe samādhisaṁvattanikāni.
Your ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Tāni ca pana te ariyakantāni sīlāni attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

Yathārūpāya kho, gahapati, micchādiṭṭhiyā samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpā te micchādiṭṭhi natthi.
You don’t have the wrong view that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell.

Atthi ca kho te, gahapati, sammādiṭṭhi.
You have right view.

Tañca pana te sammādiṭṭhiṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.
Seeing in yourself that right view, that pain may die down on the spot.

Yathārūpena kho, gahapati, micchāsaṅkappena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpo te micchāsaṅkappo natthi.
You don’t have the wrong thought …

Atthi ca kho te, gahapati, sammāsaṅkappo.
Tañca pana te sammāsaṅkappaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpāya kho, gahapati, micchāvācāya samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpā te micchāvācā natthi.
wrong speech …

Atthi ca kho te, gahapati, sammāvācā.
Tañca pana te sammāvācaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchākammantena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpo te micchākammanto natthi.

wrong action …

Atthi ca kho te, gahapati, sammākammanto.
Tañca pana te sammākammantaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāājīvena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpo te micchāājīvo natthi.
wrong livelihood …

Atthi ca kho te, gahapati, sammāājīvo.
Tañca pana te sammāājīvaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāvāyāmena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpo te micchāvāyāmo natthi.
wrong effort …

Atthi ca kho te, gahapati, sammāvāyāmo.
Tañca pana te sammāvāyāmaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpāya kho, gahapati, micchāsatiyā samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpā te micchāsati natthi.
wrong mindfulness …

Atthi ca kho te, gahapati, sammāsati.
Tañca pana te sammāsatiṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāsamādhinā samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpo te micchāsamādhi natthi.
wrong immersion …

Atthi ca kho te, gahapati, sammāsamādhi.

Tañca pana te sammāsamādhiṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpena kho, gahapati, micchāñāṇena samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpaṁ te micchāñāṇaṁ natthi.
wrong knowledge …

Atthi ca kho te, gahapati, sammāñāṇaṁ.
Tañca pana te sammāñāṇaṁ attani samanupassato ṭhānaso vedanā paṭippassambheyya.

Yathārūpāya kho, gahapati, micchāvimuttiyā samannāgato assutavā puthujjano kāyassa bhedā paraṁ maraṇā apāyaṁ duggatiṁ vinipātaṁ nirayaṁ upapajjati, tathārūpā te micchāvimutti natthi.
wrong freedom …

Atthi ca kho te, gahapati, sammāvimutti.
You have right freedom.

Tañca pana te sammāvimuttiṁ attani samanupassato ṭhānaso vedanā paṭippassambheyyā”ti.
Seeing in yourself that right freedom, that pain may die down on the spot.”

Atha kho anāthapiṇḍikassa gahapatissa ṭhānaso vedanā paṭippassambhiṁsu.
And then Anāthapiṇḍika’s pain died down on the spot.

Atha kho anāthapiṇḍiko gahapati āyasmantañca sāriputtaṁ āyasmantañca ānandaṁ sakeneva thālipākena parivisi.
Then he served Sāriputta and Ānanda from his own dish.

Atha kho anāthapiṇḍiko gahapati āyasmantaṁ sāriputtaṁ bhuttāviṁ onītapattapāṇiṁ aññataraṁ nīcāsanaṁ gahetvā ekamantaṁ nisīdi.
When Sāriputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side.

Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ āyasmā sāriputto imāhi gāthāhi anumodi:

Venerable Sāriputta expressed his appreciation to him with these verses.

“Yassa saddhā tathāgate,
acalā suppatiṭṭhitā;
Sīlañca yassa kalyāṇaṁ,
ariyakantaṁ pasaṁsitaṁ.

“Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
Saṅghe pasādo yassatthi,
ujubhūtañca dassanaṁ;
Adaliddoti taṁ āhu,
amoghaṁ tassa jīvitaṁ.

who has confidence in the Saṅgha,
and correct view:
they’re said to be prosperous,
their life is not in vain.

Tasmā saddhañca sīlañca,
pasādaṁ dhammadassanaṁ;
Anuyuñjetha medhāvī,
saraṁ buddhānasāsanan”ti.

So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

Atha kho āyasmā sāriputto anāthapiṇḍikaṁ gahapatiṁ imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.
After expressing his appreciation to Anāthapiṇḍika with these verses,
Sāriputta got up from his seat and left.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho āyasmantaṁ ānandaṁ bhagavā etadavoca:
Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“handa kuto nu tvaṁ, ānanda, āgacchasi divādivassā”ti?
“So, Ānanda, where are you coming from in the middle of the day?”

“Āyasmatā, bhante, sāriputtena anāthapiṇḍiko gahapati iminā ca iminā ca ovādena ovadito”ti.
“Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that.”

“Paṇḍito, ānanda, sāriputto;
“Sāriputta is astute, Ānanda.

mahāpaññho, ānanda, sāriputto, yatra hi nāma cattāri sotāpattiyaṅgāni dasahākārehi vibhajissatī”ti.
He has great wisdom, since he can analyze the four factors of stream-entry in ten respects.”

Chaṭṭhaṁ.

55.27 Dutiyaanāthapiṇḍikasutta:
With Anāthapiṇḍika (2nd)

Sāvatthinidānaṁ.
At Sāvatthī.

Tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno.
Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill.

Atha kho anāthapiṇḍiko gahapati aññataraṁ purisaṁ āmantesi:
Then he addressed a man,

“ehi tvaṁ, ambho purisa, yenāyasmā ānando tenupasaṅkama; upasaṅkamitvā mama vacanena āyasmato ānandassa pāde sirasā vanda:
“Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him:

‘anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno.
‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill.

So āyasmato ānandassa pāde sirasā vandatī’ti.
He bows with his head to your feet.’

Evañca vadehi:
And then say:

‘sādhu kira, bhante, āyasmā ānando yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.
‘Sir, please visit him at his home out of compassion.’”

“Evaṁ, bhante”ti kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā

āyasmantaṁ ānandaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so puriso āyasmantaṁ ānandaṁ etadavoca:
“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked.

“anāthapiṇḍiko, bhante, gahapati ābādhiko dukkhito bāḷhagilāno. So āyasmato ānandassa pāde sirasā vandati.
Evañca vadati:
‘sādhu kira, bhante, āyasmā ānando yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkamatu anukampaṁ upādāyā’”ti.
Adhivāsesi kho āyasmā ānando tuṇhībhāvena.
Ānanda consented with silence.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena anāthapiṇḍikassa gahapatissa nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho āyasmā ānando anāthapiṇḍikaṁ gahapatiṁ etadavoca:
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika,

“kacci te, gahapati, khamanīyaṁ, kacci yāpanīyaṁ? Kacci dukkhā vedanā paṭikkamanti, no abhikkamanti; paṭikkamosānaṁ paññāyati, no abhikkamo”ti?
“I hope you’re keeping well, householder; I hope you’re alright. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.”

“Na me, bhante, khamanīyaṁ na yāpanīyaṁ. Bāḷhā me dukkhā vedanā abhikkamanti, no paṭikkamanti; abhikkamosānaṁ paññāyati, no paṭikkamo”ti.
“Sir, I’m not keeping well, I’m not alright. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Catūhi kho, gahapati, dhammehi samannāgatassa assutavato puthujjanassa hoti uttāso, hoti chambhitattaṁ, hoti samparāyikaṁ maraṇabhayaṁ.

“Householder, when an unlearned ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death.

Katamehi catūhi?
What four?

Idha, gahapati, assutavā puthujjano buddhe appasādena samannāgato hoti.
Firstly, an unlearned ordinary person distrusts the Buddha.

Tañca panassa buddhe appasādaṁ attani samanupassato hoti uttāso, hoti chambhitattaṁ, hoti samparāyikaṁ maraṇabhayaṁ.
Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.

Puna caparaṁ, gahapati, assutavā puthujjano dhamme appasādena samannāgato hoti.
Furthermore, an unlearned ordinary person distrusts the teaching …

Tañca panassa dhamme appasādaṁ attani samanupassato hoti uttāso, hoti chambhitattaṁ, hoti samparāyikaṁ maraṇabhayaṁ.

Puna caparaṁ, gahapati, assutavā puthujjano saṅghe appasādena samannāgato hoti.
Furthermore, an unlearned ordinary person distrusts the Saṅgha …

Tañca panassa saṅghe appasādaṁ attani samanupassato hoti uttāso, hoti chambhitattaṁ, hoti samparāyikaṁ maraṇabhayaṁ.

Puna caparaṁ, gahapati, assutavā puthujjano dussīlyena samannāgato hoti.
Furthermore, an unlearned ordinary person has unethical conduct.

Tañca panassa dussīlyaṁ attani samanupassato hoti uttāso, hoti chambhitattaṁ, hoti samparāyikaṁ maraṇabhayaṁ.
Seeing in themselves that unethical conduct, they’re frightened and terrified, and fear what awaits them after death.

Imehi kho, gahapati, catūhi dhammehi samannāgatassa assutavato puthujjanassa hoti uttāso, hoti chambhitattaṁ, hoti samparāyikaṁ

maraṇabhayaṁ.
When an unlearned ordinary person has these four things, they're frightened and terrified, and fear what awaits them after death.

Catūhi kho, gahapati, dhammehi samannāgatassa sutavato ariyasāvakassa na hoti uttāso, na hoti chambhitattaṁ, na hoti samparāyikaṁ maraṇabhayaṁ.
When a learned noble disciple has four things, they're not frightened or terrified, and don't fear what awaits them after death.

Katamehi catūhi?
What four?

Idha, gahapati, sutavā ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Tañca panassa buddhe aveccappasādaṁ attani samanupassato na hoti uttāso, na hoti chambhitattaṁ, na hoti samparāyikaṁ maraṇabhayaṁ.
Seeing in themselves that experiential confidence in the Buddha, they're not frightened or terrified, and don't fear what awaits them after death.

Puna caparaṁ, gahapati, sutavā ariyasāvako dhamme aveccappasādena samannāgato hoti—
Furthermore, a noble disciple has experiential confidence in the teaching …

svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhīti. Tañca panassa dhamme aveccappasādaṁ attani samanupassato na hoti uttāso, na hoti chambhitattaṁ, na hoti samparāyikaṁ maraṇabhayaṁ.

Puna caparaṁ, gahapati, sutavā ariyasāvako saṅghe aveccappasādena samannāgato hoti—
Furthermore, a noble disciple has experiential confidence in the Saṅgha …

suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.

Tañca panassa saṅghe aveccappasādaṁ attani samanupassato na hoti uttāso, na hoti chambhitattaṁ, na hoti samparāyikaṁ maraṇabhayaṁ.

Puna caparaṁ, gahapati, sutavā ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Tāni ca panassa ariyakantāni sīlāni attani samanupassato na hoti uttāso, na hoti chambhitattaṁ, na hoti samparāyikaṁ maraṇabhayaṁ.
Seeing in themselves that ethical conduct loved by the noble ones, they're not frightened or terrified, and don't fear what awaits them after death.

Imehi kho, gahapati, catūhi dhammehi samannāgatassa sutavato ariyasāvakassa na hoti uttāso, na hoti chambhitattaṁ, na hoti samparāyikaṁ maraṇabhayan"ti.
When a learned noble disciple has these four things, they're not frightened or terrified, and don't fear what awaits them after death."

"Nāhaṁ, bhante ānanda, bhāyāmi.
"Honorable Ānanda, I am not afraid.

Kyāhaṁ bhāyissāmi.
What have I to fear?

Ahañhi, bhante, buddhe aveccappasādena samannāgato homi—
For I have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe aveccappasādena samannāgato homi—
the Saṅgha …

suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.

Yāni cimāni, bhante, bhagavatā gihisāmīcikāni sikkhāpadāni desitāni, nāhaṁ tesaṁ kiñci attani khaṇḍaṁ samanupassāmī”ti.
And of the training rules appropriate for laypeople taught by the Buddha, I don’t see any that I have broken.”

“Lābhā te, gahapati, suladdhaṁ te, gahapati.
“You’re fortunate, householder, so very fortunate,

Sotāpattiphalaṁ tayā, gahapati, byākatan”ti.
You have declared the fruit of stream-entry.”

Sattamaṁ.

55.28 Paṭhamabhayaverūpasantasutta:
Dangers and Threats (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

Ekamantaṁ nisinnaṁ kho anāthapiṇḍikaṁ gahapatiṁ bhagavā etadavoca:
Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“yato kho, gahapati, ariyasāvakassa pañca bhayāni verāni vūpasantāni ca honti, catūhi ca sotāpattiyaṅgehi samannāgato hoti, ariyo cassa ñāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

Katamāni pañca bhayāni verāni vūpasantāni honti?
What are the five dangers and threats they have quelled?

Yaṁ, gahapati, pāṇātipātī pāṇātipātappaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvediyati.
Anyone who kills living creatures creates dangers and threats both in the

present life and in lives to come, and experiences mental pain and sadness.

Pāṇātipātā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from killing living creatures.

Yaṁ, gahapati, adinnādāyī …pe…
Anyone who steals …

yaṁ, gahapati, kāmesumicchācārī …pe…
Anyone who commits sexual misconduct …

yaṁ, gahapati, musāvādī …pe…
Anyone who lies …

yaṁ, gahapati, surāmerayamajjappamādaṭṭhāyī surāmerayamajjappamādaṭṭhānappaccayā diṭṭhadhammikampi bhayaṁ veraṁ pasavati, samparāyikampi bhayaṁ veraṁ pasavati, cetasikampi dukkhaṁ domanassaṁ paṭisaṁvediyati.
Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness.

Surāmerayamajjappamādaṭṭhānā paṭiviratassa evaṁ taṁ bhayaṁ veraṁ vūpasantaṁ hoti.
So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence.

Imāni pañca bhayāni verāni vūpasantāni honti.
These are the five dangers and threats they have quelled.

Katamehi catūhi sotāpattiyaṅgehi samannāgato hoti?
What are the four factors of stream-entry that they have?

Idha, gahapati, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…

the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti.
These are the four factors of stream-entry that they have.

Katamo cassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho?
And what is the noble cycle that they have clearly seen and comprehended with wisdom?

Idha, gahapati, ariyasāvako paṭiccasamuppādaññeva sādhukaṁ yoniso manasi karoti—
A noble disciple properly attends to dependent origination itself:

iti imasmiṁ sati idaṁ hoti, imassuppādā idaṁ uppajjati;
‘When this exists, that is; due to the arising of this, that arises.

iti imasmiṁ asati idaṁ na hoti, imassa nirodhā idaṁ nirujjhati;
When this doesn’t exist, that is not; due to the cessation of this, that ceases.'
That is:

yadidaṁ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṁ …pe…
Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

evametassa kevalassa dukkhakkhandhassa samudayo hoti.
That is how this entire mass of suffering originates.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho …pe…
When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

evametassa kevalassa dukkhakkhandhassa nirodho hoti.
That is how this entire mass of suffering ceases.

Ayamassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho.
This is the noble cycle that they have clearly seen and comprehended with wisdom.

Yato kho, gahapati, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho. So ākaṅkhamāno attanāva attānaṁ byākareyya:
When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Aṭṭhamaṁ.

55.29 Dutiyabhayaverūpasantasutta:
Dangers and Threats (2nd)

Sāvatthinidānaṁ …pe…
At Sāvatthī. …

“yato kho, bhikkhave, ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayañcassa ariyo ñāyo paññāya sudiṭṭho hoti suppaṭividdho; so ākaṅkhamāno attanāva attānaṁ byākareyya:
“Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves:

‘khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisayo khīṇāpāyaduggativinipāto; sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.
‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

Navamaṁ.

55.30 Nandakalicchavisutta:
With Nandaka the Licchavi

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho nandako licchavimahāmatto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho nandakaṁ licchavimahāmattaṁ bhagavā etadavoca:
Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Catūhi kho, nandaka, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, nandaka, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.

And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, nandaka, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Imehi ca pana, nandaka, catūhi dhammehi samannāgato ariyasāvako āyunā saṁyutto hoti dibbenapi mānusenapi;
A noble disciple who has these four things is guaranteed long life,

vaṇṇena saṁyutto hoti dibbenapi mānusenapi;
beauty,

sukhena saṁyutto hoti dibbenapi mānusenapi;
happiness,

yasena saṁyutto hoti dibbenapi mānusenapi;
fame,

ādhipateyyena saṁyutto hoti dibbenapi mānusenapi.
and sovereignty, both human and divine.

Taṁ kho panāhaṁ, nandaka, nāññassa samaṇassa vā brāhmaṇassa vā sutvā vadāmi. Api ca yadeva mayā sāmaṁ ñātaṁ sāmaṁ diṭṭhaṁ sāmaṁ viditaṁ, tadevāhaṁ vadāmī”ti.
Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

Evaṁ vutte, aññataro puriso nandakaṁ licchavimahāmattaṁ etadavoca:
When he had spoken, a certain person said to Nandaka:

“nahānakālo, bhante”ti.
“Sir, it is time to bathe.”

“Alaṁ dāni, bhaṇe, etena bāhirena nahānena.

“Enough now, my man, with that exterior bath.

Alamidaṁ ajjhattaṁ nahānaṁ bhavissati, yadidaṁ—
This interior bathing will do for me, that is,

bhagavati pasādo”ti.
confidence in the Buddha.”

Dasamaṁ.

Saraṇānivaggo tatiyo.

Tassuddānaṁ

Mahānāmena dve vuttā,
godhā ca saraṇā duve;
Duve anāthapiṇḍikā,
duve verabhayena ca;
Licchavī dasamo vutto,
vaggo tena pavuccatīti.

55.31 Paṭhamapuññābhisandasutta:
Overflowing Merit (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Ayaṁ paṭhamo puññābhisando kusalābhisando sukhassāhāro.
This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

Puna caparaṁ, bhikkhave, ariyasāvako dhamme aveccappasādena samannāgato hoti—
Furthermore, a noble disciple has experiential confidence in the teaching …

svākkhāto bhagavatā dhammo …pe… paccattaṁ veditabbo viññūhīti.
Ayaṁ dutiyo puññābhisando kusalābhisando sukhassāhāro.
This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

Puna caparaṁ, bhikkhave, ariyasāvako saṅghe aveccappasādena samannāgato hoti—

Furthermore, a noble disciple has experiential confidence in the Saṅgha …

suppaṭipanno bhagavato sāvakasaṅgho …pe… anuttaraṁ puññakkhettaṁ lokassāti.
Ayaṁ tatiyo puññābhisando kusalābhisando sukhassāhāro.
This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

Puna caparaṁ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayaṁ catuttho puññābhisando kusalābhisando sukhassāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā"ti.
These are the four kinds of overflowing merit, overflowing goodness that nurture happiness."

Paṭhamaṁ.

55.32 Dutiyapuññābhisandasutta:
Overflowing Merit (2nd)

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Ayaṁ paṭhamo puññābhisando kusalābhisando sukhassāhāro.
Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato.
Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṁ catuttho puññābhisando kusalābhisando sukhassāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā”ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

Dutiyaṁ.

55.33 Tatiyapuññābhisandasutta:
Overflowing Merit (3rd)

“Cattārome, bhikkhave, puññābhisandā kusalābhisandā sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Ayaṁ paṭhamo puññābhisando kusalābhisando sukhassāhāro.
Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṁ catuttho puññābhisando kusalābhisando sukhassāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā”ti.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

Tatiyaṁ.

55.34 Paṭhamadevapadasutta:
Footprints of the Gods (1st)

Sāvatthinidānaṁ.
At Sāvatthī.

“Cattārimāni, bhikkhave, devānaṁ devapadāni avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāya.
“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

Katamāni cattāri?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Idaṁ paṭhamaṁ devānaṁ devapadaṁ avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāya.
This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
Furthermore, a noble disciple has experiential confidence in the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Idaṁ catutthaṁ devānaṁ devapadaṁ avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāya.
This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Imāni kho, bhikkhave, cattāri devānaṁ devapadāni avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāyā”ti.
These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

Catutthaṁ.

55.35 Dutiyadevapadasutta:
Footprints of the Gods (2nd)

“Cattārimāni, bhikkhave, devānaṁ devapadāni avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāya.
“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

Katamāni cattāri?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha:

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

So iti paṭisañcikkhati:
Then they reflect:

‘kiṁ nu kho devānaṁ devapadan’ti?
‘What now is the footprint of the gods?’

So evaṁ pajānāti:
They understand:

‘abyābajjhaparame khvāhaṁ etarahi deve suṇāmi.
‘I hear that these days the gods consider non-harming to be supreme.

Na ca kho panāhaṁ kiñci byābādhemi tasaṁ vā thāvaraṁ vā.
But I don’t hurt any creature firm or frail.

Addhāhaṁ devapadadhammasamannāgato viharāmī’ti.

I definitely live in possession of a footprint of the gods.’

Idaṁ paṭhamaṁ devānaṁ devapadaṁ avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāya.
This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
Furthermore, a noble disciple has experiential confidence in the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

So iti paṭisañcikkhati:
Then they reflect:

‘kiṁ nu kho devānaṁ devapadan’ti?
‘What now is the footprint of the gods?’

So evaṁ pajānāti:
They understand:

‘abyābajjhaparame khvāhaṁ etarahi deve suṇāmi.
‘I hear that these days the gods consider non-harming to be supreme.

Na kho panāhaṁ kiñci byābādhemi tasaṁ vā thāvaraṁ vā.
But I don’t hurt any creature firm or frail.

Addhāhaṁ devapadadhammasamannāgato viharāmī’ti.
I definitely live in possession of a footprint of the gods.’

Idaṁ catutthaṁ devānaṁ devapadaṁ avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāya.

This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Imāni kho, bhikkhave, cattāri devānaṁ devapadāni avisuddhānaṁ sattānaṁ visuddhiyā apariyodātānaṁ sattānaṁ pariyodapanāyā”ti. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

Pañcamaṁ.

55.36 Devasabhāgatasutta:
In Common With the Gods

“Catūhi, bhikkhave, dhammehi samannāgataṁ attamanā devā sabhāgataṁ kathenti.
“Mendicants, when someone has four things the gods are pleased and speak of what they have in common.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Yā tā devatā buddhe aveccappasādena samannāgatā ito cutā tatrūpapannā tāsaṁ evaṁ hoti:
There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think:

‘yathārūpena kho mayaṁ buddhe aveccappasādena samannāgatā tato cutā idhūpapannā, ariyasāvakopi tathārūpena buddhe aveccappasādena samannāgato ehīti devānaṁ santike’ti.
‘Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
Furthermore, a noble disciple has experiential confidence in the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Yā tā devatā ariyakantehi sīlehi samannāgatā ito cutā tatrūpapannā tāsaṁ evaṁ hoti:
There are deities with the ethical conduct loved by the noble ones who passed away from here and were reborn there. They think:

‘yathārūpehi kho mayaṁ ariyakantehi sīlehi samannāgatā tato cutā idhūpapannā, ariyasāvakopi tathārūpehi ariyakantehi sīlehi samannāgato ehīti devānaṁ santike’ti.
‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’

Imehi kho, bhikkhave, catūhi dhammehi samannāgataṁ attamanā devā sabhāgataṁ kathentī”ti.
When someone has four things the gods are pleased and speak of what they have in common.”

Chaṭṭhaṁ.

55.37 Mahānāmasutta:
With Mahānāma

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Kittāvatā nu kho, bhante, upāsako hotī”ti?
“Sir, how is a lay follower defined?”

“Yato kho, mahānāma, buddhaṁ saraṇaṁ gato hoti, dhammaṁ saraṇaṁ gato hoti, saṅghaṁ saraṇaṁ gato hoti—
“Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha,

ettāvatā kho, mahānāma, upāsako hotī”ti.
you’re considered to be a lay follower.”

“Kittāvatā pana, bhante, upāsako sīlasampanno hotī”ti?
“But how is an ethical lay follower defined?”

“Yato kho, mahānāma, upāsako pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjappamādaṭṭhānā paṭivirato hoti—
“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence,

ettāvatā kho, mahānāma, upāsako sīlasampanno hotī”ti.
they’re considered to be an ethical lay follower.”

“Kittāvatā pana, bhante, upāsako saddhāsampanno hotī”ti?
“But how is a faithful lay follower defined?”

“Idha, mahānāma, upāsako saddho hoti, saddahati tathāgatassa bodhiṁ—
“It’s when a lay follower has faith in the Realized One’s awakening:

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Ettāvatā kho, mahānāma, upāsako saddhāsampanno hotī”ti.
Then they’re considered to be a faithful lay follower.”

“Kittāvatā pana, bhante, upāsako cāgasampanno hotī”ti?
“But how is a generous lay follower defined?”

“Idha, mahānāma, upāsako vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato—
“It’s when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

ettāvatā kho, mahānāma, upāsako cāgasampanno hotī”ti.
Then they’re considered to be a generous lay follower.”

“Kittāvatā pana, bhante, upāsako paññāsampanno hotī”ti?
“But how is a wise lay follower defined?”

“Idha, mahānāma, upāsako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā—

“It’s when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

ettāvatā kho, mahānāma, upāsako paññāsampanno hotī”ti.
Then they’re considered to be a wise lay follower.”

Sattamaṁ.

55.38 Vassasutta:
Rain

“Seyyathāpi, bhikkhave, uparipabbate thullaphusitake deve vassante taṁ udakaṁ yathāninnaṁ pavattamānaṁ pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kusobbhe paripūrenti, kusobbhā paripūrā mahāsobbhe paripūrenti, mahāsobbhā paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddaṁ paripūrenti;
“Mendicants, suppose it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

evameva kho, bhikkhave, ariyasāvakassa yo ca buddhe aveccappasādo, yo ca dhamme aveccappasādo, yo ca saṅghe aveccappasādo, yāni ca ariyakantāni sīlāni—
In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones.

ime dhammā sandamānā pāraṁ gantvā āsavānaṁ khayāya saṁvattantī”ti.
These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements.”

Aṭṭhamaṁ.

55.39 Kāḷigodhasutta:
With Kāḷigodhā

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena kāḷigodhāya sākiyāniyā nivesanaṁ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāḷigodhā the Sakyan lady, where he sat on the seat spread out.

Atha kho kāḷigodhā sākiyānī yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinnaṁ kho kāḷigodhaṁ sākiyāniṁ bhagavā etadavoca:
Then Kāḷigodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

“Catūhi kho, godhe, dhammehi samannāgatā ariyasāvikā sotāpannā hoti avinipātadhammā niyatā sambodhiparāyaṇā.
“Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, godhe, ariyasāvikā buddhe aveccappasādena samannāgatā hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgā payatapāṇinī vossaggaratā yācayogā dānasaṁvibhāgaratā.
And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Imehi kho, godhe, catūhi dhammehi samannāgatā ariyasāvikā sotāpannā hoti avinipātadhammā niyatā sambodhiparāyaṇā”ti.
A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

“Yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṁvijjante dhammā mayi, ahañca tesu dhammesu sandissāmi.
“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit them.

Ahañhi, bhante, buddhe aveccappasādena samannāgatā—
For I have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

yaṁ kho pana kiñci kule deyyadhammaṁ sabbaṁ taṁ appaṭivibhattaṁ sīlavantehi kalyāṇadhammehī”ti.
And I share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

“Lābhā te, godhe, suladdhaṁ te, godhe.
“You’re fortunate, Godhā, so very fortunate,

Sotāpattiphalaṁ tayā, godhe, byākatan”ti.
You have declared the fruit of stream-entry.”

Navamaṅ.

55.40 Nandiyasakkasutta:
Nandiya the Sakyan

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho nandiyo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho nandiyo sakko bhagavantaṁ etadavoca:
Then Nandiya the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“yasseva nu kho, bhante, ariyasāvakassa cattāri sotāpattiyaṅgāni sabbena sabbaṁ sabbathā sabbaṁ natthi sveva nu kho, bhante, ariyasāvako pamādavihārī”ti.
“Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?”

“‘Yassa kho, nandiya, cattāri sotāpattiyaṅgāni sabbena sabbaṁ sabbathā sabbaṁ natthi tamahaṁ bāhiro puthujjanapakkhe ṭhito’ti vadāmi.
“Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say.

Api ca, nandiya, yathā ariyasāvako pamādavihārī ceva hoti, appamādavihārī ca
Neverthless, Nandiya, as to how a noble disciple lives negligently and how they live diligently,

taṁ suṇāhi, sādhukaṁ manasi karohi; bhāsissāmī”ti.
listen and attend closely, I will speak.

“Evaṁ, bhante”ti kho nandiyo sakko bhagavato paccassosi.
“Yes, sir,” Nandiya replied.

Bhagavā etadavoca:
The Buddha said this:

“Kathañca, nandiya, ariyasāvako pamādavihārī hoti?
“And how does a noble disciple live negligently?

Idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. So tena buddhe aveccappasādena santuṭṭho na uttari vāyamati divā pavivekāya, rattiṁ paṭisallānāya.
They’re content with that confidence, and don’t make a further effort for solitude by day or retreat by night.

Tassa evaṁ pamattassa viharato pāmojjaṁ na hoti.
When they live negligently, there’s no joy.

Pāmojje asati, pīti na hoti.
When there’s no joy, there’s no rapture.

Pītiyā asati, passaddhi na hoti.
When there’s no rapture, there’s no tranquility.

Passaddhiyā asati, dukkhaṁ viharati.
When there’s no tranquility, there’s suffering.

Dukkhino cittaṁ na samādhiyati.
When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.
When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṁ apātubhāvā pamādavihārītveva saṅkhyaṁ gacchati.
Because principles have not become clear, they’re reckoned to live negligently.

Puna caparaṁ, nandiya, ariyasāvako dhamme …pe…

Furthermore, a noble disciple has experiential confidence in the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

So tehi ariyakantehi sīlehi santuṭṭho na uttari vāyamati divā pavivekāya rattiṁ paṭisallānāya.
They're content with that ethical conduct loved by the noble ones, and don't make a further effort for solitude by day or retreat by night.

Tassa evaṁ pamattassa viharato pāmojjaṁ na hoti.
When they live negligently, there's no joy.

Pāmojje asati, pīti na hoti.
When there's no joy, there's no rapture.

Pītiyā asati, passaddhi na hoti.
When there's no rapture, there's no tranquility.

Passaddhiyā asati, dukkhaṁ viharati.
When there's no tranquility, there's suffering.

Dukkhino cittaṁ na samādhiyati.
When one is suffering, the mind does not become immersed in samādhi.

Asamāhite citte dhammā na pātubhavanti.
When the mind is not immersed in samādhi, principles do not become clear.

Dhammānaṁ apātubhāvā pamādavihārītveva saṅkhyaṁ gacchati.
Because principles have not become clear, they're reckoned to live negligently.

Evaṁ kho, nandiya, ariyasāvako pamādavihārī hoti.
That's how a noble disciple lives negligently.

Kathañca, nandiya, ariyasāvako appamādavihārī hoti?

And how does a noble disciple live diligently?

Idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—
Firstly, a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. So tena buddhe aveccappasādena asantuṭṭho uttari vāyamati divā pavivekāya rattiṁ paṭisallānāya.
But they're not content with that confidence, and make a further effort for solitude by day and retreat by night.

Tassa evaṁ appamattassa viharato pāmojjaṁ jāyati.
When they live diligently, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vediyati.
When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.
When the mind is immersed in samādhi, principles become clear.

Dhammānaṁ pātubhāvā appamādavihārītveva saṅkhyaṁ gacchati.
Because principles have become clear, they're reckoned to live diligently.

Puna caparaṁ, nandiya, ariyasāvako dhamme …pe…
Furthermore, a noble disciple has experiential confidence in the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.

And they have the ethical conduct loved by the noble ones … leading to immersion.

So tehi ariyakantehi sīlehi asantuṭṭho uttari vāyamati divā pavivekāya rattiṁ paṭisallānāya.
But they're not content with that ethical conduct loved by the noble ones, and make a further effort for solitude by day and retreat by night.

Tassa evaṁ appamattassa viharato pāmojjaṁ jāyati.
When they live diligently, joy springs up.

Pamuditassa pīti jāyati.
Being joyful, rapture springs up.

Pītimanassa kāyo passambhati.
When the mind is full of rapture, the body becomes tranquil.

Passaddhakāyo sukhaṁ vediyati.
When the body is tranquil, they feel bliss.

Sukhino cittaṁ samādhiyati.
And when blissful, the mind becomes immersed in samādhi.

Samāhite citte dhammā pātubhavanti.
When the mind is immersed in samādhi, principles become clear.

Dhammānaṁ pātubhāvā appamādavihārītveva saṅkhyaṁ gacchati.
Because principles have become clear, they're reckoned to live diligently.

Evaṁ kho, nandiya, ariyasāvako appamādavihārī hotī"ti.
That's how a noble disciple lives diligently."

Dasamaṁ.

Puññābhisandavaggo catuttho.

Tassuddānaṁ

Abhisandā tayo vuttā,
duve devapadāni ca;
Sabhāgataṁ mahānāmo,

vassaṁ kāḷī ca nandiyāti.

55.41 Paṭhamaabhisandasutta:
Overflowing Merit (1st)

“Cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Ayaṁ paṭhamo puññābhisando, kusalābhisando, sukhassāhāro.
Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Furthermore, they have the ethical conduct loved by the noble ones … leading to immersion. …

Ayaṁ catuttho puññābhisando, kusalābhisando, sukhassāhāro.
Ime kho, bhikkhave, cattāro puññābhisandā, kusalābhisandā, sukhassāhārā.
These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

Imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gaṇetuṁ:
When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhassāhāro'ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, mahāsamudde na sukaraṁ udakassa pamāṇaṁ gaṇetuṁ:
It's like trying to measure how much water is in the ocean. It's not easy to say

'ettakāni udakāḷhakānī'ti vā 'ettakāni udakāḷhakasatānī'ti vā 'ettakāni udakāḷhakasahassānī'ti vā 'ettakāni udakāḷhakasatasahassānī'ti vāti.
how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyaṁ gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of water.

Evameva kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gaṇetuṁ:
In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhassāhāro'ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchatī”ti.
It’s simply reckoned as an incalculable, immeasurable, great mass of merit.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Mahodadhiṁ aparimitaṁ mahāsaraṁ,
Bahubheravaṁ ratanagaṇānamālayaṁ;
Najjo yathā naragaṇasaṅghasevitā,
Puthū savantī upayanti sāgaraṁ.

“Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that’s home to precious gems.

Evaṁ naraṁ annapānavatthadadaṁ,
Seyyāni paccattharaṇassa dāyakaṁ;
Puññassa dhārā upayanti paṇḍitaṁ,
Najjo yathā vārivahāva sāgaran”ti.

So too, when a person gives food, drink, and clothes;
and they’re a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea.”

Paṭhamaṁ.

55.42 Dutiyaabhisandasutta:
Overflowing Merit (2nd)

“Cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Ayaṁ paṭhamo puññābhisando kusalābhisando sukhassāhāro.
Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako vigatamalamaccherena cetasā agāraṁ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṁvibhāgarato.
Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ayaṁ catuttho puññābhisando kusalābhisando sukhassāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā, kusalābhisandā, sukhassāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

Imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gaṇetuṁ:
When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhassāhāro'ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of merit.

Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṁsandanti samenti, seyyathidaṁ—
There are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tattha na sukaraṁ udakassa pamāṇaṁ gaṇetuṁ:
It's not easy measure how much water is in such places by saying

'ettakāni udakāḷhakānī'ti vā 'ettakāni udakāḷhakasatānī'ti vā 'ettakāni udakāḷhakasahassānī'ti vā 'ettakāni udakāḷhakasatasahassānī'ti vāti.
how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.

Atha kho asaṅkhyeyyo appameyyo mahāudakakkhandhotveva saṅkhyaṁ gacchati.
It's simply reckoned as an incalculable, immeasurable, great mass of water.

Evameva kho, bhikkhave, imehi catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gaṇetuṁ:

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhassāhāro'ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchatī"ti.
It's simply reckoned as an incalculable, immeasurable, great mass of merit."

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

"Mahodadhiṁ aparimitaṁ mahāsaraṁ,
Bahubheravaṁ ratanagaṇānamālayaṁ;
Najjo yathā naragaṇasaṅghasevitā,
Puthū savantī upayanti sāgaraṁ.

"Hosts of people use the rivers,
and though the rivers are many,
all reach the great deep, the boundless ocean,
the cruel sea that's home to precious gems.

Evaṁ naraṁ annapānavatthadadaṁ,
Seyyāni paccattharaṇassa dāyakaṁ;
Puññassa dhārā upayanti paṇḍitaṁ,
Najjo yathā vārivahāva sāgaran"ti.

So too, when a person gives food, drink, and clothes;
and they're a giver of beds, seats, and mats—
the streams of merit reach that astute person,
as the rivers bring their waters to the sea."

Dutiyaṁ.

55.43 Tatiyaabhisandasutta:
Overflowing Merit (3rd)

“Cattārome, bhikkhave, puññābhisandā, kusalābhisandā, sukhassāhārā.
“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness.

Katame cattāro?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Ayaṁ paṭhamo puññābhisando, kusalābhisando, sukhassāhāro.
Puna caparaṁ, bhikkhave, ariyasāvako dhamme …pe…
the teaching …

saṅghe …pe….
the Saṅgha …

Puna caparaṁ, bhikkhave, ariyasāvako paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā.
Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Ayaṁ catuttho puññābhisando kusalābhisando sukhassāhāro.
This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness.

Ime kho, bhikkhave, cattāro puññābhisandā kusalābhisandā sukhassāhārā.

These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

Imehi kho, bhikkhave, catūhi puññābhisandehi kusalābhisandehi samannāgatassa ariyasāvakassa na sukaraṁ puññassa pamāṇaṁ gaṇetuṁ:
When a noble disciple has these four kinds of overflowing merit and goodness, it's not easy to measure how much merit they have by saying that

'ettako puññābhisando, kusalābhisando, sukhassāhāro'ti.
this is the extent of their overflowing merit, overflowing goodness that nurtures happiness.

Atha kho asaṅkhyeyyo appameyyo mahāpuññakkhandhotveva saṅkhyaṁ gacchatī"ti.
It's simply reckoned as an incalculable, immeasurable, great mass of merit."

Idamavoca bhagavā …pe…
That is what the Buddha said.

satthā:
Then the Holy One, the Teacher, went on to say:

"Yo puññakāmo kusale patiṭṭhito,
Bhāveti maggaṁ amatassa pattiyā;
So dhammasārādhigamo khaye rato,
Na vedhati maccurājāgamanasmin"ti.

"One who desires merit, grounded in the skillful,
develops the eightfold path to realize the deathless
Once they've reached the heart of the teaching,
  delighting in ending,
they don't tremble at the approach
  of the King of Death."

Tatiyaṁ.

55.44 Paṭhamamahaddhanasutta:
Rich (1st)

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo’ti vuccati.
“Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti; dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo’ti vuccatī”ti.
A noble disciple who has these four things is said to be rich, affluent, and wealthy.”

Catutthaṁ.

55.45 Dutiyamahaddhanasutta:
Rich (2nd)

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo mahāyaso’ti vuccati.
“Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako ‘aḍḍho mahaddhano mahābhogo mahāyaso’ti vuccatī”ti.
A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous.”

Pañcamaṁ.

55.46 Suddhakasutta:
Plain Version

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Chaṭṭhaṁ.

55.47 Nandiyasutta:
With Nandiya

Kapilavatthunidānaṁ.
At Kapilavatthu.

Ekamantaṁ nisinnaṁ kho nandiyaṁ sakkaṁ bhagavā etadavoca:
Seated to one side, the Buddha said to Nandiya the Sakyan:

“catūhi kho, nandiya, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, nandiya, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, nandiya, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Sattamaṁ.

55.48 Bhaddiyasutta:
With Bhaddiya

Kapilavatthunidānaṁ.
At Kapilavatthu.

Ekamantaṁ nisinnaṁ kho bhaddiyaṁ sakkaṁ bhagavā etadavoca:
Seated to one side, the Buddha said to Bhaddiya the Sakyan:

“catūhi kho, bhaddiya, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Bhaddiya, a noble disciple who has four things is a stream-enterer …”

Katamehi catūhi?
Idha, bhaddiya, ariyasāvako buddhe …pe…
dhamme …pe…
saṅghe …pe…
ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Imehi kho, bhaddiya, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

Aṭṭhamaṁ.

55.49 Mahānāmasutta:
With Mahānāma

Kapilavatthunidānaṁ.
At Kapilavatthu.

Ekamantaṁ nisinnaṁ kho mahānāmaṁ sakkaṁ bhagavā etadavoca:
Seated to one side, the Buddha said to Mahānāma the Sakyan:

“catūhi kho, mahānāma, dhammehi samannāgato ariyasāvako sotāpanno hoti …pe… sambodhiparāyaṇo.
“Mahānāma, a noble disciple who has four things is a stream-enterer …”

Katamehi catūhi?
Idha, mahānāma, ariyasāvako buddhe …pe…
dhamme …pe…
saṅghe …pe…
ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
Imehi kho, mahānāma, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.

Navamaṁ.

55.50 Aṅgasutta:
Factors

“Cattārimāni, bhikkhave, sotāpattiyaṅgāni.
“Mendicants, there are these four factors of stream-entry.

Katamāni cattāri?
What four?

Sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

imāni kho, bhikkhave, cattāri sotāpattiyaṅgānī”ti.
These are the four factors of stream-entry.”

Dasamaṁ.

Sagāthakapuññābhisandavaggo pañcamo.

Tassuddānaṁ

Abhisandā tayo vuttā,
Duve mahaddhanena ca;
Suddhaṁ nandiyaṁ bhaddiyaṁ,
Mahānāmaṅgena te dasāti.

55.51 Sagāthakasutta:
With Verses

“Catūhi, bhikkhave, dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.
“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Katamehi catūhi?
What four?

Idha, bhikkhave, ariyasāvako buddhe aveccappasādena samannāgato hoti—
It’s when a noble disciple has experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgato hoti akhaṇḍehi …pe… samādhisaṁvattanikehi.
And they have the ethical conduct loved by the noble ones … leading to immersion.

Imehi kho, bhikkhave, catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo”ti.
A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Yassa saddhā tathāgate,
acalā suppatiṭṭhitā;
Sīlañca yassa kalyāṇaṁ,
ariyakantaṁ pasaṁsitaṁ.

“Whoever has faith in the Realized One,
unwavering and well grounded;
whose ethical conduct is good,
praised and loved by the noble ones;
Saṅghe pasādo yassatthi,
ujubhūtañca dassanaṁ;
Adaliddoti taṁ āhu,
amoghaṁ tassa jīvitaṁ.

who has confidence in the Saṅgha,
and correct view:
they’re said to be prosperous,
their life is not in vain.

Tasmā saddhañca sīlañca,
pasādaṁ dhammadassanaṁ;
Anuyuñjetha medhāvī,
saraṁ buddhānasāsanan”ti.

So let the wise devote themselves
to faith, ethical behaviour,
confidence, and insight into the teaching,
remembering the instructions of the Buddhas.”

Paṭhamaṁ.

55.52 Vassaṁvutthasutta:
One Who Completed the Rains

Ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme.
At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Tena kho pana samayena aññataro bhikkhu sāvatthiyaṁ vassaṁvuttho kapilavatthuṁ anuppatto hoti kenacideva karaṇīyena.
Now at that time a certain mendicant who had completed the rainy season residence in Sāvatthī arrived at Kapilavatthu on some business.

Assosuṁ kho kāpilavatthavā sakyā: "aññataro kira bhikkhu sāvatthiyaṁ vassaṁvuttho kapilavatthuṁ anuppatto"ti.
The Sakyans of Kapilavatthu heard about this.

Atha kho kāpilavatthavā sakyā yena so bhikkhu tenupasaṅkamiṁsu; upasaṅkamitvā taṁ bhikkhuṁ abhivādetvā ekamantaṁ nisīdiṁsu. Ekamantaṁ nisinnā kho kāpilavatthavā sakyā taṁ bhikkhuṁ etadavocuṁ:
They went to that mendicant, bowed, sat down to one side, and said to him,

"kacci, bhante, bhagavā arogo ceva balavā cā"ti?
"Sir, we hope that the Buddha is healthy and well."

"Arogo cāvuso, bhagavā balavā cā"ti.
"He is, good sirs."

"Kacci pana, bhante, sāriputtamoggallānā arogā ceva balavanto cā"ti?
"And we hope that Sāriputta and Moggallāna are healthy and well."

"Sāriputtamoggallānāpi kho, āvuso, arogā ceva balavanto cā"ti.

“They are.”

“Kacci pana, bhante, bhikkhusaṅgho arogo ca balavā cā”ti.
“And we hope that the mendicant Saṅgha is healthy and well.”

“Bhikkhusaṅghopi kho, āvuso, arogo ca balavā cā”ti.
“It is.”

“Atthi pana te, bhante, kiñci iminā antaravassena bhagavato sammukhā sutaṁ sammukhā paṭiggahitan”ti?
“But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?”

“Sammukhā metaṁ, āvuso, bhagavato sutaṁ sammukhā paṭiggahitaṁ:
“Good sirs, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye āsavānaṁ khayā anāsavaṁ cetovimuttiṁ paññāvimuttiṁ diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
‘There are fewer mendicants who realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

Atha kho eteva bahutarā bhikkhū ye pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā’ti.
There are more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.’

Aparampi kho me, āvuso, bhagavato sammukhā sutaṁ sammukhā paṭiggahitaṁ:
In addition, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye pañcannaṁ orambhāgiyānaṁ saṁyojanānaṁ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.
‘There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.

Atha kho eteva bahutarā bhikkhū ye tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissantī’ti.
There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.’

Aparampi kho me, āvuso, bhagavato sammukhā sutaṁ sammukhā paṭiggahitaṁ:
In addition, I heard and learned this in the presence of the Buddha:

‘appakā te, bhikkhave, bhikkhū ye tiṇṇaṁ saṁyojanānaṁ parikkhayā rāgadosamohānaṁ tanuttā sakadāgāmino, sakideva imaṁ lokaṁ āgantvā dukkhassantaṁ karissanti.
‘There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.

Atha kho eteva bahutarā bhikkhū ye tiṇṇaṁ saṁyojanānaṁ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā’”ti.
There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.’”

Dutiyaṁ.

55.53 Dhammadinnasutta:
With Dhammadinna

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Atha kho dhammadinno upāsako pañcahi upāsakasatehi saddhiṁ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho dhammadinno upāsako bhagavantaṁ etadavoca:
Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him:

“ovadatu no, bhante, bhagavā;
“May the Buddha please advise

anusāsatu no, bhante, bhagavā yaṁ amhākaṁ assa dīgharattaṁ hitāya sukhāyā”ti.
and instruct us. It will be for our lasting welfare and happiness.”

“Tasmātiha vo, dhammadinna, evaṁ sikkhitabbaṁ:
“So, Dhammadinna, you should train like this:

‘ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatapaṭisaṁyuttā te kālena kālaṁ upasampajja viharissāmā’ti.
‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’

Evañhi vo, dhammadinna, sikkhitabban”ti.
That’s how you should train yourselves.”

“Na kho netaṁ, bhante, sukaraṁ amhehi puttasambādhasayanaṁ ajjhāvasantehi kāsikacandanaṁ paccanubhontehi mālāgandhavilepanaṁ dhārayantehi jātarūparajataṁ sādiyantehi—
“Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money.

ye te suttantā tathāgatabhāsitā gambhīrā gambhīratthā lokuttarā suññatapaṭisaṁyuttā te kālena kālaṁ upasampajja viharituṁ.
It’s not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.

Tesaṁ no, bhante, bhagavā amhākaṁ pañcasu sikkhāpadesu ṭhitānaṁ uttaridhammaṁ desetū”ti.
Since we are established in the five training rules, please teach us further.”

“Tasmātiha vo, dhammadinna, evaṁ sikkhitabbaṁ:
“So, Dhammadinna, you should train like this:

‘buddhe aveccappasādena samannāgatā bhavissāma—
‘We will have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgatā bhavissāma akhaṇḍehi …pe… samādhisaṁvattanikehī’ti.
And we will have the ethical conduct loved by the noble ones … leading to immersion.’

Evañhi vo, dhammadinna, sikkhitabban”ti.
That’s how you should train yourselves.”

“Yānimāni, bhante, bhagavatā cattāri sotāpattiyaṅgāni desitāni, saṁvijjante dhammā amhesu, mayañca tesu dhammesu sandissāma.
“Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we embody them.

Mayañhi, bhante, buddhe aveccappasādena samannāgatā—
For we have experiential confidence in the Buddha …

itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti. Dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantehi sīlehi samannāgatā akhaṇḍehi …pe… samādhisaṁvattanikehī”ti.
And we have the ethical conduct loved by the noble ones … leading to immersion.”

“Lābhā vo, dhammadinna, suladdhaṁ vo, dhammadinna.
“You’re fortunate, Dhammadinna, so very fortunate!

Sotāpattiphalaṁ tumhehi byākatan”ti.
You have all declared the fruit of stream-entry.”

Tatiyaṁ.

55.54 Gilānasutta:
Sick

Ekaṁ samayaṁ bhagavā sakkesu viharati kapilavatthusmiṁ nigrodhārāme.
At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Tena kho pana samayena sambahulā bhikkhū bhagavato cīvarakammaṁ karonti:
At that time several mendicants were making a robe for the Buddha, thinking that

“niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī”ti.
when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Assosi kho mahānāmo sakko:
Mahānāma the Sakyan heard about this.

“sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti: ‘niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’”ti. Atha kho mahānāmo sakko yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho mahānāmo sakko bhagavantaṁ etadavoca:
Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added,

“sutametaṁ, bhante: ‘sambahulā kira bhikkhū bhagavato cīvarakammaṁ karonti— niṭṭhitacīvaro bhagavā temāsaccayena cārikaṁ pakkamissatī’ti. Na kho netaṁ, bhante, bhagavato sammukhā sutaṁ sammukhā paṭiggahitaṁ

“Sir, I haven’t heard and learned it in the presence of the Buddha

sappaññena upāsakena sappañño upāsako ābādhiko dukkhito bāḷhagilāno ovaditabbo”ti.
how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill.”

“Sappaññena, mahānāma, upāsakena sappañño upāsako ābādhiko dukkhito bāḷhagilāno catūhi assāsanīyehi dhammehi assāsetabbo:
“Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations.

‘assāsatāyasmā—
‘Be at ease, sir.

atthāyasmato buddhe aveccappasādo itipi so bhagavā …pe… satthā devamanussānaṁ buddho bhagavāti.
You have experiential confidence in the Buddha …

Assāsatāyasmā—
atthāyasmato dhamme …pe…
the teaching …

saṅghe …pe…
the Saṅgha …

ariyakantāni sīlāni akhaṇḍāni …pe… samādhisaṁvattanikānī’ti.
And you have the ethical conduct loved by the noble ones … leading to immersion.’

Sappaññena, mahānāma, upāsakena sappañño upāsako ābādhiko dukkhito bāḷhagilāno imehi catūhi assāsanīyehi dhammehi assāsetvā evamassa vacanīyo:
When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say:

‘atthāyasmato mātāpitūsu apekkhā’ti?
‘Are you concerned for your mother and father?’

So ce evaṁ vadeyya:

If they reply,

‘atthi me mātāpitūsu apekkhā’ti, so evamassa vacanīyo:
‘I am,’ they should say:

‘āyasmā kho māriso maraṇadhammo.
‘But sir, it’s your nature to die.

Sacepāyasmā mātāpitūsu apekkhaṁ karissati, marissateva;
Whether or not you are concerned for your mother and father,

no cepāyasmā mātāpitūsu apekkhaṁ karissati, marissateva.
you will die anyway.

Sādhāyasmā, yā te mātāpitūsu apekkhā taṁ pajahā’ti.
It would be good to give up concern for your mother and father.’

So ce evaṁ vadeyya:
If they reply,

‘yā me mātāpitūsu apekkhā sā pahīnā’ti, so evamassa vacanīyo:
‘I have given up concern for my mother and father,’ they should say:

‘atthi panāyasmato puttadāresu apekkhā’ti?
‘But are you concerned for your partners and children?’

So ce evaṁ vadeyya:
If they reply,

‘atthi me puttadāresu apekkhā’ti, so evamassa vacanīyo:
‘I am,’ they should say:

‘āyasmā kho māriso maraṇadhammo.
‘But sir, it’s your nature to die.

Sacepāyasmā puttadāresu apekkhaṁ karissati, marissateva;
Whether or not you are concerned for your partners and children,

no cepāyasmā puttadāresu apekkhaṁ karissati, marissateva.
you will die anyway.

Sādhāyasmā, yā te puttadāresu apekkhā taṁ pajahā’ti.

It would be good to give up concern for your partners and children.’

So ce evaṁ vadeyya:
If they reply,

‘yā me puttadāresu apekkhā sā pahīnā’ti, so evamassa vacanīyo:
‘I have given up concern for my partners and children,’ they should say:

‘atthi panāyasmato mānusakesu pañcasu kāmaguṇesu apekkhā’ti?
‘But are you concerned for the five kinds of human sensual stimulation?’

So ce evaṁ vadeyya:
If they reply,

‘atthi me mānusakesu pañcasu kāmaguṇesu apekkhā’ti, so evamassa vacanīyo:
‘I am,’ they should say:

‘mānusakehi kho, āvuso, kāmehi dibbā kāmā abhikkantatarā ca paṇītatarā ca.
‘Good sir, heavenly sensual pleasures are better than human sensual pleasures.

Sādhāyasmā, mānusakehi kāmehi cittaṁ vuṭṭhāpetvā cātumahārājikesu devesu cittaṁ adhimocehī’ti.
It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.’

So ce evaṁ vadeyya:
If they reply,

‘mānusakehi me kāmehi cittaṁ vuṭṭhitaṁ, cātumahārājikesu devesu cittaṁ adhimocitan’ti, so evamassa vacanīyo:
‘I have done so,’ they should say:

‘cātumahārājikehi kho, āvuso, devehi tāvatiṁsā devā abhikkantatarā ca paṇītatarā ca.
‘Good sir, the gods of the Thirty-Three are better than the gods of the Four Great Kings …

Sādhāyasmā, cātumahārājikehi devehi cittaṁ vuṭṭhāpetvā tāvatiṁsesu devesu cittaṁ adhimocehī’ti.

So ce evaṁ vadeyya:
‘cātumahārājikehi me devehi cittaṁ vuṭṭhitaṁ, tāvatiṁsesu devesu cittaṁ adhimocitan’ti, so evamassa vacanīyo:
‘tāvatiṁsehi kho, āvuso, devehi yāmā devā …pe…
Good sir, the gods of Yama …

tusitā devā …pe…
the Joyful Gods …

nimmānaratī devā …pe…
the Gods Who Love to Create …

paranimmitavasavattī devā …pe…
the Gods Who Control the Creations of Others …

paranimmitavasavattīhi kho, āvuso, devehi brahmaloko abhikkantataro ca paṇītataro ca.
the Gods of the Brahmā realm are better than the Gods Who Control the Creations of Others.

Sādhāyasmā, paranimmitavasavattīhi devehi cittaṁ vuṭṭhāpetvā brahmaloke cittaṁ adhimocehī’ti.
It would be good to turn your mind away from the Gods Who Control the Creations of Others and fix it on the Gods of the Brahmā realm.’

So ce evaṁ vadeyya:
If they reply,

‘paranimmitavasavattīhi me devehi cittaṁ vuṭṭhitaṁ, brahmaloke cittaṁ adhimocitan’ti, so evamassa vacanīyo:
‘I have done so,’ they should say:

‘brahmalokopi kho, āvuso, anicco addhuvo sakkāyapariyāpanno.
‘Good sir, the Brahmā realm is impermanent, not lasting, and included within identity.

Sādhāyasmā, brahmalokā cittaṁ vuṭṭhāpetvā sakkāyanirodhe cittaṁ upasaṁharāhī’ti.

It would be good to turn your mind away from the Brahmā realm and apply it to the cessation of identity.’

So ce evaṁ vadeyya:
If they reply,

‘brahmalokā me cittaṁ vuṭṭhitaṁ, sakkāyanirodhe cittaṁ upasaṁharāmī’ti;
‘I have done so,’

evaṁ vimuttacittassa kho, mahānāma, upāsakassa āsavā vimuttacittena bhikkhunā na kiñci nānākaraṇaṁ vadāmi, yadidaṁ—
then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is,

vimuttiyā vimuttan”ti.
between the freedom of one and the other.”

Catutthaṁ.

55.55 Sotāpattiphalasutta:
The Fruit of Stream-Entry

“Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattanti.
“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry.

Katame cattāro?
What four?

Sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā sotāpattiphalasacchikiriyāya saṁvattantī”ti.
When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.”

Pañcamaṁ.

55.56 Sakadāgāmiphalasutta:
The Fruit of Once-Return

“Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā sakadāgāmiphalasacchikiriyāya saṁvattanti.
“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. …”

Katame cattāro?
… pe Saṁvattantī”ti.

Chaṭṭhaṁ.

55.57 Anāgāmiphalasutta:
The Fruit of Non-Return

“… Anāgāmiphalasacchikiriyāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. …”

Sattamaṁ.

55.58 Arahattaphalasutta:
The Fruit of Perfection

“… Arahattaphalasacchikiriyāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. …”

Aṭṭhamaṁ.

55.59 Paññāpaṭilābhasutta:
The Getting of Wisdom

“… Paññāpaṭilābhāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. …”

Navamaṁ.

55.60 Paññāvuddhisutta:
The Growth of Wisdom

“… Paññāvuddhiyā saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. …”

Dasamaṁ.

55.61 Paññāvepullasutta:
The Increase of Wisdom

“…. Paññāvepullāya … saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. …”

Ekādasamaṁ.

Sappaññavaggo chaṭṭho.

Tassuddānaṁ

Sagāthakaṁ vassaṁvutthaṁ,
dhammadinnañca gilānaṁ;
Caturo phalā paṭilābho,
vuddhi vepullatāya cāti.

55.62 Mahāpaññāsutta:
Great Wisdom

“Cattārome, bhikkhave, dhammā bhāvitā bahulīkatā mahāpaññatāya saṁvattanti.
“Mendicants, when four things are developed and cultivated they lead to great wisdom.

Katame cattāro?
What four?

Sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā mahāpaññatāya saṁvattantī”ti.
When these four things are developed and cultivated they lead to great wisdom.”

Paṭhamaṁ.

55.63 Puthupaññāsutta:
Widespread Wisdom

“… Puthupaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to widespread wisdom …”

Dutiyaṁ.

55.64 Vipulapaññāsutta:
Abundant Wisdom

“… Vipulapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to abundant wisdom …”

Tatiyaṁ.

55.65 Gambhīrapaññāsutta:
Deep Wisdom

“… Gambhīrapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to deep wisdom …”

Catutthaṁ.

55.66 Appamattapaññāsutta:
Extraordinary Wisdom

“… Appamattapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom …”

Pañcamaṁ.

55.67 Bhūripaññāsutta:
Vast Wisdom

“… Bhūripaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to vast wisdom …”

Chaṭṭhaṁ.

55.68 Paññābāhullasutta:
Much Wisdom

“… Paññābāhullāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to much wisdom …”

Sattamaṁ.

55.69 Sīghapaññāsutta:
Fast Wisdom

“… Sīghapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to fast wisdom …”

Aṭṭhamaṁ.

55.70 Lahupaññāsutta:
Light Wisdom

“… Lahupaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to light wisdom …”

Navamaṁ.

55.71 Hāsapaññāsutta:
Laughing Wisdom

“… Hāsapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to laughing wisdom …”

Dasamaṁ.

55.72 Javanapaññāsutta:
Swift Wisdom

“… Javanapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to swift wisdom …”

Ekādasamaṁ.

55.73 Tikkhapaññāsutta:
Sharp Wisdom

“… Tikkhapaññatāya saṁvattantī”ti.
“Mendicants, when four things are developed and cultivated they lead to sharp wisdom …”

Dvādasamaṁ.

55.74 Nibbedhikapaññāsutta:
Penetrating Wisdom

“… Nibbedhikapaññatāya saṁvattanti.
“Mendicants, when four things are developed and cultivated they lead to penetrating wisdom.

Katame cattāro?
What four?

Sappurisasaṁsevo, saddhammassavanaṁ, yonisomanasikāro, dhammānudhammappaṭipatti—
Associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

ime kho, bhikkhave, cattāro dhammā bhāvitā bahulīkatā nibbedhikapaññatāya saṁvattantī”ti.
When these four things are developed and cultivated they lead to penetrating wisdom.”

Terasamaṁ.

Mahāpaññavaggo sattamo.

Tassuddānaṁ

Mahā puthu vipula gambhīraṁ,
Appamatta bhūri bāhullaṁ;
Sīgha lahu hāsa javana,
Tikkha nibbedhikāya cāti.

Sotāpattisaṁyuttaṁ ekādasamaṁ.

The Linked Discourses on Stream-Entry, the eleventh section.

56. Sacca Saṁyutta:
On the Truths

56.1 Samādhisutta:
Immersion

Sāvatthinidānaṁ.
At Sāvatthī.

…pe…

“Samādhiṁ, bhikkhave, bhāvetha.
“Mendicants, develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant who has immersion truly understands.

Kiñca yathābhūtaṁ pajānāti?
What do they truly understand?

‘Idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Samādhiṁ, bhikkhave, bhāvetha.
Develop immersion.

Samāhito, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant who has immersion truly understands.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo, ‘ayaṁ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

Paṭhamaṁ.

56.2 Paṭisallānasutta:
Retreat

“Paṭisallāne, bhikkhave, yogamāpajjatha.
“Mendicants, meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant in retreat truly understands.

Kiñca yathābhūtaṁ pajānāti?
What do they truly understand?

‘Idaṁ dukkhan’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānāti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Paṭisallāne, bhikkhave, yogamāpajjatha.
Meditate in retreat.

Paṭisallīno, bhikkhave, bhikkhu yathābhūtaṁ pajānāti.
A mendicant in retreat truly understands.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo, ‘ayaṁ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

Dutiyaṁ.

56.3 Paṭhamakulaputtasutta:
A Gentleman (1st)

“Ye hi keci, bhikkhave, atītamaddhānaṁ kulaputtā sammā agārasmā anagāriyaṁ pabbajiṁsu, sabbe te catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya.
“Mendicants, whatever gentlemen—past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ kulaputtā sammā agārasmā anagāriyaṁ pabbajissanti, sabbe te catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya.
future,

Ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṁ pabbajanti, sabbe te catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya.
or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ye hi keci, bhikkhave, atītamaddhānaṁ kulaputtā sammā agārasmā anagāriyaṁ pabbajiṁsu …pe…
Whatever gentlemen—past,

pabbajissanti …pe…
future,

pabbajanti, sabbe te imesaṁyeva catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya.
or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo, ‘ayaṁ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

Tatiyaṁ.

56.4 Dutiyakulaputtasutta:
A Gentleman (2nd)

“Ye hi keci, bhikkhave, atītamaddhānaṁ kulaputtā sammā agārasmā anagāriyaṁ pabbajitā yathābhūtaṁ abhisamesuṁ, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisamesuṁ.
“Mendicants, whatever gentlemen—past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ kulaputtā sammā agārasmā anagāriyaṁ pabbajitā yathābhūtaṁ abhisamessanti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisamessanti.
future,

Ye hi keci, bhikkhave, etarahi kulaputtā sammā agārasmā anagāriyaṁ pabbajitā yathābhūtaṁ abhisamenti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisamenti.
or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

Ye hi keci, bhikkhave, atītamaddhānaṁ kulaputtā sammā agārasmā anagāriyaṁ pabbajitā yathābhūtaṁ abhisamesuṁ …pe…
abhisamessanti …pe…
abhisamenti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṁ abhisamenti.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Catutthaṁ.

56.5 Paṭhamasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (1st)

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambojjhiṁsu, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambojjhiṁsu.
“Mendicants, whatever ascetics and brahmins truly wake up—in the past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambojjhissanti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambojjhissanti.
future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambojjhanti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambojjhanti.
or present—all of them truly wake up to the four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ …pe… dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambojjhiṁsu …pe…
abhisambojjhissanti …pe…
abhisambojjhanti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṁ abhisambojjhanti.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation …”

Pañcamaṁ.

56.6 Dutiyasamaṇabrāhmaṇasutta:
Ascetics and Brahmins (2nd)

“Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambuddhaṁ pakāsesuṁ, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambuddhaṁ pakāsesuṁ.
“Mendicants, whatever ascetics and brahmins—past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambuddhaṁ pakāsessanti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambuddhaṁ pakāsessanti.
future,

Ye hi keci, bhikkhave, etarahi samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambuddhaṁ pakāsenti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambuddhaṁ pakāsenti.
or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ …pe… dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

Ye hi keci, bhikkhave, atītamaddhānaṁ samaṇā vā brāhmaṇā vā yathābhūtaṁ abhisambuddhaṁ pakāsesuṁ …pe…
pakāsessanti …pe…
pakāsenti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṁ abhisambuddhaṁ pakāsenti.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation …”

Chaṭṭhaṁ.

56.7 Vitakkasutta:
Thoughts

“Mā, bhikkhave, pāpake akusale vitakke vitakkeyyātha, seyyathidaṁ —
“Mendicants, don’t think bad, unskillful thoughts, such as

kāmavitakkaṁ, byāpādavitakkaṁ, vihiṁsāvitakkaṁ.
sensual, malicious, and cruel thoughts.

Taṁ kissa hetu?
Why is that?

Nete, bhikkhave, vitakkā atthasaṁhitā nādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattanti.
Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Vitakkentā ca kho tumhe, bhikkhave, ‘idaṁ dukkhan’ti vitakkeyyātha, ‘ayaṁ dukkhasamudayo’ti vitakkeyyātha, ‘ayaṁ dukkhanirodho’ti vitakkeyyātha, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti vitakkeyyātha.
When you think, you should think: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Taṁ kissa hetu?
Why is that?

Ete, bhikkhave, vitakkā atthasaṁhitā ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattanti.

Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Sattamaṁ.

56.8 Cintasutta:
Thought

“Mā, bhikkhave, pāpakaṁ akusalaṁ cittaṁ cinteyyātha:
“Mendicants, don’t think up a bad, unskillful idea.

‘sassato loko’ti vā ‘asassato loko’ti vā, ‘antavā loko’ti vā ‘anantavā loko’ti vā, ‘taṁ jīvaṁ taṁ sarīran’ti vā ‘aññaṁ jīvaṁ aññaṁ sarīran’ti vā, ‘hoti tathāgato paraṁ maraṇā’ti vā ‘na hoti tathāgato paraṁ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato paraṁ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṁ maraṇā’ti vā.
For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn’t exist, or both exists and doesn’t exist, or neither exists nor doesn’t exist.

Taṁ kissa hetu?
Why is that?

Nesā, bhikkhave, cintā atthasaṁhitā nādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Cintentā ca kho tumhe, bhikkhave, ‘idaṁ dukkhan’ti cinteyyātha, ‘ayaṁ dukkhasamudayo’ti cinteyyātha, ‘ayaṁ dukkhanirodho’ti cinteyyātha, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti cinteyyātha.
When you think something up, you should think: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Taṁ kissa hetu?

Why is that?

Esā, bhikkhave, cintā atthasaṁhitā, esā ādibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Aṭṭhamaṁ.

56.9 Viggāhikakathāsutta:
Arguments

“Mā, bhikkhave, viggāhikakathaṁ katheyyātha:
“Mendicants, don’t get into arguments, such as:

‘na tvaṁ imaṁ dhammavinayaṁ ājānāsi, ahaṁ imaṁ dhammavinayaṁ ājānāmi. Kiṁ tvaṁ imaṁ dhammavinayaṁ ājānissasi. Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṁ me, asahitaṁ te. Purevacanīyaṁ pacchā avaca, pacchāvacanīyaṁ pure avaca. Adhiciṇṇaṁ te viparāvattaṁ. Āropito te vādo, cara vādappamokkhāya. Niggahitosi, nibbeṭhehi vā sace pahosī’ti.
‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

Taṁ kissa hetu?
Why is that?

Nesā, bhikkhave, kathā atthasaṁhitā nādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Kathentā ca kho tumhe, bhikkhave, ‘idaṁ dukkhan’ti katheyyātha, ‘ayaṁ dukkhasamudayo’ti katheyyātha, ‘ayaṁ dukkhanirodho’ti

katheyyātha, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti katheyyātha … pe…
When you discuss, you should discuss: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Navamaṁ.

56.10 Tiracchānakathāsutta:
Low Talk

“Mā, bhikkhave, anekavihitaṁ tiracchānakathaṁ katheyyātha, seyyathidaṁ—
“Mendicants, don’t engage in all kinds of low talk, such as

rājakathaṁ corakathaṁ mahāmattakathaṁ senākathaṁ, bhayakathaṁ yuddhakathaṁ, annakathaṁ pānakathaṁ vatthakathaṁ sayanakathaṁ mālākathaṁ gandhakathaṁ, ñātikathaṁ yānakathaṁ gāmakathaṁ nigamakathaṁ nagarakathaṁ janapadakathaṁ itthikathaṁ sūrakathaṁ visikhākathaṁ kumbhaṭṭhānakathaṁ, pubbapetakathaṁ nānattakathaṁ, lokakkhāyikaṁ samuddakkhāyikaṁ itibhavābhavakathaṁ iti vā.
talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Taṁ kissa hetu?
Why is that?

Nesā, bhikkhave, kathā atthasaṁhitā nādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Kathentā ca kho tumhe, bhikkhave, ‘idaṁ dukkhan’ti katheyyātha, ‘ayaṁ dukkhasamudayo’ti katheyyātha, ‘ayaṁ dukkhanirodho’ti katheyyātha, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti katheyyātha.

When you discuss, you should discuss: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. …

Taṁ kissa hetu?
Esā, bhikkhave, kathā atthasaṁhitā, esā ādibrahmacariyakā, esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dasamaṁ.

Samādhivaggo paṭhamo.

Tassuddānaṁ

Samādhi paṭisallānā,
kulaputtā apare duve;
Samaṇabrāhmaṇā vitakkaṁ,
cintā viggāhikā kathāti.

56.11 Dhammacakkappavattanasutta:
Rolling Forth the Wheel of Dhamma

Ekaṁ samayaṁ bhagavā bārāṇasiyaṁ viharati isipatane migadāye.
At one time the Buddha was staying near Benares, in the deer park at Isipatana.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:
There the Buddha addressed the group of five mendicants:

“Dveme, bhikkhave, antā pabbajitena na sevitabbā.
“Mendicants, these two extremes should not be cultivated by one who has gone forth.

Katame dve?
What two?

Yo cāyaṁ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasaṁhito, yo cāyaṁ attakilamathānuyogo dukkho anariyo anatthasaṁhito.
Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati?
And what is that middle way of practice?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Ayaṁ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Idaṁ kho pana, bhikkhave, dukkhaṁ ariyasaccaṁ—
Now this is the noble truth of suffering.

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṁ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṁ na labhati tampi dukkhaṁ—saṅkhittena pañcupādānakkhandhā dukkhā.
Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Idaṁ kho pana, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ—
Now this is the noble truth of the origin of suffering.

yāyaṁ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṁ—
It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.
craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṁ kho pana, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ—
Now this is the noble truth of the cessation of suffering.

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.
It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

Idaṁ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ—
Now this is the noble truth of the practice that leads to the cessation of suffering.

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi.
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'Idaṁ dukkhaṁ ariyasaccan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'Taṁ kho panidaṁ dukkhaṁ ariyasaccaṁ pariññeyyan'ti me, bhikkhave, pubbe …pe… udapādi.
'This noble truth of suffering should be completely understood.' Such was the vision that arose in me …

'Taṁ kho panidaṁ dukkhaṁ ariyasaccaṁ pariññātan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
'This noble truth of suffering has been completely understood.' Such was the vision that arose in me …

‘Idaṁ dukkhasamudayaṁ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me …

‘Taṁ kho panidaṁ dukkhasamudayaṁ ariyasaccaṁ pahātabban’ti me, bhikkhave, pubbe …pe… udapādi.
‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me …

‘Taṁ kho panidaṁ dukkhasamudayaṁ ariyasaccaṁ pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me …

‘Idaṁ dukkhanirodhaṁ ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me …

‘Taṁ kho panidaṁ dukkhanirodhaṁ ariyasaccaṁ sacchikātabban’ti me, bhikkhave, pubbe …pe… udapādi.
‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me …

‘Taṁ kho panidaṁ dukkhanirodhaṁ ariyasaccaṁ sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me …

‘Idaṁ dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me …

‘Taṁ kho panidaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvetabban’ti me, bhikkhave, pubbe …pe… udapādi.
‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me …

‘Taṁ kho panidaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ na suvisuddhaṁ ahosi, neva tāvāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṁ tiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ suvisuddhaṁ ahosi, athāhaṁ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṁ sammāsambodhiṁ abhisambuddho’ti paccaññāsiṁ.
But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and

Brahmās, this population with its ascetics and brahmins, its gods and humans.

Ñāṇañca pana me dassanaṁ udapādi:
Knowledge and vision arose in me:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’”ti.
‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṁ abhinandunti.
Satisfied, the group of five mendicants was happy with what the Buddha said.

Imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato koṇḍaññassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi:
And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña:

“yaṁ kiñci samudayadhammaṁ sabbaṁ taṁ nirodhadhamman”ti.
“Everything that has a beginning has an end.”

Pavattite ca pana bhagavatā dhammacakke bhummā devā saddamanussāvesuṁ:
And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry:

“etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhammacakkaṁ pavattitaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Bhummānaṁ devānaṁ saddaṁ sutvā cātumahārājikā devā saddamanussāvesuṁ:
Hearing the cry of the Earth Gods, the Gods of the Four Great Kings …

“etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhammacakkaṁ pavattitaṁ, appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
Cātumahārājikānaṁ devānaṁ saddaṁ sutvā tāvatiṁsā devā …pe…
the Gods of the Thirty-Three …

yāmā devā …pe…
the Gods of Yama …

tusitā devā …pe…
the Joyful Gods …

nimmānaratī devā …pe…
the Gods Who Love to Create …

paranimmitavasavattī devā …pe…
the Gods Who Control the Creations of Others …

brahmakāyikā devā saddamanussāvesuṁ:
the Gods of Brahmā’s Host raised the cry:

“etaṁ bhagavatā bārāṇasiyaṁ isipatane migadāye anuttaraṁ dhammacakkaṁ pavattitaṁ appaṭivattiyaṁ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.
“Near Benares, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Itiha tena khaṇena tena layena tena muhuttena yāva brahmalokā saddo abbhuggacchi.
And so at that moment, in that instant, the cry soared up to the Brahmā realm.

Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṁ

devānubhāvanti.
And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Atha kho bhagavā imaṁ udānaṁ udānesi:
Then the Buddha expressed this heartfelt sentiment:

“aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍaññoˮti.
“Koṇḍañña has really understood! Koṇḍañña has really understood!”

Iti hidaṁ āyasmato koṇḍaññassa “aññāsikoṇḍaññoˮ tveva nāmaṁ ahosīti.
And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

Paṭhamaṁ.

56.12 Tathāgatasutta:
The Realized Ones

“‘Idaṁ dukkhaṁ ariyasaccan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
“‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.

‘Taṁ kho panidaṁ dukkhaṁ ariyasaccaṁ pariññeyyan’ti, bhikkhave, tathāgatānaṁ pubbe …pe… udapādi.
‘This noble truth of suffering should be completely understood.’ …

‘Taṁ kho panidaṁ dukkhaṁ ariyasaccaṁ pariññātan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This noble truth of suffering has been completely understood.’ …

‘Idaṁ dukkhasamudayaṁ ariyasaccan’ti bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the noble truth of the origin of suffering.’ …

‘Taṁ kho panidaṁ dukkhasamudayaṁ ariyasaccaṁ pahātabban’ti, bhikkhave, tathāgatānaṁ pubbe …pe… udapādi.
‘This noble truth of the origin of suffering should be given up.’ …

‘Taṁ kho panidaṁ dukkhasamudayaṁ ariyasaccaṁ pahīnan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This noble truth of the origin of suffering has been given up.’ …

‘Idaṁ dukkhanirodhaṁ ariyasaccan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the noble truth of the cessation of suffering.’ …

‘Taṁ kho panidaṁ dukkhanirodhaṁ ariyasaccaṁ sacchikātabban’ti, bhikkhave, tathāgatānaṁ pubbe …pe… udapādi.
‘This noble truth of the cessation of suffering should be realized.’ …

‘Taṁ kho panidaṁ dukkhanirodhaṁ ariyasaccaṁ sacchikatan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This noble truth of the cessation of suffering has been realized.’ …

‘Idaṁ dukkhanirodhagāminī paṭipadā ariyasaccan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.
‘This is the noble truth of the practice that leads to the cessation of suffering.’ …

‘Taṁ kho panidaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvetabban’ti, bhikkhave, tathāgatānaṁ pubbe …pe… udapādi.
‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ …

‘Taṁ kho panidaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvitan’ti, bhikkhave, tathāgatānaṁ pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādī”ti.
‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.”

Dutiyaṁ.

56.13 Khandhasutta:
Aggregates

“Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañca, bhikkhave, dukkhaṁ ariyasaccaṁ?
And what is the noble truth of suffering?

‘Pañcupādānakkhandhā’ tissa vacanīyaṁ, seyyathidaṁ—
You should say: ‘The five grasping aggregates’.

rūpupādānakkhandho …pe… viññāṇupādānakkhandho.
That is: form, feeling, perception, choices, and consciousness.

Idaṁ vuccati, bhikkhave, dukkhaṁ ariyasaccaṁ.
This is called the noble truth of suffering.

Katamañca, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ?
And what is the noble truth of the origin of suffering?

Yāyaṁ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṁ—
It’s the craving that leads to future lives, mixed up with relishing and greed, chasing pleasure in various realms. That is,

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

craving for sensual pleasures, craving to continue existence, and craving to end existence.

Idaṁ vuccati, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ.
This is called the noble truth of the origin of suffering.

Katamañca, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ?
And what is the noble truth of the cessation of suffering?

Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—
It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

idaṁ vuccati, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ.
This is called the noble truth of the cessation of suffering.

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ?
And what is the noble truth of the practice that leads to the cessation of suffering?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
It is simply this noble eightfold path, that is:

sammādiṭṭhi …pe… sammāsamādhi—
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

idaṁ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
This is called the noble truth of the practice that leads to the cessation of suffering.

Imāni kho, bhikkhave, cattāri ariyasaccāni.
These are the four noble truths.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Tatiyaṁ.

56.14 Ajjhattikāyatanasutta:
Interior Sense Fields

“Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Katamañca, bhikkhave, dukkhaṁ ariyasaccaṁ?
And what is the noble truth of suffering?

‘Cha ajjhattikāni āyatanānī’tissa vacanīyaṁ.
You should say: ‘The six interior sense fields’.

Katamāni cha?
What six?

Cakkhāyatanaṁ …pe… manāyatanaṁ—
The sense fields of the eye, ear, nose, tongue, body, and mind.

idaṁ vuccati, bhikkhave, dukkhaṁ ariyasaccaṁ.
This is called the noble truth of suffering. …”

Katamañca, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ?
Yāyaṁ taṇhā ponobbhavikā nandirāgasahagatā tatratatrābhinandinī, seyyathidaṁ—kāmataṇhā, bhavataṇhā, vibhavataṇhā—
idaṁ vuccati, bhikkhave, dukkhasamudayaṁ ariyasaccaṁ.

Katamañca, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ?
Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo—
idaṁ vuccati, bhikkhave, dukkhanirodhaṁ ariyasaccaṁ.

Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ?
Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṁ—
sammādiṭṭhi …pe… sammāsamādhi—
idaṁ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
Imāni kho, bhikkhave, cattāri ariyasaccāni.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

Catutthaṁ.

56.15 Paṭhamadhāraṇasutta:
Remembering (1st)

“Dhāretha no tumhe, bhikkhave, mayā cattāri ariyasaccāni desitānī”ti?
“Mendicants, do you remember the four noble truths that I taught?”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha:

“ahaṁ kho, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.
“I do, sir.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānī”ti?
“How so, mendicant?”

“Dukkhaṁ khvāhaṁ, bhante, bhagavatā paṭhamaṁ ariyasaccaṁ desitaṁ dhāremi;
“Sir, I remember that suffering is the first noble truth you’ve taught;

dukkhasamudayaṁ khvāhaṁ, bhante, bhagavatā dutiyaṁ ariyasaccaṁ desitaṁ dhāremi;
the origin of suffering is the second;

dukkhanirodhaṁ khvāhaṁ, bhante, bhagavatā tatiyaṁ ariyasaccaṁ desitaṁ dhāremi;
the cessation of suffering is the third;

dukkhanirodhagāminiṁ paṭipadaṁ khvāhaṁ, bhante, bhagavatā catutthaṁ ariyasaccaṁ desitaṁ dhāremi.
and the practice that leads to the cessation of suffering is the fourth.

Evaṁ khvāhaṁ, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.

That’s how I remember the four noble truths as you’ve taught them.”

“Sādhu sādhu, bhikkhu.
“Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānīti.
It’s good that you remember the four noble truths as I’ve taught them.

Dukkhaṁ kho, bhikkhu, mayā paṭhamaṁ ariyasaccaṁ desitaṁ, tathā naṁ dhārehi;
Suffering is the first noble truth I’ve taught, and that’s how you should remember it.

dukkhasamudayaṁ kho, bhikkhu, mayā dutiyaṁ ariyasaccaṁ desitaṁ, tathā naṁ dhārehi;
The origin of suffering is the second;

dukkhanirodhaṁ kho, bhikkhu, mayā tatiyaṁ ariyasaccaṁ desitaṁ, tathā naṁ dhārehi;
the cessation of suffering is the third;

dukkhanirodhagāminī paṭipadā kho, bhikkhu, mayā catutthaṁ ariyasaccaṁ desitaṁ, tathā naṁ dhārehi.
and the practice that leads to the cessation of suffering is the fourth.

Evaṁ kho, bhikkhu, dhārehi mayā cattāri ariyasaccāni desitānīti.
That’s how you should remember the four noble truths as I’ve taught them.

Tasmātiha, bhikkhu, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Pañcamaṁ.

56.16 Dutiyadhāraṇasutta:
Remembering (2nd)

“Dhāretha no tumhe, bhikkhave, mayā cattāri ariyasaccāni desitānī”ti?
“Mendicants, do you remember the four noble truths that I taught?”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha:

“ahaṁ kho, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī”ti.
“I do, sir.”

“Yathā kathaṁ pana tvaṁ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānī”ti?
“How so, mendicant?”

“Dukkhaṁ khvāhaṁ, bhante, bhagavatā paṭhamaṁ ariyasaccaṁ desitaṁ dhāremi.
“Sir, I remember that suffering is the first noble truth you’ve taught.

Yo hi koci, bhante, samaṇo vā brāhmaṇo vā evaṁ vadeyya:
For if any ascetic or brahmin should say this:

‘netaṁ dukkhaṁ paṭhamaṁ ariyasaccaṁ yaṁ samaṇena gotamena desitaṁ.
‘What the ascetic Gotama teaches is not the first noble truth of suffering.

Ahametaṁ dukkhaṁ paṭhamaṁ ariyasaccaṁ paccakkhāya aññaṁ dukkhaṁ paṭhamaṁ ariyasaccaṁ paññapessāmī’ti—
I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’

netaṁ ṭhānaṁ vijjati.
That is not possible.

Dukkhasamudayaṁ khvāhaṁ, bhante, bhagavatā …pe…
The origin of suffering … The cessation of suffering …

dukkhanirodhagāminiṁ paṭipadaṁ khvāhaṁ, bhante, bhagavatā catutthaṁ ariyasaccaṁ desitaṁ dhāremi.
The practice that leads to the cessation of suffering is the fourth noble truth you've taught.

Yo hi koci, bhante, samaṇo vā brāhmaṇo vā evaṁ vadeyya:
For if any ascetic or brahmin should say this:

'netaṁ dukkhanirodhagāminī paṭipadā catutthaṁ ariyasaccaṁ yaṁ samaṇena gotamena desitaṁ.
'What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering.

Ahametaṁ dukkhanirodhagāminiṁ paṭipadaṁ catutthaṁ ariyasaccaṁ paccakkhāya aññaṁ dukkhanirodhagāminiṁ paṭipadaṁ catutthaṁ ariyasaccaṁ paññapessāmī'ti—
I'll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.'

netaṁ ṭhānaṁ vijjati.
That is not possible.

Evaṁ khvāhaṁ, bhante, dhāremi bhagavatā cattāri ariyasaccāni desitānī"ti.
That's how I remember the four noble truths as you've taught them."

"Sādhu sādhu, bhikkhu.
"Good, good, mendicant!

Sādhu kho tvaṁ, bhikkhu, dhāresi mayā cattāri ariyasaccāni desitānīti.
It's good that you remember the four noble truths as I've taught them.

Dukkhaṁ kho, bhikkhu, mayā paṭhamaṁ ariyasaccaṁ desitaṁ, tathā naṁ dhārehi.
Suffering is the first noble truth I've taught, and that's how you should remember it.

Yo hi koci, bhikkhu, samaṇo vā brāhmaṇo vā evaṁ vadeyya:
For if any ascetic or brahmin should say this:

‘netaṁ dukkhaṁ paṭhamaṁ ariyasaccaṁ yaṁ samaṇena gotamena desitaṁ.
‘What the ascetic Gotama teaches is not the first noble truth of suffering.

Ahametaṁ dukkhaṁ paṭhamaṁ ariyasaccaṁ paccakkhāya aññaṁ dukkhaṁ paṭhamaṁ ariyasaccaṁ paññapessāmī’ti—
I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’

netaṁ ṭhānaṁ vijjati.
That is not possible.

Dukkhasamudayaṁ kho, bhikkhu …pe…
The origin of suffering …

dukkhanirodhaṁ kho, bhikkhu …pe…
The cessation of suffering …

dukkhanirodhagāminī paṭipadā kho, bhikkhu, mayā catutthaṁ ariyasaccaṁ desitaṁ, tathā naṁ dhārehi.
The practice that leads to the cessation of suffering is the fourth noble truth I’ve taught, and that’s how you should remember it.

Yo hi koci, bhikkhu, samaṇo vā brāhmaṇo vā evaṁ vadeyya:
For if any ascetic or brahmin should say this:

‘netaṁ dukkhanirodhagāminī paṭipadā catutthaṁ ariyasaccaṁ yaṁ samaṇena gotamena desitaṁ.
‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering.

Ahametaṁ dukkhanirodhagāminiṁ paṭipadaṁ catutthaṁ ariyasaccaṁ paccakkhāya aññaṁ dukkhanirodhagāminiṁ paṭipadaṁ catutthaṁ ariyasaccaṁ paññapessāmī’ti—
I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’

netaṁ ṭhānaṁ vijjati.
That is not possible.

Evaṁ kho tvaṁ, bhikkhu, dhārehi mayā cattāri ariyasaccāni desitānīti.
That’s how you should remember the four noble truths as I’ve taught them.

Tasmātiha, bhikkhu, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Chaṭṭhaṁ.

56.17 Avijjāsutta:
Ignorance

Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Seated to one side, that mendicant said to the Buddha:

“‘avijjā, avijjā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘ignorance’.

Katamā nu kho, bhante, avijjā;
What is ignorance?

kittāvatā ca avijjāgato hotī”ti?
And how is an ignorant person defined?”

“Yaṁ kho, bhikkhu, dukkhe aññāṇaṁ, dukkhasamudaye aññāṇaṁ, dukkhanirodhe aññāṇaṁ, dukkhanirodhagāminiyā paṭipadāya aññāṇaṁ—
“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṁ vuccati, bhikkhu, avijjā;
This is called ignorance.

ettāvatā ca avijjāgato hotīti.
And this is how an ignorant person is defined.

Tasmātiha, bhikkhu, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Sattamaṁ.

56.18 Vijjāsutta:
Knowledge

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho so bhikkhu bhagavantaṁ etadavoca:
Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“‘vijjā, vijjā’ti, bhante, vuccati.
“Sir, they speak of this thing called ‘knowledge’.

Katamā nu kho, bhante, vijjā;
What is knowledge?

kittāvatā ca vijjāgato hotī”ti?
And how is a knowledgeable person defined?”

“Yaṁ kho, bhikkhu, dukkhe ñāṇaṁ, dukkhasamudaye ñāṇaṁ, dukkhanirodhe ñāṇaṁ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṁ—
“Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

ayaṁ vuccati, bhikkhu, vijjā;
This is called knowledge.

ettāvatā ca vijjāgato hotīti.
And this is how a knowledgeable person is defined.

Tasmātiha, bhikkhu, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Aṭṭhamaṁ.

56.19 Saṅkāsanasutta:
Expressions

“‘Idaṁ dukkhaṁ ariyasaccan’ti, bhikkhave, mayā paññattaṁ.
“Mendicants, I’ve declared: ‘This is the noble truth of suffering.’

Tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanā:
And there are limitless explanations, phrases, and expressions about that:

‘itipidaṁ dukkhaṁ ariyasaccan’ti;
‘This is another way of saying that this is the noble truth of suffering.’

idaṁ dukkhasamudayaṁ …pe…
I’ve declared: ‘This is the noble truth of the origin of suffering.’ …

idaṁ dukkhanirodhaṁ …pe…
I’ve declared: ‘This is the noble truth of the cessation of suffering.’ …

‘idaṁ dukkhanirodhagāminī paṭipadā ariyasaccan’ti, bhikkhave, mayā paññattaṁ.
I’ve declared: ‘This is the noble truth of the practice that leads to the cessation of suffering.’

Tattha aparimāṇā vaṇṇā aparimāṇā byañjanā aparimāṇā saṅkāsanā:
And there are limitless explanations, phrases, and expressions about that:

‘itipidaṁ dukkhanirodhagāminī paṭipadā ariyasaccan’ti.
‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Navamaṁ.

56.20 Tathasutta:
Real

“Cattārimāni, bhikkhave, tathāni avitathāni anaññathāni.
“Mendicants, these four things are real, not unreal, not otherwise.

Katamāni cattāri?
What four?

‘Idaṁ dukkhan’ti, bhikkhave, tathametaṁ avitathametaṁ anaññathametaṁ;
‘This is suffering’ …

‘ayaṁ dukkhasamudayo’ti tathametaṁ avitathametaṁ anaññathametaṁ;
‘This is the origin of suffering’ …

‘ayaṁ dukkhanirodho’ti tathametaṁ avitathametaṁ anaññathametaṁ;
‘This is the cessation of suffering’ …

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti tathametaṁ avitathametaṁ anaññathametaṁ—
‘This is the practice that leads to the cessation of suffering’ …

imāni kho, bhikkhave, cattāri tathāni avitathāni anaññathāni.
These four things are real, not unreal, not otherwise.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dasamaṁ.

Dhammacakkappavattanavaggo dutiyo.

Tassuddānaṁ

Dhammacakkaṁ tathāgataṁ,
khandhā āyatanena ca;
Dhāraṇā ca dve avijjā,
vijjā saṅkāsanā tathāti.

56.21 Paṭhamakoṭigāmasutta:
At the Village of Koṭi (1st)

Ekaṁ samayaṁ bhagavā vajjīsu viharati koṭigāme.
At one time the Buddha was staying in the land of the Vajjis at the village of Koṭi.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

“catunnaṁ, bhikkhave, ariyasaccānaṁ ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
“Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
The noble truths of suffering,

Dukkhasamudayassa ariyasaccassa …pe…
the origin of suffering,

dukkhanirodhassa ariyasaccassa …pe…
the cessation of suffering,

dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca.
and the practice that leads to the cessation of suffering.

Tayidaṁ, bhikkhave, dukkhaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhasamudayaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhanirodhaṁ ariyasaccaṁ anubuddhaṁ paṭividdhaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ anubuddhaṁ paṭividdhaṁ; ucchinnā bhavataṇhā, khīṇā bhavanetti; natthi dāni punabbhavo”ti.
These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there’ll be no more future lives.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Catunnaṁ ariyasaccānaṁ,
Yathābhūtaṁ adassanā;
Saṁsitaṁ dīghamaddhānaṁ,
Tāsu tāsveva jātisu.

“Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.

Tāni etāni diṭṭhāni,
bhavanetti samūhatā;
Ucchinnaṁ mūlaṁ dukkhassa,
natthi dāni punabbhavo”ti.

But now that these truths have been seen,
the conduit to rebirth is eradicated.
The root of suffering is cut off,
now there’ll be no more future lives.”

Paṭhamaṁ.

56.22 Dutiyakoṭigāmasutta:
At the Village of Koṭi (2nd)

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti,
“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

na me te, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu vā samaṇasammatā brāhmaṇesu vā brāhmaṇasammatā, na ca pana te āyasmanto sāmaññatthaṁ vā brahmaññatthaṁ vā diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharanti.
I don’t regard them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ pajānanti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ pajānanti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ pajānanti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānanti,
There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path.

te kho me, bhikkhave, samaṇā vā brāhmaṇā vā samaṇesu ceva samaṇasammatā brāhmaṇesu ca brāhmaṇasammatā, te ca panāyasmanto sāmaññatthañca brahmaññatthañca diṭṭheva dhamme sayaṁ abhiññā sacchikatvā upasampajja viharantī”ti.
I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

Idamavoca bhagavā.
That is what the Buddha said.

Idaṁ vatvāna sugato athāparaṁ etadavoca satthā:
Then the Holy One, the Teacher, went on to say:

“Ye dukkhaṁ nappajānanti,
atho dukkhassa sambhavaṁ;
Yattha ca sabbaso dukkhaṁ,
asesaṁ uparujjhati.

“There are those who don’t understand suffering
and suffering’s cause,
and where all suffering
ceases with nothing left over.

Tañca maggaṁ na jānanti,
Dukkhūpasamagāminaṁ;
Cetovimuttihīnā te,
Atho paññāvimuttiyā;
Abhabbā te antakiriyāya,
Te ve jātijarūpagā.

And they don’t know the path
that leads to the stilling of suffering.
They lack the heart’s release,
as well as the release by wisdom.
Unable to make an end,
they continue to be reborn and grow old.

Ye ca dukkhaṁ pajānanti,
atho dukkhassa sambhavaṁ;
Yattha ca sabbaso dukkhaṁ,
asesaṁ uparujjhati.

But there are those who understand suffering
and suffering’s cause,
and where all suffering

ceases with nothing left over.

Tañca maggaṁ pajānanti,
dukkhūpasamagāminaṁ;
Cetovimuttisampannā,
atho paññāvimuttiyā;
Bhabbā te antakiriyāya,
na te jātijarūpagā”ti.

And they understand the path
that leads to the stilling of suffering.
They’re endowed with the heart’s release,
as well as the release by wisdom.
Able to make an end,
they don’t continue to be reborn and grow old.”

Dutiyaṁ.

56.23 Sammāsambuddhasutta:
The Fully Awakened Buddha

Sāvatthinidānaṁ.
At Sāvatthī.

Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ …pe… dukkhanirodhagāminī paṭipadā ariyasaccaṁ—
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.
These are the four noble truths.

Imesaṁ kho, bhikkhave, catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisambuddhattā tathāgato ‘arahaṁ sammāsambuddho’ti vuccati.
It is because he has truly woken up to these four noble truths that the Realized One is called ‘the perfected one, the fully awakened Buddha’.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Tatiyaṁ.

56.24 Arahantasutta:
The Perfected Ones

Sāvatthinidānaṁ.
At Sāvatthī.

“Ye hi keci, bhikkhave, atītamaddhānaṁ arahanto sammāsambuddhā yathābhūtaṁ abhisambujjhiṁsu, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambujjhiṁsu.
“Mendicants, whatever perfected ones, fully awakened Buddhas truly wake up—in the past,

Ye hi keci, bhikkhave, anāgatamaddhānaṁ arahanto sammāsambuddhā yathābhūtaṁ abhisambujjhissanti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambujjhissanti.
future,

Ye hi keci, bhikkhave, etarahi arahanto sammāsambuddhā yathābhūtaṁ abhisambujjhanti, sabbe te cattāri ariyasaccāni yathābhūtaṁ abhisambujjhanti.
or present—all of them truly wake up to the four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ye hi, keci, bhikkhave, atītamaddhānaṁ arahanto sammāsambuddhā yathābhūtaṁ abhisambujjhiṁsu …pe…

Whatever perfected ones, fully awakened Buddhas truly wake up—in the past,

abhisambujjhissanti …
future,

abhisambujjhanti, sabbe te imāni cattāri ariyasaccāni yathābhūtaṁ abhisambujjhanti.
or present—all of them truly wake up to the four noble truths.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Catutthaṁ.

56.25 Āsavakkhayasutta:
The Ending of Defilements

“Jānatohaṁ, bhikkhave, passato āsavānaṁ khayaṁ vadāmi, no ajānato apassato.
“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see.

Kiñca, bhikkhave, jānato passato āsavānaṁ khayo hoti?
For one who knows and sees what?

‘Idaṁ dukkhan’ti, bhikkhave, jānato passato āsavānaṁ khayo hoti, ‘ayaṁ dukkhasamudayo’ti jānato passato āsavānaṁ khayo hoti, ‘ayaṁ dukkhanirodho’ti jānato passato āsavānaṁ khayo hoti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti jānato passato āsavānaṁ khayo hoti.
The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path.

Evaṁ kho, bhikkhave, jānato evaṁ passato āsavānaṁ khayo hoti.
The ending of the defilements is for one who knows and sees this.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Pañcamaṁ.

56.26 Mittasutta:
Friends

“Ye hi keci, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ —mittā vā amaccā vā ñātī vā sālohitā vā—te vo, bhikkhave, catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya samādapetabbā nivesetabbā patiṭṭhāpetabbā.
“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Ye hi keci, bhikkhave, anukampeyyātha, ye ca sotabbaṁ maññeyyuṁ —mittā vā amaccā vā ñātī vā sālohitā vā—te vo, bhikkhave, imesaṁ catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya samādapetabbā nivesetabbā patiṭṭhāpetabbā.
Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Chaṭṭhaṁ.

56.27 Tathasutta:
Real

“Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ—
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni tathāni avitathāni anaññathāni;
These four noble truths are real, not unreal, not otherwise.

tasmā ‘ariyasaccānī’ti vuccanti.
That’s why they’re called ‘noble truths’.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Sattamaṁ.

56.28 Lokasutta:
The World

“Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato ariyo;
In this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One.

tasmā ‘ariyasaccānī’ti vuccanti.
That’s why they’re called ‘noble truths’.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Aṭṭhamaṁ.

56.29 Pariññeyyasutta:
Should Be Completely Understood

“Cattārimāni, bhikkhave, ariyasaccāni.
“Mendicants, there are these four noble truths.

Katamāni cattāri?
What four?

Dukkhaṁ ariyasaccaṁ, dukkhasamudayaṁ ariyasaccaṁ, dukkhanirodhaṁ ariyasaccaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ—
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

imāni kho, bhikkhave, cattāri ariyasaccāni.
These are the four noble truths.

Imesaṁ kho, bhikkhave, catunnaṁ ariyasaccānaṁ atthi ariyasaccaṁ pariññeyyaṁ, atthi ariyasaccaṁ pahātabbaṁ, atthi ariyasaccaṁ sacchikātabbaṁ, atthi ariyasaccaṁ bhāvetabbaṁ.
Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

Katamañca, bhikkhave, ariyasaccaṁ pariññeyyaṁ?
And which noble truth should be completely understood?

Dukkhaṁ, bhikkhave, ariyasaccaṁ pariññeyyaṁ, dukkhasamudayaṁ ariyasaccaṁ pahātabbaṁ, dukkhanirodhaṁ ariyasaccaṁ sacchikātabbaṁ, dukkhanirodhagāminī paṭipadā ariyasaccaṁ bhāvetabbaṁ.
The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Navamaṁ.

56.30 Gavampatisutta:
With Gavampati

Ekaṁ samayaṁ sambahulā therā bhikkhū cetesu viharanti sahañcanike.
At one time several mendicants were staying in the land of the Cetīs at Sahajāti.

Tena kho pana samayena sambahulānaṁ therānaṁ bhikkhūnaṁ pacchābhattaṁ piṇḍapātapaṭikkantānaṁ maṇḍalamāḷe sannisinnānaṁ sannipatitānaṁ ayamantarākathā udapādi:
Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them:

“yo nu kho, āvuso, dukkhaṁ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṁ paṭipadampi passatī”ti.
“Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?”

Evaṁ vutte, āyasmā gavampati thero bhikkhū etadavoca:
When they said this, Venerable Gavampati said to those senior mendicants:

“sammukhā metaṁ, āvuso, bhagavato sutaṁ, sammukhā paṭiggahitaṁ:
“Reverends, I have heard and learned this in the presence of the Buddha:

‘yo, bhikkhave, dukkhaṁ passati dukkhasamudayampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṁ paṭipadampi passati.
‘Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Yo dukkhasamudayaṁ passati dukkhampi so passati, dukkhanirodhampi passati, dukkhanirodhagāminiṁ paṭipadampi passati.
Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Yo dukkhanirodhaṁ passati dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhagāminiṁ paṭipadampi passati.
Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering.

Yo dukkhanirodhagāminiṁ paṭipadaṁ passati dukkhampi so passati, dukkhasamudayampi passati, dukkhanirodhampi passatī’”ti.
Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.’”

Dasamaṁ.

Koṭigāmavaggo tatiyo.

Tassuddānaṁ

Dve vajjī sammāsambuddho,
arahaṁ āsavakkhayo;
Mittaṁ tathā ca loko ca,
pariññeyyaṁ gavampatīti.

56.31 Sīsapāvanasutta:
In a Rosewood Forest

Ekaṁ samayaṁ bhagavā kosambiyaṁ viharati sīsapāvane.
At one time the Buddha was staying near Kosambī in a rosewood forest.

Atha kho bhagavā parittāni sīsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi:
Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—
Which is more:

yāni vā mayā parittāni sīsapāpaṇṇāni pāṇinā gahitāni yadidaṁ upari sīsapāvane”ti?
the few leaves in my hand, or those in the forest above me?”

“Appamattakāni, bhante, bhagavatā parittāni sīsapāpaṇṇāni pāṇinā gahitāni;
“Sir, the few leaves in your hand are a tiny amount.

atha kho etāneva bahutarāni yadidaṁ upari sīsapāvane”ti.
There are far more leaves in the forest above.”

“Evameva kho, bhikkhave, etadeva bahutaraṁ yaṁ vo mayā abhiññāya anakkhātaṁ.
“In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount.

Kasmā cetaṁ, bhikkhave, mayā anakkhātaṁ?
And why haven’t I explained it?

Na hetaṁ, bhikkhave, atthasaṁhitaṁ nādibrahmacariyakaṁ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati;
Because it's not beneficial or relevant to the fundamentals of the spiritual life. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā taṁ mayā anakkhātaṁ.
That's why I haven't explained it.

Kiñca, bhikkhave, mayā akkhātaṁ?
And what have I explained?

'Idaṁ dukkhan'ti, bhikkhave, mayā akkhātaṁ, 'ayaṁ dukkhasamudayo'ti mayā akkhātaṁ, 'ayaṁ dukkhanirodho'ti mayā akkhātaṁ, 'ayaṁ dukkhanirodhagāminī paṭipadā'ti mayā akkhātaṁ.
I have explained: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Kasmā cetaṁ, bhikkhave, mayā akkhātaṁ?
And why have I explained this?

Etañhi, bhikkhave, atthasaṁhitaṁ etaṁ ādibrahmacariyakaṁ etaṁ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati;
Because it's beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

tasmā taṁ mayā akkhātaṁ.
That's why I've explained it.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Paṭhamaṁ.

56.32 Khadirapattasutta:
Acacia Leaves

“Yo, bhikkhave, evaṁ vadeyya:
“Mendicants, suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca, dukkhasamudayaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca, dukkhanirodhaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca, dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netaṁ ṭhānaṁ vijjati.
That is not possible.

Seyyathāpi, bhikkhave, yo evaṁ vadeyya:
It’s as if someone were to say:

‘ahaṁ khadirapattānaṁ vā saralapattānaṁ vā āmalakapattānaṁ vā puṭaṁ karitvā udakaṁ vā tālapattaṁ vā āharissāmī’ti—
‘I’ll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’

netaṁ ṭhānaṁ vijjati;
That is not possible.

evameva kho, bhikkhave, yo evaṁ vadeyya:
In the same way, suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca …pe… dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘Without truly comprehending the noble truths of suffering, its origin, its

cessation, and the path, I will completely make an end of suffering.’

netaṁ ṭhānaṁ vijjati.
That is not possible.

Yo ca kho, bhikkhave, evaṁ vadeyya:
But suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca, dukkhasamudayaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca, dukkhanirodhaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca, dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṁ vijjati.
That is possible.

Seyyathāpi, bhikkhave, yo evaṁ vadeyya:
It’s as if someone were to say:

‘ahaṁ padumapattānaṁ vā palāsapattānaṁ vā māluvapattānaṁ vā puṭaṁ karitvā udakaṁ vā tālapattaṁ vā āharissāmī’ti—
‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or a palm frond.’

ṭhānametaṁ vijjati;
That is possible.

evameva kho, bhikkhave, yo evaṁ vadeyya:
In the same way, suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca …pe… dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṁ vijjati.

That is possible.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dutiyaṁ.

56.33 Daṇḍasutta:
A Stick

“Seyyathāpi, bhikkhave, daṇḍo uparivehāsaṁ khitto sakimpi mūlena nipatati, sakimpi aggena nipatati;
“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom and sometimes the top.

evameva kho, bhikkhave, avijjānīvaraṇā sattā taṇhāsaṁyojanā sandhāvantā saṁsarantā sakimpi asmā lokā paraṁ lokaṁ gacchanti, sakimpi parasmā lokā imaṁ lokaṁ āgacchanti.
It’s the same for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.

Taṁ kissa hetu?
Why is that?

Adiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.
It’s because they haven’t seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Tatiyaṁ.

56.34 Celasutta:
Clothes

“Āditte, bhikkhave, cele vā sīse vā kimassa karaṇīyan”ti?
“Mendicants, if your clothes or head were on fire, what would you do about it?”

“Āditte, bhante, cele vā sīse vā, tasseva celassa vā sīsassa vā nibbāpanāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyan”ti.
“Sir, if our clothes or head were on fire, we’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it.”

“Ādittaṁ, bhikkhave, celaṁ vā sīsaṁ vā ajjhupekkhitvā amanasikaritvā anabhisametānaṁ catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhī ca appaṭivānī ca sati ca sampajaññañca karaṇīyaṁ.
“Mendicants, regarding your burning head or clothes with equanimity, not paying attention to them, you should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation …”

Catutthaṁ.

56.35 Sattisatasutta:
A Hundred Spears

“Seyyathāpi, bhikkhave, puriso vassasatāyuko vassasatajīvī.
“Mendicants, suppose there was a man with a lifespan of a hundred years.

Tamenaṁ evaṁ vadeyya:
And someone might say to him:

‘ehambho purisa, pubbaṇhasamayaṁ taṁ sattisatena hanissanti, majjhanhikasamayaṁ sattisatena hanissanti, sāyanhasamayaṁ sattisatena hanissanti.
‘Come now, my good man, they’ll strike you with a hundred spears in the morning, at midday, and in the late afternoon.

So kho tvaṁ, ambho purisa, divase divase tīhi tīhi sattisatehi haññamāno vassasatāyuko vassasatajīvī vassasatassa accayena anabhisametāni cattāri ariyasaccāni abhisamessasī’ti.
And you’ll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.’

Atthavasikena, bhikkhave, kulaputtena alaṁ upagantuṁ.
For an earnest gentleman this is sufficient reason to submit.

Taṁ kissa hetu?
Why is that?

Anamataggoyaṁ, bhikkhave, saṁsāro;
Transmigration has no known beginning.

pubbā koṭi nappaññāyati sattippahārānaṁ asippahārānaṁ usuppahārānaṁ pharasuppahārānaṁ.
No first point is found of blows by spears, swords, arrows, and axes.

Evañcetaṁ, bhikkhave, assa.
Now this may be so.

Na kho panāhaṁ, bhikkhave, saha dukkhena, saha domanassena catunnaṁ ariyasaccānaṁ abhisamayaṁ vadāmi;
But the comprehension of the four noble truths doesn't come with pain or sadness, I say.

api cāhaṁ, bhikkhave, sahāva sukhena, sahāva somanassena catunnaṁ ariyasaccānaṁ abhisamayaṁ vadāmi.
Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Pañcamaṁ.

56.36 Pāṇasutta:
Living Creatures

“Seyyathāpi, bhikkhave, puriso yaṁ imasmiṁ jambudīpe tiṇakaṭṭhasākhāpalāsaṁ tacchetvā ekajjhaṁ saṁhareyya;
“Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile,

ekajjhaṁ saṁharitvā sūlaṁ kareyya.
and make them into stakes.

Sūlaṁ karitvā ye mahāsamudde mahantakā pāṇā te mahantakesu sūlesu āvuneyya, ye mahāsamudde majjhimakā pāṇā te majjhimakesu sūlesu āvuneyya, ye mahāsamudde sukhumakā pāṇā te sukhumakesu sūlesu āvuneyya.
Then they’d impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes.

Apariyādinnā ca, bhikkhave, mahāsamudde oḷārikā pāṇā assu.
They wouldn’t run out of sizable creatures in the ocean before

Atha imasmiṁ jambudīpe tiṇakaṭṭhasākhāpalāsaṁ parikkhayaṁ pariyādānaṁ gaccheyya.
using up all the grass, sticks, branches, and leaves in India.

Ito bahutarā kho, bhikkhave, mahāsamudde sukhumakā pāṇā, ye na sukarā sūlesu āvunituṁ.
There are far more small creatures in the ocean than this, so it wouldn’t be feasible to impale them on stakes.

Taṁ kissa hetu?
Why is that?

Sukhumattā, bhikkhave, attabhāvassa.
Because of the small size of those life-forms.

Evaṁ mahā kho, bhikkhave, apāyo.
That’s how big the plane of loss is.

Evaṁ mahantasmā kho, bhikkhave, apāyasmā parimutto diṭṭhisampanno puggalo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti … pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
A person accomplished in view, exempt from that vast plane of loss, truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Chaṭṭhaṁ.

56.37 Paṭhamasūriyasutta:
The Simile of the Sun (1st)

“Sūriyassa, bhikkhave, udayato etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—aruṇuggaṁ.
“Mendicants, the dawn is the forerunner and precursor of the sunrise.

Evameva kho, bhikkhave, bhikkhuno catunnaṁ ariyasaccānaṁ yathābhūtaṁ abhisamayāya etaṁ pubbaṅgamaṁ etaṁ pubbanimittaṁ, yadidaṁ—sammādiṭṭhi.
In the same way, right view is the forerunner and precursor of truly comprehending the four noble truths.

Tassetaṁ, bhikkhave, bhikkhuno pāṭikaṅkhaṁ:
A mendicant with right view can expect to truly understand:

‘idaṁ dukkhan’ti yathābhūtaṁ pajānissati …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānissati.
‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Sattamaṁ.

56.38 Dutiyasūriyasutta:
The Simile of the Sun (2nd)

“Yāvakīvañca, bhikkhave, candimasūriyā loke nuppajjanti, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa.
“Mendicants, as long as the moon and the sun don’t arise in the world, no great light or great radiance appears.

Andhatamaṁ tadā hoti andhakāratimisā.
Darkness prevails then, utter darkness.

Neva tāva rattindivā paññāyanti, na māsaddhamāsā paññāyanti, na utusaṁvaccharā paññāyanti.
Day and night aren’t found, nor months and fortnights, nor seasons and years.

Yato ca kho, bhikkhave, candimasūriyā loke uppajjanti, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa.
But when the moon and the sun arise in the world, a great light, a great radiance appears.

Neva andhakāratamaṁ tadā hoti na andhakāratimisā.
Darkness no longer prevails.

Atha rattindivā paññāyanti, māsaddhamāsā paññāyanti, utusaṁvaccharā paññāyanti.
Day and night are found, and months and fortnights, and seasons and years.

Evameva kho, bhikkhave, yāvakīvañca tathāgato loke nuppajjati arahaṁ sammāsambuddho, neva tāva mahato ālokassa pātubhāvo hoti mahato obhāsassa.
In the same way, as long as the Realized One doesn’t arise in the world, no great light or great radiance appears.

Andhatamaṁ tadā hoti andhakāratimisā.

Darkness prevails then, utter darkness.

Neva tāva catunnaṁ ariyasaccānaṁ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ.
There's no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

Yato ca kho, bhikkhave, tathāgato loke uppajjati arahaṁ sammāsambuddho, atha mahato ālokassa pātubhāvo hoti mahato obhāsassa.
But when the Realized One arises in the world, a great light, a great radiance appears.

Neva andhatamaṁ tadā hoti na andhakāratimisā.
Darkness no longer prevails.

Atha kho catunnaṁ ariyasaccānaṁ ācikkhaṇā hoti desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṁ.
Then there's the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Aṭṭhamaṁ.

56.39 Indakhīlasutta:
A Boundary Pillar

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti …pe…
“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti, te aññassa samaṇassa vā brāhmaṇassa vā mukhaṁ ullokenti:
They gaze up at the face of another ascetic or brahmin, thinking:

‘ayaṁ nūna bhavaṁ jānaṁ jānāti, passaṁ passatī’ti.
‘Surely this worthy one knows and sees.’

Seyyathāpi, bhikkhave, tūlapicu vā kappāsapicu vā lahuko vātūpādāno same bhūmibhāge nikkhitto.
Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground.

Tamenaṁ puratthimo vāto pacchimena saṁhareyya, pacchimo vāto puratthimena saṁhareyya, uttaro vāto dakkhiṇena saṁhareyya, dakkhiṇo vāto uttarena saṁhareyya.
The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

Taṁ kissa hetu?
Why is that?

Lahukattā, bhikkhave, kappāsapicuno.
It’s because the tuft of cotton-wool is so light.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti …pe…

In the same way, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti, te aññassa samaṇassa vā brāhmaṇassa vā mukhaṁ ullokenti:
They gaze up at the face of another ascetic or brahmin, thinking:

‘ayaṁ nūna bhavaṁ jānaṁ jānāti, passaṁ passatī’ti.
‘Surely this worthy one knows and sees.’

Taṁ kissa hetu?
Why is that?

Adiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.
It’s because they haven’t seen the four noble truths.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ pajānanti …pe…
There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṁ ullokenti:
They don’t gaze up at the face of another ascetic or brahmin, thinking:

‘ayaṁ nūna bhavaṁ jānaṁ jānāti, passaṁ passatī’ti.
‘Surely this worthy one knows and sees.’

Seyyathāpi, bhikkhave, ayokhīlo vā indakhīlo vā gambhīranemo sunikhāto acalo asampakampī.
Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable.

Puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya; pacchimāya cepi disāya …pe… uttarāya cepi disāya …pe… dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya.

Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

Taṁ kissa hetu?
Why is that?

Gambhīrattā, bhikkhave, nemassa sunikhātattā indakhīlassa.
It's because that boundary pillar is firmly embedded, with deep foundations.

Evameva kho, bhikkhave, ye ca kho keci samaṇā vā brāhmaṇā vā 'idaṁ dukkhan'ti yathābhūtaṁ pajānanti …pe…
In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānanti, te na aññassa samaṇassa vā brāhmaṇassa vā mukhaṁ ullokenti:
They don't gaze up at the face of another ascetic or brahmin, thinking:

'ayaṁ nūna bhavaṁ jānaṁ jānāti, passaṁ passatī'ti.
'Surely this worthy one knows and sees.'

Taṁ kissa hetu?
Why is that?

Sudiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.
It's because they have clearly seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Navamaṁ.

56.40 Vādatthikasutta:
Looking For a Debate

“Yo hi koci, bhikkhave, bhikkhu ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe…
“Mendicants, take any mendicant who truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti, puratthimāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:
An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking:

‘vādamassa āropessāmī’ti, taṁ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netaṁ ṭhānaṁ vijjati.
‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Pacchimāya cepi disāya …pe…
uttarāya cepi disāya …pe…
dakkhiṇāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī:
‘vādamassa āropessāmī’ti, taṁ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netaṁ ṭhānaṁ vijjati.

Seyyathāpi, bhikkhave, silāyūpo soḷasa kukkuko.
Suppose there was a stone pillar, sixteen feet long.

Tassassu aṭṭha kukku heṭṭhā nemaṅgamā, aṭṭha kukku uparinemassa.
Eight feet were buried underground, and eight above ground.

Puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya; pacchimāya cepi

disāya …pe… uttarāya cepi disāya …pe… dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva saṅkampeyya na sampakampeyya na sampacāleyya.
Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn't make it shake or rock or tremble.

Taṁ kissa hetu?
Why is that?

Gambhīrattā, bhikkhave, nemassa sunikhātattā silāyūpassa.
It's because that boundary pillar is firmly embedded, with deep foundations.

Evameva kho, bhikkhave, yo hi koci bhikkhu 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti;
In the same way, take any mendicant who truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

puratthimāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī 'vādamassa āropessāmī'ti, taṁ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netaṁ ṭhānaṁ vijjati.
An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: 'I'll refute their doctrine!' It's simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Pacchimāya cepi disāya …pe…
uttarāya cepi disāya …pe…
dakkhiṇāya cepi disāya āgaccheyya samaṇo vā brāhmaṇo vā vādatthiko vādagavesī: 'vādamassa āropessāmī'ti, taṁ vata sahadhammena saṅkampessati vā sampakampessati vā sampacālessati vāti—netaṁ ṭhānaṁ vijjati.
Taṁ kissa hetu?
Why is that?

Sudiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.

It’s because they have clearly seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dasamaṁ.

Sīsapāvanavaggo catuttho.

Tassuddānaṁ

Sīsapā khadiro daṇḍo,
celā sattisatena ca;
Pāṇā sūriyūpamā dvedhā,
indakhīlo ca vādinoti.

56.41 Lokacintāsutta:
Speculation About the World

Ekaṁ samayaṁ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.
At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Tatra kho bhagavā bhikkhū āmantesi:
There the Buddha addressed the mendicants:

"bhūtapubbaṁ, bhikkhave, aññataro puriso rājagahā nikkhamitvā 'lokacintaṁ cintessāmī'ti yena sumāgadhā pokkharaṇī tenupasaṅkami; upasaṅkamitvā sumāgadhāya pokkharaṇiyā tīre nisīdi lokacintaṁ cintento.
"Once upon a time, mendicants, a certain person left Rājagaha, thinking 'I'll speculate about the world.' They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world.

Addasā kho, bhikkhave, so puriso sumāgadhāya pokkharaṇiyā tīre caturaṅginiṁ senaṁ bhisamuḷālaṁ pavisantaṁ.
Then that person saw an army of four divisions enter a lotus stalk.

Disvānassa etadahosi:
When he saw this he thought,

'ummattosmi nāmāhaṁ, vicetosmi nāmāhaṁ.
'I've gone mad, really, I've lost my mind!

Yaṁ loke natthi taṁ mayā diṭṭhan'ti.
I'm seeing things that don't exist in the world.'

Atha kho so, bhikkhave, puriso nagaraṁ pavisitvā mahājanakāyassa ārocesi:
Then that person entered the city and informed a large crowd,

'ummattosmi nāmāhaṁ, bhante, vicetosmi nāmāhaṁ, bhante.

‘I’ve gone mad, really, I’ve lost my mind!

Yaṁ loke natthi taṁ mayā diṭṭhan’ti.
I’m seeing things that don’t exist in the world.’

‘Kathaṁ pana tvaṁ, ambho purisa, ummatto kathaṁ viceto?
‘But how is it that you’re mad? How have you lost your mind?

Kiñca loke natthi yaṁ tayā diṭṭhan’ti?
And what have you seen that doesn’t exist in the world?’

‘Idhāhaṁ, bhante, rājagahā nikkhamitvā “lokacintaṁ cintessāmī”ti yena sumāgadhā pokkharaṇī tenupasaṅkamiṁ; upasaṅkamitvā sumāgadhāya pokkharaṇiyā tīre nisīdiṁ lokacintaṁ cintento.
‘Sirs, I left Rājagaha, thinking “I’ll speculate about the world.” I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world.

Addasaṁ khvāhaṁ, bhante, sumāgadhāya pokkharaṇiyā tīre caturaṅginiṁ senaṁ bhisamuḷālaṁ pavisantaṁ.
Then I saw an army of four divisions enter a lotus stalk.

Evaṁ khvāhaṁ, bhante, ummatto evaṁ viceto.
That’s why I’m mad, that’s why I’ve lost my mind.

Idañca loke natthi yaṁ mayā diṭṭhan’ti.
And that’s what I’ve seen that doesn’t exist in the world.’

‘Taggha tvaṁ, ambho purisa, ummatto taggha viceto.
‘Well, mister, you’re definitely mad, you’ve definitely lost your mind.

Idañca loke natthi yaṁ tayā diṭṭhan’ti.
And you’re seeing things that don’t exist in the world.’

Taṁ kho pana, bhikkhave, so puriso bhūtaṁyeva addasa, no abhūtaṁ.
But what that person saw was in fact real, not unreal.

Bhūtapubbaṁ, bhikkhave, devāsurasaṅgāmo samupabyūḷho ahosi.

Once upon a time, a battle was fought between the gods and the demons.

Tasmiṁ kho pana, bhikkhave, saṅgāme devā jiniṁsu, asurā parājiniṁsu.
In that battle the gods won and the demons lost.

Parājitā ca kho, bhikkhave, asurā bhītā bhisamuḷālena asurapuraṁ pavisiṁsu devānaṁyeva mohayamānā.
The defeated and terrified demons entered the citadel of the demons through the lotus stalk only to confuse the gods.

Tasmātiha, bhikkhave, mā lokacintaṁ cintetha:
So mendicants, don't speculate about the world.

'sassato loko'ti vā 'asassato loko'ti vā, 'antavā loko'ti vā 'anantavā loko'ti vā, 'taṁ jīvaṁ taṁ sarīran'ti vā 'aññaṁ jīvaṁ aññaṁ sarīran'ti vā, 'hoti tathāgato paraṁ maraṇā'ti vā 'na hoti tathāgato paraṁ maraṇā'ti vā, 'hoti ca na ca hoti tathāgato paraṁ maraṇā'ti vā, 'neva hoti na na hoti tathāgato paraṁ maraṇā'ti vā.
For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a Realized One exists, or doesn't exist, or both exists and doesn't exist, or neither exists nor doesn't exist.

Taṁ kissa hetu?
Why is that?

Nesā, bhikkhave, cintā atthasaṁhitā nādibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṁvattati.
Because those thoughts aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Cintentā kho tumhe, bhikkhave, 'idaṁ dukkhan'ti cinteyyātha …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti cinteyyātha.
When you think something up, you should think: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' …

‘This is the practice that leads to the cessation of suffering’.

Taṁ kissa hetu?
Why is that?

Esā, bhikkhave, cintā atthasaṁhitā esā ādibrahmacariyakā esā nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṁvattati.
Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Paṭhamaṁ.

56.42 Papātasutta:
A Cliff

Ekaṁ samayaṁ bhagavā rājagahe viharati gijjhakūṭe pabbate.
At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Atha kho bhagavā bhikkhū āmantesi:
Then the Buddha said to the mendicants,

"āyāma, bhikkhave, yena paṭibhānakūṭo tenupasaṅkamissāma divāvihārāyā"ti.
"Come, mendicants, let's go to Inspiration Peak for the day's meditation.

"Evaṁ, bhante"ti kho te bhikkhū bhagavato paccassosuṁ.
"Yes, sir," they replied.

Atha kho bhagavā sambahulehi bhikkhūhi saddhiṁ yena paṭibhānakūṭo tenupasaṅkami.
Then the Buddha together with several mendicants went to Inspiration Peak.

Addasā kho aññataro bhikkhu paṭibhānakūṭe mahantaṁ papātaṁ.
A certain mendicant saw the big cliff there

Disvāna bhagavantaṁ etadavoca:
and said to the Buddha,

"mahā vatāyaṁ, bhante, papāto subhayānako, bhante, papāto.
"Sir, that big cliff is really huge and scary.

Atthi nu kho, bhante, imamhā papātā añño papāto mahantataro ca bhayānakataro cā"ti?
Is there any other cliff bigger and scarier than this one?"

“Atthi kho, bhikkhu, imamhā papātā aññaṃ papāto mahantataro ca bhayānakataro cā”ti.
“There is, mendicant.”

“Katamo pana, bhante, imamhā papātā aññaṃ papāto mahantataro ca bhayānakataro cā”ti?
“But sir, what is it?”

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhasamudayo’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhanirodho’ti yathābhūtaṁ nappajānanti, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti,
“Mendicant, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

te jātisaṁvattanikesu saṅkhāresu abhiramanti, jarāsaṁvattanikesu saṅkhāresu abhiramanti, maraṇasaṁvattanikesu saṅkhāresu abhiramanti, sokaparidevadukkhadomanassupāyāsasaṁvattanikesu saṅkhāresu abhiramanti.
They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress.

Te jātisaṁvattanikesu saṅkhāresu abhiratā jarāsaṁvattanikesu saṅkhāresu abhiratā maraṇasaṁvattanikesu saṅkhāresu abhiratā sokaparidevadukkhadomanassupāyāsasaṁvattanikesu saṅkhāresu abhiratā jātisaṁvattanikepi saṅkhāre abhisaṅkharonti, jarāsaṁvattanikepi saṅkhāre abhisaṅkharonti, maraṇasaṁvattanikepi saṅkhāre abhisaṅkharonti, sokaparidevadukkhadomanassupāyāsasaṁvattanikepi saṅkhāre abhisaṅkharonti.
Since they take pleasure in such choices, they continue to make them.

Te jātisaṁvattanikepi saṅkhāre abhisaṅkharitvā jarāsaṁvattanikepi saṅkhāre abhisaṅkharitvā maraṇasaṁvattanikepi saṅkhāre abhisaṅkharitvā sokaparidevadukkhadomanassupāyāsasaṁvattanikepi saṅkhāre abhisaṅkharitvā jātipapātampi papatanti, jarāpapātampi papatanti,

maraṇapapātampi papatanti,
sokaparidevadukkhadomanassupāyāsapapātampi papatanti.
Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Na parimuccanti dukkhasmā'ti vadāmi.
They're not freed from suffering, I say.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā 'idaṁ dukkhan'ti yathābhūtaṁ pajānanti …pe…
There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānanti, te jātisaṁvattanikesu saṅkhāresu nābhiramanti, jarāsaṁvattanikesu saṅkhāresu nābhiramanti, maraṇasaṁvattanikesu saṅkhāresu nābhiramanti, sokaparidevadukkhadomanassupāyāsasaṁvattanikesu saṅkhāresu nābhiramanti.
They don't take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress.

Te jātisaṁvattanikesu saṅkhāresu anabhiratā, jarāsaṁvattanikesu saṅkhāresu anabhiratā, maraṇasaṁvattanikesu saṅkhāresu anabhiratā, sokaparidevadukkhadomanassupāyāsasaṁvattanikesu saṅkhāresu anabhiratā, jātisaṁvattanikepi saṅkhāre nābhisaṅkharonti, jarāsaṁvattanikepi saṅkhāre nābhisaṅkharonti, maraṇasaṁvattanikepi saṅkhāre nābhisaṅkharonti, sokaparidevadukkhadomanassupāyāsasaṁvattanikepi saṅkhāre nābhisaṅkharonti.
Since they don't take pleasure in such choices, they stop making them.

Te jātisaṁvattanikepi saṅkhāre anabhisaṅkharitvā, jarāsaṁvattanikepi saṅkhāre anabhisaṅkharitvā, maraṇasaṁvattanikepi saṅkhāre anabhisaṅkharitvā, sokaparidevadukkhadomanassupāyāsasaṁvattanikepi saṅkhāre anabhisaṅkharitvā, jātipapātampi nappapatanti, jarāpapātampi nappapatanti, maraṇapapātampi nappapatanti, sokaparidevadukkhadomanassupāyāsapapātampi nappapatanti.
Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don't fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

'Parimuccanti dukkhasmā'ti vadāmi.
They're freed from suffering, I say.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Dutiyaṁ.

56.43 Mahāpariḷāhasutta:
The Mighty Fever

“Atthi, bhikkhave, mahāpariḷāho nāma nirayo.
“Mendicants, there is a hell called ‘The Mighty Fever’.

Tattha yaṁ kiñci cakkhunā rūpaṁ passati, aniṭṭharūpaññeva passati no iṭṭharūpaṁ; akantarūpaññeva passati no kantarūpaṁ; amanāparūpaññeva passati no manāparūpaṁ.
There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.

Yaṁ kiñci sotena saddaṁ suṇāti …pe…
Whatever sound you hear … Whatever odor you smell … Whatever flavor you taste …

yaṁ kiñci kāyena phoṭṭhabbaṁ phusati …pe…
Whatever touch you feel …

yaṁ kiñci manasā dhammaṁ vijānāti, aniṭṭharūpaññeva vijānāti no iṭṭharūpaṁ; akantarūpaññeva vijānāti no kantarūpaṁ; amanāparūpaññeva vijānāti no manāparūpan”ti.
Whatever thought you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants said to the Buddha,

“mahā vata so, bhante, pariḷāho, sumahā vata so, bhante, pariḷāho.
“Sir, that fever really is mighty, so very mighty.

Atthi nu kho, bhante, etamhā pariḷāhā aññho pariḷāho mahantataro ceva bhayānakataro cā”ti?
Is there any other fever more mighty and terrifying than this one?”

“Atthi kho, bhikkhu, etamhā pariḷāhā aññaṃ pariḷāho mahantataro ca bhayānakataro cā”ti.
“There is, mendicant.”

“Katamo pana, bhante, etamhā pariḷāhā aññaṃ pariḷāho mahantataro ca bhayānakataro cā”ti?
“But sir, what is it?”

“Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti …pe…
“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti, te jātisaṁvattanikesu saṅkhāresu abhiramanti …pe…
They take pleasure in choices that lead to rebirth …

abhiratā …pe… abhisaṅkharonti …pe…
They continue to make such choices …

abhisaṅkharitvā jātipariḷāhenapi pariḍayhanti, jarāpariḷāhenapi pariḍayhanti, maraṇapariḷāhenapi pariḍayhanti, sokaparidevadukkhadomanassupāyāsapariḷāhenapi pariḍayhanti.
Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Na parimuccanti dukkhasmā’ti vadāmi.
They’re not freed from suffering, I say.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ pajānanti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānanti.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

Te jātisaṁvattanikesu saṅkhāresu nābhiramanti …pe…
They don’t take pleasure in choices that lead to rebirth …

anabhiratā …pe… nābhisaṅkharonti …pe…
They stop making such choices …

anabhisaṅkharitvā jātipariḷāhenapi na pariḍayhanti, jarāpariḷāhenapi na pariḍayhanti, maraṇapariḷāhenapi na pariḍayhanti, sokaparidevadukkhadomanassupāyāsapariḷāhenapi na pariḍayhanti.
Having stopped making such choices, they don’t burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Parimuccanti dukkhasmā’ti vadāmi.
They’re freed from suffering, I say.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Tatiyaṁ.

56.44 Kūṭāgārasutta:
A Bungalow

“Yo hi, bhikkhave, evaṁ vadeyya:
“Mendicants, suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca …pe… dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netaṁ ṭhānaṁ vijjati.
That is not possible.

Seyyathāpi, bhikkhave, yo evaṁ vadeyya:
It’s as if someone were to say:

‘ahaṁ kūṭāgārassa heṭṭhimaṁ gharaṁ akaritvā uparimaṁ gharaṁ āropessāmī’ti—
‘Before the lower story of a bungalow is built, I will climb up to the upper story.’

netaṁ ṭhānaṁ vijjati;
That is not possible.

evameva kho, bhikkhave, yo evaṁ vadeyya:
In the same way, suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca …pe… dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ anabhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

netaṁ ṭhānaṁ vijjati.

That is not possible.

Yo ca kho, bhikkhave, evaṁ vadeyya:
But suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca …pe… dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṁ vijjati.
That is possible.

Seyyathāpi, bhikkhave, yo evaṁ vadeyya:
It’s as if someone were to say:

‘ahaṁ kūṭāgārassa heṭṭhimaṁ gharaṁ karitvā uparimaṁ gharaṁ āropessāmī’ti—
‘After the lower story of a bungalow is built, I will climb up to the upper story.’

ṭhānametaṁ vijjati;
That is possible.

evameva kho, bhikkhave, yo evaṁ vadeyya:
In the same way, suppose someone were to say:

‘ahaṁ dukkhaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca …pe… dukkhanirodhagāminiṁ paṭipadaṁ ariyasaccaṁ yathābhūtaṁ abhisamecca sammā dukkhassantaṁ karissāmī’ti—
‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’

ṭhānametaṁ vijjati.
That is possible.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

That’s why you should practice meditation …”

Catutthaṁ.

56.45 Vālasutta:
Splitting Hairs

Ekaṁ samayaṁ bhagavā vesāliyaṁ viharati mahāvane kūṭāgārasālāyaṁ.
At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha kho āyasmā ānando pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisi.
Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Addasā kho āyasmā ānando sambahule licchavikumārake santhāgāre upāsanaṁ karonte, dūratova sukhumena tāḷacchiggaḷena asanaṁ atipātente, poṅkhānupoṅkhaṁ avirādhitaṁ.
He saw several Licchavi youths practicing archery near the town hall. They were shooting arrows from a distance through a small keyhole, shot after shot without missing.

Disvānassa etadahosi:
When he saw this he thought,

“sikkhitā vatime licchavikumārakā, susikkhitā vatime licchavikumārakā;
“These Licchavi youths really are trained, so well trained,

yatra hi nāma dūratova sukhumena tāḷacchiggaḷena asanaṁ atipātessanti poṅkhānupoṅkhaṁ avirādhitan”ti.
in that they shoot arrows from a distance through a small keyhole, shot after shot without missing.”

Atha kho āyasmā ānando vesāliṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho āyasmā ānando bhagavantaṁ etadavoca:
Then Ānanda wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“idhāhaṁ, bhante, pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya vesāliṁ piṇḍāya pāvisiṁ.
Addasaṁ khvāhaṁ, bhante, sambahule licchavikumārake santhāgāre upāsanaṁ karonte dūratova sukhumena tāḷacchiggaḷena asanaṁ atipātente poṅkhānupoṅkhaṁ avirādhitaṁ.
Disvāna me etadahosi:
‘sikkhitā vatime licchavikumārakā, susikkhitā vatime licchavikumārakā;
yatra hi nāma dūratova sukhumena tāḷacchiggaḷena asanaṁ atipātessanti poṅkhānupoṅkhaṁ avirādhitan’”ti.

“Taṁ kiṁ maññasi, ānanda,
“What do you think, Ānanda?

katamaṁ nu kho dukkarataraṁ vā durabhisambhavataraṁ vā—
Which is harder and more challenging:

yo dūratova sukhumena tāḷacchiggaḷena asanaṁ atipāteyya poṅkhānupoṅkhaṁ avirādhitaṁ, yo vā sattadhā bhinnassa vālassa koṭiyā koṭiṁ paṭivijjheyyā”ti?
to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or to take a horsehair split into seven strands and penetrate one tip with another tip?”

“Etadeva, bhante, dukkaratarañceva durabhisambhavatarañca yo vā sattadhā bhinnassa vālassa koṭiyā koṭiṁ paṭivijjheyyā”ti.
“It’s more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip.”

“Atha kho, ānanda, duppaṭivijjhataraṁ paṭivijjhanti, ye ‘idaṁ dukkhan’ti yathābhūtaṁ paṭivijjhanti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ paṭivijjhanti.
“Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

Tasmātihānanda, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Pañcamaṁ.

56.46 Andhakārasutta:
Darkness

“Atthi, bhikkhave, lokantarikā aghā asaṁvutā andhakārā andhakāratimisā, yatthamimesaṁ candimasūriyānaṁ evaṁmahiddhikānaṁ evaṁ mahānubhāvānaṁ ābhāya nānubhontī”ti.
“Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”

Evaṁ vutte, aññataro bhikkhu bhagavantaṁ etadavoca:
When he said this, one of the mendicants asked the Buddha,

“mahā vata so, bhante, andhakāro, sumahā vata so, bhante, andhakāro.
“Sir, that darkness really is mighty, so very mighty.

Atthi nu kho, bhante, etamhā andhakārā aññho andhakāro mahantataro ca bhayānakataro cā”ti?
Is there any other darkness more mighty and terrifying than this one?”

“Atthi kho, bhikkhu, etamhā andhakārā aññho andhakāro mahantataro ca bhayānakataro cā”ti.
“There is, mendicant.”

“Katamo pana, bhante, etamhā andhakārā aññho andhakāro mahantataro ca bhayānakataro cā”ti?
“But sir, what is it?”

“Ye hi keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ nappajānanti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ nappajānanti,

“There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path.

te jātisaṁvattanikesu saṅkhāresu abhiramanti …pe…
They take pleasure in choices that lead to rebirth …

abhiratā …pe… abhisaṅkharonti …pe…
They continue to make such choices …

abhisaṅkharitvā jātandhakārampi papatanti, jarandhakārampi papatanti, maraṇandhakārampi papatanti, sokaparidevadukkhadomanassupāyāsandhakārampi papatanti.
Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress.

Te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Na parimuccanti dukkhasmā’ti vadāmi.
They’re not freed from suffering, I say.

Ye ca kho keci, bhikkhu, samaṇā vā brāhmaṇā vā ‘idaṁ dukkhan’ti yathābhūtaṁ pajānanti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānanti,
There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path.

te jātisaṁvattanikesu saṅkhāresu nābhiramanti …pe…
They don’t take pleasure in choices that lead to rebirth …

anabhiratā …pe… nābhisaṅkharonti …pe…
They stop making such choices …

anabhisaṅkharitvā jātandhakārampi nappapatanti, jarandhakārampi nappapatanti, maraṇandhakārampi nappapatanti, sokaparidevadukkhadomanassupāyāsandhakārampi nappapatanti.
Having stopped making such choices, they don’t fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and

distress.

Te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi.
They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress.

‘Parimuccanti dukkhasmā’ti vadāmi.
They’re freed from suffering, I say.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Chaṭṭhaṁ.

56.47 Paṭhamachiggaḷayugasutta:
A Yoke With a Hole (1st)

“Seyyathāpi, bhikkhave, puriso mahāsamudde ekacchiggaḷaṁ yugaṁ pakkhipeyya. Tatrāpissa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjeyya.
“Mendicants, suppose a person was to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyyā”ti?
Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“Yadi nūna, bhante, kadāci karahaci dīghassa addhuno accayenā”ti.
“Only after a very long time, sir, if ever.”

“Khippataraṁ kho so, bhikkhave, kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyya, na tvevāhaṁ, bhikkhave, sakiṁ vinipātagatena bālena manussattaṁ vadāmi.
“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Taṁ kissa hetu?
Why is that?

Na hettha, bhikkhave, atthi dhammacariyā, samacariyā, kusalakiriyā, puññakiriyā.
Because in that place there's no principled or moral conduct, and no doing what is good and skillful.

Aññamaññakhādikā ettha, bhikkhave, vattati dubbalakhādikā.
There they just prey on each other, preying on the weak.

Taṁ kissa hetu?
Why is that?

Adiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.
It's because they haven't seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Sattamaṁ.

56.48 Dutiyachiggaḷayugasutta:
A Yoke With a Hole (2nd)

“Seyyathāpi, bhikkhave, ayaṁ mahāpathavī ekodakā assa.
“Mendicants, suppose the earth was entirely covered with water.

Tatra puriso ekacchiggaḷaṁ yugaṁ pakkhipeyya.
And a person threw a yoke with a single hole into it.

Tamenaṁ puratthimo vāto pacchimena saṁhareyya, pacchimo vāto puratthimena saṁhareyya, uttaro vāto dakkhiṇena saṁhareyya, dakkhiṇo vāto uttarena saṁhareyya.
The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.

Tatrassa kāṇo kacchapo. So vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjeyya.
And there was a one-eyed turtle who popped up once every hundred years.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

api nu kho kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyyā”ti?
Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“Adhiccamidaṁ, bhante, yaṁ so kāṇo kacchapo vassasatassa vassasatassa accayena sakiṁ sakiṁ ummujjanto amusmiṁ ekacchiggaḷe yuge gīvaṁ paveseyyā”ti.
“It’s unlikely, sir.”

“Evaṁ adhiccamidaṁ, bhikkhave, yaṁ manussattaṁ labhati.

“That’s how unlikely it is to get reborn as a human being.

Evaṁ adhiccamidaṁ, bhikkhave, yaṁ tathāgato loke uppajjati arahaṁ sammāsambuddho.
And that’s how unlikely it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha.

Evaṁ adhiccamidaṁ, bhikkhave, yaṁ tathāgatappavedito dhammavinayo loke dibbati.
And that’s how unlikely it is for the teaching and training proclaimed by a Realized One to shine in the world.

Tassidaṁ, bhikkhave, manussattaṁ laddhaṁ, tathāgato loke uppanno arahaṁ sammāsambuddho, tathāgatappavedito ca dhammavinayo loke dibbati.
And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Aṭṭhamaṁ.

56.49 Paṭhamasinerupabbatarājasutta:
Sineru, King of Mountains (1st)

“Seyyathāpi, bhikkhave, puriso sinerussa pabbatarājassa satta muggamattiyo pāsāṇasakkharā upanikkhipeyya.
“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yā vā satta muggamattiyo pāsāṇasakkharā upanikkhittā, yo vā sinerupabbatarājā”ti?
Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—sinerupabbatarājā;
“Sir, Sineru, the king of mountains, is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā upanikkhittā.
The seven pebbles the size of mung beans are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sinerupabbatarājānaṁ upanidhāya satta muggamattiyo pāsāṇasakkharā upanikkhittā”ti.
Compared to Sineru, they don’t count, there’s no comparison, they’re not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakaṁ avasiṭṭhaṁ.
“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more,

what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya yadidaṁ sattakkhattuparamatā;
Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives.

yo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Navamaṁ.

56.50 Dutiyasinerupabbatarājasutta:
Sineru, King of Mountains (2nd)

“Seyyathāpi, bhikkhave, sinerupabbatarājāyaṁ parikkhayaṁ pariyādānaṁ gaccheyya, ṭhapetvā satta muggamattiyo pāsāṇasakkharā.
“Mendicants, suppose Sineru, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yaṁ vā sinerussa pabbatarājassa parikkhīṇaṁ pariyādinnaṁ, yā vā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā”ti?
Which is more: the portion of Sineru, the king of mountains, that has been worn away and eroded? Or the seven pebbles the size of mustard seeds that are left?”

“Etadeva, bhante, bahutaraṁ sinerussa pabbatarājassa yadidaṁ parikkhīṇaṁ pariyādinnaṁ;
“Sir, the portion of Sineru, the king of mountains, that has been worn away and eroded is certainly more.

appamattikā satta muggamattiyo pāsāṇasakkharā avasiṭṭhā.
The seven pebbles the size of mustard seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti sinerussa pabbatarājassa parikkhīṇaṁ pariyādinnaṁ upanidhāya satta muggamattiyo pāsāṇasakkharā avasiṭṭhā”ti.
Compared to Sineru, they don’t count, there’s no comparison, they’re not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakaṁ avasiṭṭhaṁ.
“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya yadidaṁ sattakkhattuparamatā;
Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives.

yo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dasamaṁ.

Papātavaggo pañcamo.

Tassuddānaṁ

Cintā papāto pariḷāho,
kūṭaṁ vālandhakāro ca;
Chiggaḷena ca dve vuttā,
sineru apare duveti.

56.51 Nakhasikhāsutta:
A Fingernail

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī”ti?
Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Etadeva, bhante, bahutaraṁ yadidaṁ—mahāpathavī; appamattakāyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito.
“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito”ti.
Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakaṁ avasiṭṭhaṁ.
“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya yadidaṁ sattakkhattuparamatā;
Compared to the mass of suffering in the past that's over and done with, it doesn't count, there's no comparison, it's not worth a fraction, since there are at most seven more lives.

yo 'idaṁ dukkhan'ti yathābhūtaṁ pajānāti …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṁ pajānāti.
Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, 'idaṁ dukkhan'ti yogo karaṇīyo …pe… 'ayaṁ dukkhanirodhagāminī paṭipadā'ti yogo karaṇīyo"ti.
That's why you should practice meditation …"

Paṭhamaṁ.

56.52 Pokkharaṇīsutta:
A Lotus Pond

“Seyyathāpi, bhikkhave, pokkharaṇī paññāsayojanāni āyāmena, paññāsayojanāni vitthārena, paññāsayojanāni ubbedhena, puṇṇā udakassa samatittikā kākapeyyā.
“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it.

Tato puriso kusaggena udakaṁ uddhareyya.
Then a person would pick up some water on the tip of a blade of grass.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yaṁ vā kusaggena ubbhataṁ, yaṁ vā pokkharaṇiyā udakan”ti?
Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—pokkharaṇiyā udakaṁ; appamattakaṁ kusaggena udakaṁ ubbhataṁ.
“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti pokkharaṇiyā udakaṁ upanidhāya kusaggena udakaṁ ubbhatan”ti.
Compared to the water in the lotus pond, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…
“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dutiyaṁ.

56.53 Paṭhamasambhejjasutta:
Where the Waters Flow Together (1st)

“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṁsandanti samenti, seyyathidaṁ—
“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, tato puriso dve vā tīṇi vā udakaphusitāni uddhareyya.
Suppose a person was to draw two or three drops of water from such a place.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yāni dve vā tīṇi vā udakaphusitāni ubbhatāni, yaṁ vā sambhejjaudakan”ti?
Which is more: the two or three drops drawn out or the water in the confluence?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—saṁbhejjaudakaṁ; appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti saṁbhejjaudakaṁ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatānī”ti.
Compared to the water in the confluence, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…

“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Tatiyaṁ.

56.54 Dutiyasambhejjasutta:
Where the Waters Flow Together (2nd)

“Seyyathāpi, bhikkhave, yatthimā mahānadiyo saṁsandanti samenti, seyyathidaṁ—
“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge.

gaṅgā, yamunā, aciravatī, sarabhū, mahī, taṁ udakaṁ parikkhayaṁ pariyādānaṁ gaccheyya, ṭhapetvā dve vā tīṇi vā udakaphusitāni.
Suppose that water dried up and evaporated except for two or three drops.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yaṁ vā saṁbhejjaudakaṁ parikkhīṇaṁ pariyādinnaṁ, yāni dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?
Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Etadeva, bhante, bahutaraṁ saṁbhejjaudakaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti saṁbhejjaudakaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.
Compared to the water in the confluence that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…

“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Catutthaṁ.

56.55 Paṭhamamahāpathavīsutta:
The Earth (1st)

“Seyyathāpi, bhikkhave, puriso mahāpathaviyā satta kolaṭṭhimattiyo guḷikā upanikkhipeyya.
“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yā vā satta kolaṭṭhimattiyo guḷikā upanikkhittā, ayaṁ vā mahāpathavī”ti?
Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—mahāpathavī; appamattikā satta kolaṭṭhimattiyo guḷikā upanikkhittā.
“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāpathaviṁ upanidhāya satta kolaṭṭhimattiyo guḷikā upanikkhittā”ti.
Compared to the great earth, they don’t count, there’s no comparison, they’re not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…
“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Pañcamaṁ.

56.56 Dutiyamahāpathavīsutta:
The Earth (2nd)

“Seyyathāpi, bhikkhave, mahāpathavī parikkhayaṁ pariyādānaṁ gaccheyya ṭhapetvā satta kolaṭṭhimattiyo guḷikā.
“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yaṁ vā mahāpathaviyā parikkhīṇaṁ pariyādinnaṁ, yā vā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti?
Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“Etadeva, bhante, bahutaraṁ mahāpathaviyā yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattikā satta kolaṭṭhimattiyo guḷikā avasiṭṭhā.
“Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāpathaviyā parikkhīṇaṁ pariyādinnaṁ upanidhāya satta kolaṭṭhimattiyo guḷikā avasiṭṭhā”ti.
Compared to the great earth that has been worn away and eroded, they don’t count, there’s no comparison, they’re not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…
“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Chaṭṭhaṁ.

56.57 Paṭhamamahāsamuddasutta:
The Ocean (1st)

“Seyyathāpi, bhikkhave, puriso mahāsamuddato dve vā tīṇi vā udakaphusitāni uddharitāni.
“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yāni dve vā tīṇi vā udakaphusitāni ubbhatāni, yaṁ vā mahāsamudde udakan”ti?
Which is more: the two or three drops drawn out or the water in the ocean?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—mahāsamudde udakaṁ; appamattakāni dve vā tīṇi vā udakaphusitāni ubbhatāni.
“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāsamudde udakaṁ upanidhāya dve vā tīṇi vā udakaphusitāni ubbhatānī”ti.
Compared to the water in the ocean, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…
“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Sattamaṁ.

56.58 Dutiyamahāsamuddasutta:
The Ocean (2nd)

“Seyyathāpi, bhikkhave, mahāsamudde udakaṁ parikkhayaṁ pariyādānaṁ gaccheyya ṭhapetvā dve vā tīṇi vā udakaphusitāni.
“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yaṁ vā mahāsamudde udakaṁ parikkhīṇaṁ pariyādinnaṁ, yāni dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti?
Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Etadeva, bhante, bahutaraṁ mahāsamudde udakaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakāni dve vā tīṇi vā udakaphusitāni avasiṭṭhāni.
“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti mahāsamudde udakaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya dve vā tīṇi vā udakaphusitāni avasiṭṭhānī”ti.
Compared to the water in the ocean that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…
“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Aṭṭhamaṁ.

56.59 Paṭhamapabbatūpamasutta:
A Mountain (1st)

“Seyyathāpi, bhikkhave, puriso himavato pabbatarājassa satta sāsapamattiyo pāsāṇasakkharā upanikkhipeyya.
“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yā vā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā, ayaṁ vā himavā pabbatarājā”ti?
Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—himavā pabbatarājā; appamattikā satta sāsapamattiyo pāsāṇasakkharā upanikkhittā.
“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti himavantaṁ pabbatarājānaṁ upanidhāya satta sāsapamattiyo pāsāṇasakkharā upanikkhittā”ti.
Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa …pe…
“In the same way, for a noble disciple …

yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Navamaṅ.

56.60 Dutiyapabbatūpamasutta:
A Mountain (2nd)

“Seyyathāpi, bhikkhave, himavā pabbatarājā parikkhayaṁ pariyādānaṁ gaccheyya, ṭhapetvā satta sāsapamattiyo pāsāṇasakkharā.
“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

Taṁ kiṁ maññatha, bhikkhave,
What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yaṁ vā himavato pabbatarājassa parikkhīṇaṁ pariyādinnaṁ, yā vā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti?
Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“Etadeva, bhante, bahutaraṁ himavato pabbatarājassa yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattikā satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā.
“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny.

Saṅkhampi na upenti, upanidhampi na upenti, kalabhāgampi na upenti himavato pabbatarājassa parikkhīṇaṁ pariyādinnaṁ upanidhāya satta sāsapamattiyo pāsāṇasakkharā avasiṭṭhā”ti.
Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”

“Evameva kho, bhikkhave, ariyasāvakassa diṭṭhisampannassa puggalassa abhisametāvino etadeva bahutaraṁ dukkhaṁ yadidaṁ parikkhīṇaṁ pariyādinnaṁ; appamattakaṁ avasiṭṭhaṁ.
“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti, purimaṁ dukkhakkhandhaṁ parikkhīṇaṁ pariyādinnaṁ upanidhāya yadidaṁ sattakkhattuparamatā;
Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives.

yo ‘idaṁ dukkhan’ti yathābhūtaṁ pajānāti …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṁ pajānāti.
Such a person truly understands about suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Dasamaṁ.

Abhisamayavaggo chaṭṭho.

Tassuddānaṁ

Nakhasikhā pokkharaṇī,
sambhejja apare duve;
Pathavī dve samuddā dve,
dvemā ca pabbatūpamāti.

56.61 Aññatrasutta:
Not Human

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī”ti?
Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—mahāpathavī; appamattakāyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito.
“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito”ti.
Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, appamattakā te sattā ye manussesu paccājāyanti; atha kho eteva bahutarā sattā ye aññatra manussehi paccājāyanti.
“In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many.

Taṁ kissa hetu?
Why is that?

Adiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.
It’s because they haven’t seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Paṭhamaṁ.

56.62 Paccantasutta:
In the Borderlands

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi:
Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants:

“Taṁ kiṁ maññatha, bhikkhave,
“What do you think, mendicants?

katamaṁ nu kho bahutaraṁ—yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī”ti?
Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Etadeva, bhante, bahutaraṁ, yadidaṁ—mahāpathavī; appamattakāyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito.
“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny.

Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito”ti.
Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“Evameva kho, bhikkhave, appamattakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva bahutarā sattā ye paccantimesu janapadesu paccājāyanti aviññātāresu milakkhesu … pe….
“In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among strange barbarian tribes, are many. …”

Dutiyaṁ.

56.63 Paññāsutta:
Wisdom

… “Evameva kho, bhikkhave, appakā te sattā ye pana ariyena paññācakkhunā samannāgatā; atha kho eteva bahutarā sattā ye avijjāgatā sammuḷhā …pe….
“… the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. …”

Tatiyaṁ.

56.64 Surāmerayasutta:
Alcohol and Drugs

… “Evameva kho, bhikkhave, appakā te sattā ye surāmerayamajjappamādaṭṭhānā paṭiviratā; atha kho eteva bahutarā sattā ye surāmerayamajjappamādaṭṭhānā apaṭiviratā …pe….
“… the sentient beings who refrain from alcoholic drinks that cause negligence, are few, while those who don’t refrain are many. …”

Catutthaṁ.

56.65 Odakasutta:
Born in Water

… “Evameva kho, bhikkhave, appakā te sattā ye thalajā; atha kho eteva bahutarā sattā ye udakajā. Taṁ kissa hetu …pe….
“… the sentient beings born on land are few, while those born in water are many. …”

Pañcamaṁ.

56.66 Matteyyasutta:
Respect Mother

… “Evameva kho, bhikkhave, appakā te sattā ye matteyyā; atha kho eteva bahutarā sattā ye amatteyyā …pe….
“… the sentient beings who respect their mothers are few, while those who don’t are many. …”

Chaṭṭhaṁ.

56.67 Petteyyasutta:
Respect Father

… “Evameva kho, bhikkhave, appakā te sattā ye petteyyā; atha kho eteva bahutarā sattā ye apetteyyā …pe….
“… the sentient beings who respect their fathers are few, while those who don’t are many. …”

Sattamaṁ.

56.68 Sāmaññasutta:
Respect Ascetics

… “Evameva kho, bhikkhave, appakā te sattā ye sāmaññā; atha kho eteva bahutarā sattā ye asāmaññā …pe….
“… the sentient beings who respect ascetics are few, while those who don’t are many. …”

Aṭṭhamaṁ.

56.69 Brahmañña sutta:
Respect Brahmins

… “Evameva kho, bhikkhave, appakā te sattā ye brahmaññā; atha kho eteva bahutarā sattā ye abrahmaññā …pe….
“… the sentient beings who respect brahmins are few, while those who don’t are many. …”

Navamaṁ.

56.70 Pacāyikasutta:
Honor the Elders

… “Evameva kho, bhikkhave, appakā te sattā ye kule jeṭṭhāpacāyino; atha kho eteva bahutarā sattā ye kule ajeṭṭhāpacāyinoti …pe….
“… the sentient beings who honor the elders in the family are few, while those who don’t are many. …”

Dasamaṁ.

Paṭhamaāmakadhaññapeyyālavaggo sattamo.

Tassuddānaṁ

Aññatra paccantaṁ paññā,
Surāmerayaodakā;
Matteyya petteyyā cāpi,
Sāmaññaṁ brahmapacāyikanti.

56.71 Pāṇātipātasutta:
Killing Living Creatures

… “Evameva kho, bhikkhave, appakā te sattā ye pāṇātipātā paṭiviratā; atha kho eteva bahutarā sattā ye pāṇātipātā appaṭiviratā.
“… the sentient beings who refrain from killing living creatures are few, while those who don’t refrain are many. …”

Taṁ kissa hetu? …pe….

Paṭhamaṁ.

56.72 Adinnādānasutta:
Stealing

… “Evameva kho, bhikkhave, appakā te sattā ye adinnādānā paṭiviratā; atha kho eteva bahutarā sattā ye adinnādānā appaṭiviratā …pe….
“… the sentient beings who refrain from stealing are few, while those who don’t refrain are many. …”

Dutiyaṁ.

56.73 Kāmesumicchācārasutta:
Sexual Misconduct

… “Evameva kho, bhikkhave, appakā te sattā ye kāmesumicchācārā paṭiviratā; atha kho eteva bahutarā sattā ye kāmesumicchācārā appaṭiviratā …pe….
“… the sentient beings who refrain from sexual misconduct are few, while those who don’t refrain are many. …”

Tatiyaṁ.

56.74 Musāvādasutta:
Lying

… “Evameva kho, bhikkhave, appakā te sattā ye musāvādā paṭiviratā; atha kho eteva bahutarā sattā ye musāvādā appaṭiviratā …pe….
“… the sentient beings who refrain from lying are few, while those who don’t refrain are many. …”

Catutthaṁ.

56.75 Pesuññasutta:
Divisive Speech

… “Evameva kho, bhikkhave, appakā te sattā ye pisuṇāya vācāya paṭiviratā; atha kho eteva bahutarā sattā ye pisuṇāya vācāya appaṭiviratā …pe….
“… the sentient beings who refrain from divisive speech are few, while those who don’t refrain are many. …”

Pañcamaṁ.

56.76 Pharusavācāsutta:
Harsh Speech

… “Evameva kho, bhikkhave, appakā te sattā ye pharusāya vācāya paṭiviratā; atha kho eteva bahutarā sattā ye pharusāya vācāya appaṭiviratā …pe….
“… the sentient beings who refrain from harsh speech are few, while those who don’t refrain are many. …”

Chaṭṭhaṁ.

56.77 Samphappalāpasutta:
Nonsense

… “Evameva kho, bhikkhave, appakā te sattā ye samphappalāpā paṭiviratā; atha kho eteva bahutarā sattā ye samphappalāpā appaṭiviratā …pe….
“… the sentient beings who refrain from talking nonsense are few, while those who don’t refrain are many. …”

Sattamaṁ.

56.78 Bījagāmasutta:
Plants

… “Evameva kho, bhikkhave, appakā te sattā ye bījagāmabhūtagāmasamārambhā paṭiviratā; atha kho eteva bahutarā sattā ye bījagāmabhūtagāmasamārambhā appaṭiviratā …pe….
“… the sentient beings who refrain from injuring plants and seeds are few, while those who don’t refrain are many. …”

Aṭṭhamaṁ.

56.79 Vikālabhojanasutta:
Food at the Wrong Time

… “Evameva kho, bhikkhave, appakā te sattā ye vikālabhojanā paṭiviratā; atha kho eteva bahutarā sattā ye vikālabhojanā appaṭiviratā …pe….
“… the sentient beings who refrain from food at the wrong time are few, while those who don’t refrain are many. …”

Navamaṁ.

56.80 Gandhavilepanasutta:
Perfumes and Makeup

… “Evameva kho, bhikkhave, appakā te sattā ye mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā paṭiviratā; atha kho eteva bahutarā sattā ye mālāgandhavilepanadhāraṇamaṇḍanavibhūsanaṭṭhānā appaṭiviratā … pe….
“… the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don’t refrain are many …”

Dasamaṁ.

Dutiyaāmakadhaññapeyyālavaggo aṭṭhamo.

Tassuddānaṁ

Pāṇaṁ adinnaṁ kāmesu,
musāvādañca pesuññaṁ;
Pharusaṁ samphappalāpaṁ,
bījañca vikālaṁ gandhanti.

56.81 Naccagītasutta:
Dancing and Singing

….
….

“Evameva kho, bhikkhave, appakā te sattā ye naccagītavāditavisūkadassanā paṭiviratā; atha kho eteva bahutarā sattā ye naccagītavāditavisūkadassanā appaṭiviratā. Taṁ kissa hetu … pe….
“… the sentient beings who refrain from dancing, singing, music, and seeing shows are few, while those who don’t refrain are many …”

Paṭhamaṁ.

56.82 Uccāsayanasutta:
High Beds

… “Evameva kho, bhikkhave, appakā te sattā ye uccāsayanamahāsayanā paṭiviratā; atha kho eteva bahutarā sattā ye uccāsayanamahāsayanā appaṭiviratā …pe….
“… the sentient beings who refrain from high and luxurious beds are few, while those who don’t refrain are many. …”

Dutiyaṁ.

56.83 Jātarūparajatasutta:
Gold and Money

… “Evameva kho, bhikkhave, appakā te sattā ye jātarūparajatapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye jātarūparajatapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving gold and money are few, while those who don’t refrain are many. …”

Tatiyaṁ.

56.84 Āmakadhaññasutta:
Raw Grain

… “Evameva kho, bhikkhave, appakā te sattā ye āmakadhaññapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye āmakadhaññapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving raw grain are few, while those who don’t refrain are many. …”

Catutthaṁ.

56.85 Āmakamaṁsasutta:
Raw Meat

… “Evameva kho, bhikkhave, appakā te sattā ye āmakamaṁsapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye āmakamaṁsapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving raw meat are few, while those who don’t refrain are many. …”

Pañcamaṁ.

56.86 Kumārikasutta:
Women and Girls

… “Evameva kho, bhikkhave, appakā te sattā ye itthikumārikapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye itthikumārikapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving women and girls are few, while those who don’t refrain are many. …”

Chaṭṭhaṁ.

56.87 Dāsidāsasutta:
Bondservants

… “Evameva kho, bhikkhave, appakā te sattā ye dāsidāsapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye dāsidāsapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving male and female bondservants are few, while those who don’t refrain are many. …”

Sattamaṁ.

56.88 Ajeḷakasutta:
Goats and Sheep

… “Evameva kho, bhikkhave, appakā te sattā ye ajeḷakapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye ajeḷakapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving goats and sheep are few, while those who don’t refrain are many. …”

Aṭṭhamaṁ.

56.89 Kukkuṭasūkarasutta:
Chickens and Pigs

… “Evameva kho, bhikkhave, appakā te sattā ye kukkuṭasūkarapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye kukkuṭasūkarapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving chickens and pigs are few, while those who don’t refrain are many. …”

Navamaṁ.

56.90 Hatthigavassasutta:
Elephants and Cows

… “Evameva kho, bhikkhave, appakā te sattā ye hatthigavassavaḷavapaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye hatthigavassavaḷavapaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don’t refrain are many. …”

Dasamaṁ.

Tatiyaāmakadhaññapeyyālavaggo navamo.

Tassuddānaṁ

Naccaṁ sayanaṁ rajataṁ,
dhaññaṁ maṁsaṁ kumārikā;
Dāsī ajeḷakañceva,
kukkuṭasūkarahatthīti.

56.91 Khettavatthusutta:
Fields and Land

… “Evameva kho, bhikkhave, appakā te sattā ye khettavatthupaṭiggahaṇā paṭiviratā; atha kho eteva bahutarā sattā ye khettavatthupaṭiggahaṇā appaṭiviratā …pe….
“… the sentient beings who refrain from receiving fields and land are few, while those who don’t refrain are many. …”

Paṭhamaṁ.

56.92 Kayavikkayasutta:
Buying and Selling

… “Evameva kho, bhikkhave, appakā te sattā ye kayavikkayā paṭiviratā; atha kho eteva bahutarā sattā ye kayavikkayā appaṭiviratā …pe….
“… the sentient beings who refrain from buying and selling are few, while those who don’t refrain are many. …”

Dutiyaṁ.

56.93 Dūteyyasutta:
Errands

… “Evameva kho, bhikkhave, appakā te sattā ye dūteyyapahiṇagamanānuyogā paṭiviratā; atha kho eteva bahutarā sattā ye dūteyyapahiṇagamanānuyogā appaṭiviratā …pe….
“… the sentient beings who refrain from running errands and messages are few, while those who don’t refrain are many. …”

Tatiyaṁ.

56.94 Tulākūṭasutta:
False Weights

… “Evameva kho, bhikkhave, appakā te sattā ye tulākūṭakaṁsakūṭamānakūṭā paṭiviratā; atha kho eteva bahutarā sattā ye tulākūṭakaṁsakūṭamānakūṭā appaṭiviratā …pe….
“… the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don’t refrain are many. …”

Catutthaṁ.

56.95 Ukkoṭanasutta:
Bribery

… “Evameva kho, bhikkhave, appakā te sattā ye ukkoṭanavañcananikatisāciyogā paṭiviratā; atha kho eteva bahutarā sattā ye ukkoṭanavañcananikatisāciyogā appaṭiviratā …pe….
“… the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don’t refrain are many. …”

Pañcamaṁ.

56.96–101 Chedanādisutta:
Mutilation, Etc.

… “Evameva kho, bhikkhave, appakā te sattā ye chedanavadhabandhanaviparāmosaālopasahasākārā paṭiviratā; atha kho eteva bahutarā sattā ye chedanavadhabandhanaviparāmosaālopasahasākārā appaṭiviratā.
“… the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don’t refrain are many.

Taṁ kissa hetu?
Why is that?

Adiṭṭhattā bhikkhave, catunnaṁ ariyasaccānaṁ.
It’s because they haven’t seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa …pe… dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, its origin, its cessation, and the path.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo …pe… ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation …”

Ekādasamaṁ.

Catutthaāmakadhaññapeyyālavaggo dasamo.

Tassuddānaṁ

Khettaṁ kāyaṁ dūteyyañca,

tulākūṭaṁ ukkoṭanaṁ;
Chedanaṁ vadhabandhanaṁ,
viparālopaṁ sāhasanti.

56.102 Manussacutinirayasutta:
Passing Away as Humans and Reborn in Hell

Atha kho bhagavā parittaṁ nakhasikhāyaṁ paṁsuṁ āropetvā bhikkhū āmantesi:
“taṁ kiṁ maññatha, bhikkhave, katamaṁ nu kho bahutaraṁ—
yo vāyaṁ mayā paritto nakhasikhāyaṁ paṁsu āropito, ayaṁ vā mahāpathavī”ti?
“Etadeva, bhante, bahutaraṁ, yadidaṁ—
mahāpathavī;
appamattakāyaṁ bhagavatā paritto nakhasikhāyaṁ paṁsu āropito.
Saṅkhampi na upeti, upanidhampi na upeti, kalabhāgampi na upeti mahāpathaviṁ upanidhāya bhagavatā paritto nakhasikhāyaṁ paṁsu āropito”ti.

“Evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā niraye paccājāyanti …pe….
“… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many …”

Paṭhamaṁ.

56.103 Manussacutitiracchānasutta:
Passing Away as Humans and Reborn as Animals

… “Evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā tiracchānayoniyā paccājāyanti …pe….
“… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many …”

Dutiyaṁ.

56.104 Manussacutipettivisayasutta:
Passing Away as Humans and Reborn as Ghosts

… “Evameva kho, bhikkhave, appakā te sattā ye manussā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā pettivisaye paccājāyanti …pe….
“… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the ghost realm are many …”

Tatiyaṁ.

56.105–107 Manussacutidevanirayādisutta:
Passing Away as Humans and Reborn as Gods

… “Evameva kho, bhikkhave, appakā te sattā ye manussā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye manussā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

Chaṭṭhaṁ.

56.108–110 Devacutinirayādisutta:
Passing Away as Gods and Reborn as Gods

… “Evameva kho, bhikkhave, appakā te sattā ye devā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

Navamaṁ.

56.111–113 Devamanussanirayādisutta:
Dying as Gods and Reborn as Humans

… “Evameva kho, bhikkhave, appakā te sattā ye devā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye devā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

Dvādasamaṁ.

56.114–116 Nirayamanussanirayādisutta:
Dying in Hell and Reborn as Humans

… “Evameva kho, bhikkhave, appakā te sattā ye nirayā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

Pannarasamaṁ.

56.117–119 Nirayadevanirayādisutta:
Dying in Hell and Reborn as Gods

… “Evameva kho, bhikkhave, appakā te sattā ye nirayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye nirayā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

Aṭṭhārasamaṁ.

56.120–122 Tiracchānamanussanirayādisutta:
Dying as Animals and Reborn as Humans

… “Evameva kho, bhikkhave, appakā te sattā ye tiracchānayoniyā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye tiracchānayoniyā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

Ekavīsatimaṅ.

56.123–125 Tiracchānadevanirayādisutta:
Dying as Animals and Reborn as Gods

… “Evameva kho, bhikkhave, appakā te sattā ye tiracchānayoniyā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye tiracchānayoniyā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

Catuvīsatimaṁ.

56.126–128 Pettimanussanirayādisutta:
Dying as Ghosts and Reborn as Humans

… “Evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā manussesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti …pe… tiracchānayoniyā paccājāyanti …pe… pettivisaye paccājāyanti …pe….
“… the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

Sattavīsatimaṁ.

56.129–130 Pettidevanirayādisutta:
Dying as Ghosts and Reborn as Gods

… “Evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā niraye paccājāyanti …pe…
“… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell are many.”

evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā tiracchānayoniyā paccājāyanti …pe….
“… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the animal realm are many.”

Ekūnatiṁsatimaṁ.

56.131 Pettidevapettivisayasutta:
Dying as Ghosts and Reborn as Ghosts

… “Evameva kho, bhikkhave, appakā te sattā ye pettivisayā cutā devesu paccājāyanti; atha kho eteva bahutarā sattā ye pettivisayā cutā pettivisaye paccājāyanti.
“… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the ghost realm are many.

Taṁ kissa hetu?
Why is that?

Adiṭṭhattā, bhikkhave, catunnaṁ ariyasaccānaṁ.
It’s because they haven’t seen the four noble truths.

Katamesaṁ catunnaṁ?
What four?

Dukkhassa ariyasaccassa, dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.
The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Tasmātiha, bhikkhave, ‘idaṁ dukkhan’ti yogo karaṇīyo, ‘ayaṁ dukkhasamudayo’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodho’ti yogo karaṇīyo, ‘ayaṁ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

Idamavoca bhagavā.
That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṁ abhinandunti.

Satisfied, the mendicants were happy with what the Buddha said.

Tiṁsatimaṁ.

Pañcagatipeyyālavaggo ekādasamo.

Tassuddānaṁ

Manussato cutā chāpi,
devā cutā nirayato;
Tiracchānapettivisayā,
tiṁsamatto gativaggoti.

Saccasaṁyuttaṁ dvādasamaṁ.
The Linked Discourses on the Truths, the twelfth section.

Mahāvaggo pañcamo.

Tassuddānaṁ

Maggabojjhaṅgaṁ satiyā,
indriyaṁ sammappadhānaṁ;
Baliddhipādānuruddhā,
jhānānāpānasaṁyutaṁ;
Sotāpatti saccañcāti,
mahāvaggoti vuccatīti.

Mahāvaggasaṁyuttapāḷi niṭṭhitā.
The Great Book is finished.

Saṁyuttanikāyo samatto.
The Linked Discourses are completed.

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